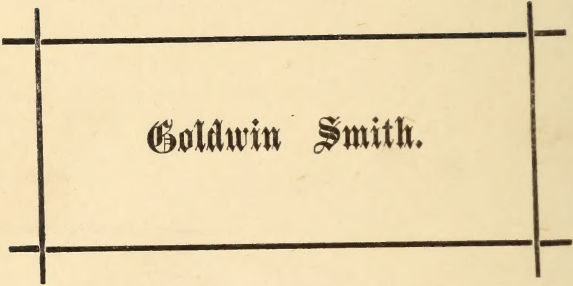




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THE
GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

HEB. ii. 3.

Bible
Gk. (N.T.)
A

Bible. Greek (N.T.)

THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, D.D.

DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

SIXTH EDITION.

RIVINGTONS,

London, Oxford, and Cambridge.

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ADVERTISEMENT

TO THE

SIXTH EDITION.

THE Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been

collated (from Tischendorf's Edition) for the Acts of the Apostles: and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANERY, CANTERBURY,
January 2, 1871.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book ; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, ‘These having gone forward waited for *us* at Troas:’ this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For

compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's *Introd. to the N. T.* vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic *μὲν οὖν* or otherwise) the thread of history previously dropped (see e.g., and compare, ch. xi. 16, i. 5 : xi. 19, viii. 1—4 : xxi. 8, vi. 5, viii. 5 ff. : xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the *Voyage and Shipwreck of St. Paul*. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work¹.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are *συνεχομένη πυρετῷ μεγάλῳ*, Luke iv. 38 ; *πυρετοῖς κ. δυνετερῷ συνεχόμενον*, Acts xxviii. 8 : see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul : and, irrespective of the above arguments, to deal with them on their own merits. (α) Bleek and De Wette hold *TIMOTHEUS, and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration*. But this is not consistent with ch. xx. 4, 5 : where, when the companions of Paul have been named, and Timotheus among them, it is said *οἱ τοὶ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι* : the escape from this objection attempted by making *οἱ τοὶ* refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient : those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

¹ A second edition of Mr. Smith's book appeared in 1856, enlarged with much interesting detail. See the excursus below "On the city of Lasæa."

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) SILAS was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch. xv. 13 (30?), in the form of personal memoirs, which then were worked up. This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which identifies Luke himself with Silas. The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history².

² I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, before the commencement of his own connexion with Paul: i.e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the anorisms in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24³. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

³ I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the 'we' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἱατρὸς ὁ ἀγαπητός*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled⁴.

⁴ He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of all Christians: but it *may also be indicative of the writer's presence*⁵: and I cannot help connecting it with the tradition that Luke was a native of *Antioch*⁶: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the *Cyprian* events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

⁵ The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

⁶ That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a δῆγησις of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in *παρηκολουθηκότι πᾶσιν ἀκριβῶς* (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xxiii. 11. But “they also serve, who only stand and wait.” What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the *διαγγήσεις* which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit’s own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phenomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *græcized* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts⁷. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see *reff.*): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see *reff.* At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σταθέντα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the *reff.*), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent inquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.⁸, if not also for some events previous to ch. vi. There

⁷ See the question discussed by Dr. Davidson, pp. 21 ff.

⁸ De Wette (*Exeget. Handb. Apostg.* p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *εὐηγγελίζετο τὰς πόλεις πάσας*, κ.τ.λ. can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself⁹, yet some of the *συνεληλυθότες πολλοί* of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(α) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(β) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, *ἐπορεύετο γὰρ τ. ὁδὸν αὐτοῦ χαίρων*, over and above what he could know at the time.

⁹ It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative¹.

14. I proceed now to an enquiry promised in par. 1 of this section: *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was left alone. Do we discover in the narrative or speech the traces of an unusual hand, and if so, whose is it? That some unusual hand has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style², or no where else occurring: and in the speech itself, no fewer than nineteen³. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul⁴; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἀπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so⁵.

15. It may be instructive to carry on the examination of this part of

¹ See ch. i. 15, 23: the connexion by καὶ ch. ii. 1—4: ἀπὸ προσώπου τ. συνεδρ., v. 41: ἠκούσθη ὁ λόγος εἰς τὰ ὅτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόματος Δαυεὶδ or τῶν προφ., i. 16,—iii. 18, 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib., &c.

² ἐκδεχομένου, παροξύνετο, κατείδωλον, παρατυγχάνοντας, σπερμολόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, ἡκαίρουν.

³ δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βωμόν, ἐπεγέγραπτο, (ἀγνώστῳ,) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται,) προσδεόμενος, ὁροθεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδών, ἔστησεν.

⁴ ἐκδέχομαι, παροξύνω, εὐκαιρέω, σέβασμα, ἀνθρώπινος.—καταγγέλλω, ὀρίζω, εἶς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγνοῶ is a favourite word in the Epistles of Paul.

⁵ We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke vii. 1), σταθεῖς, διερχόμενος, καθότι.

the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἄπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand⁶. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's⁷.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him* in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke⁸. Of those mentioned in

⁶ συνέιχετο, ver. 5,—καθαρὸς ἐγώ, 6,—παρὰ τὸν νόμον, 13,—ἀδίκημα, 14 (see ch. xxiv. 20), ῥαδιοῦργημα, ib. (see ch. xiii. 10), ἠνεσχόμεν ὑμῶν, ib., λόγον, 15,—&c.

⁷ κατηχημένος, ἀκριβῶς ἤρξατο παρῆρσιιάζεσθαι, ἐξέθεντο, διελθεῖν, ἀποδέξασθαι, παραγενόμενος, εὐτόνως διακατηλέγγετο (an ἄπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: ζέων τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

⁸ Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (compare ch. x. 28, 37)—ἐπέβην εἰς τ. Ἄσ. (ch. xxi. 4),—διῆλθον (ver. 25);—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσονται (ver. 30),—ὑπέδειξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle⁹.

(β) The *apology before the Jews* (ch. xxii. 1—21) was spoken in Hebrew (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is full of Hebraisms: (2) that while it contains several expressions occurring *no where but in the writings of Luke*¹, *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner², but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions³. It was spoken in Greek, and

⁹ See Vol. III. Prolegg. ch. vii. 1, 33 note.

¹ σύνειμι, εὐλαβής, αὐτῇ τῇ ᾠρᾷ, ἔκστασις, are peculiar to Luke: ἐπιστῆς is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.

² ἀπρόσκοπος, —συνείδησις, —δι' ἐτῶν, —and perhaps ἀδίκημα.

³ ἡγγημαι (in this sense never used by Luke, but by Paul 11 times), ὄντα σε (acc. pendens, see reff.), —διό, —μακροθύμως (only used here, but the cognate words are very favourite ones with Paul), —προγινώσκοντες, —θρησκεία, —ἐπ' ἐλπίδι κ.τ.λ., —νύκτα κ. ἡμέραν (see reff.), —καταντήσαι (see reff.), —κρίνεται παρ' ὑμῖν, —ἔδοξα, —ἐναντία (compare ch. xxviii. 17), —ἀγίων (in Acts, only ch. ix. 13, *of Paul*, —and in the section ch. ix. 32—43, but in the Epistles passim), —τιμωρῶν, —τὰς ἐξω πόλεις, —ὑπὲρ τ. λαμπ., —

taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke⁴; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated :

(1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.*

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ᾧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κλήρον ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ὀλίγῳ,—ὅποιος,—παρεκτός.

⁴ ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμψαι,—καταπεσόντων,—συλλαβόμενοι,—διαχειρίσασθαι,—ἀποφθέγγομαι.

whom Luke wrote is the same as before ; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit : the results of that out-pouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul ;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor : Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day⁵.

⁵ Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen *was so*, in some

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was completed and published at the expiration of the two years described in the last verse of chap. xxviii. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the death of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this*. But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem*. Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

sense, is true enough; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (*αὐτῇ ἐστὶν ἔρημος*) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of *ἔρημος* as applying to *ὁδός* and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached *ἕως ἐσχάτου τῆς γῆς*, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated*: another promise having been given to Paul, ch. xxvii. 24, *μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστήναι*. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*: and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the *ὁμολογούμεναι θείαι γραφαί*, says, *τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτὴν οἷς ἔπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 11,—*Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἱατρός, τὰ πλεῖστα συγγεγονώς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὠμιλῆκώς, ἥς ἀπὸ τούτων προσεκτέησато ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν*. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (*ὃν ἔχειρεν ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ἄδου*. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, *ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ἠῤῥχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. *καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ.* (see Acts xvii. 22, 23) Strom. v. 12 [83], p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. ‘*Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non acceperant Spiritum Sanctum, quem ne auditu quidem noverant*’ (compare Acts xix. 1—3), *De baptismo*, c. 10, vol. i. p. 1211. And again: ‘*cum in eodem commentario Lucæ, et tertia hora orationis demonstraretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,*’ &c. *De jejuniis*, c. 10, vol. ii. p. 966.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum." Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, "Manichæi canonicum librum cujus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus." Epist. cccxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phenomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail :

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e.g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older inquiries stated and criticized: and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time: and the student who masters this not very voluminous work, will be in entire possession of the state of the inquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's [first] imprisonment at Rome*. With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned*. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)

A.D. YEARS, ETC. U.C.		HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
30.....	TO	CALAPHAS, appointed by Valerius Gratus procurator of Judea, A.D. 25 (Jos. Antt. xviii. 2. 2)	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4. 2; see below, A.D. 36). (Vitellius, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), Effusion of the Holy Spirit. A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
36.....	789	displaced by Vitellius at the Passover.	Marcellus, appointed by Vitellius ἐπιμελητής of Judea (Antt. ib.).	Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Ethiopian eunuch, and preaches from Acotus to Casarea (viii. 26, 40).—Conversion of Saul (late in the year) (ix. 1—19).
37.....	790	JONATHAN, son of Ananias (Antt. xviii. 4. 3)	MARCELLUS sent by Caligula to Judea as High-priest (Antt. xviii. 6. 10).	
38.....	TO	displaced by Vitellius at Pentecost (Antt. xviii. 5. 3). THEOPHILUS, son of Ananias (Antt. ib.)	(Herod Agrippa I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanæa, Trachonitis, and Auranitis [Antt. xviii. 6. 10].) (His brother Herod made king of Chalcis.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Casarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (First visit) and meets Peter (ix. 26—29. Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
			(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (P. Petronius Turpilianus, Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula [Antt. xviii. 6. 11].)	
40.....	793		(Antipapas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa [Antt. xviii. 7. 2] A.D. 39-40. See Antt. xix. 8. 2.)	
41.....	794	removed by Agrippa (Antt. xix. 6. 2). SMON son of Boëthus, surnamed Canthêras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas..... removed by Agrippa in 43.	AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather (Antt. xix. 5. 1). HEROD AGRIPPA, King of Judea: comes to his kingdom in 42, in the 2nd consulship of Claudius (Antt. xix. 5. 3—6. 1). (Vitellius Marsus, Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judea by the hands of Barnabas and Saul (Second visit) (xi. 30),—perhaps after Herod's death.
43.....	796	ELIONAZ son of Canthêras.....		

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
44	797		(Death of Herod Agrippa [Antt. xix. 8, 21] Cuspius Fadus, Procurator of Judæa, the younger Agrippa being retained at Rome [Antt. xix. 11. 2]. (<i>C. Cassius Longinus</i> , Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA , very soon after, at Casarea (xii. 23).
45	798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure [Antt. xx. 1. 3].)	
46	799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2). ANANIAS son of Nebedeus, ib.	TIBERIUS ALEXANDER, Procurator of Judæa (Antt. xx. 5. 2). The great famine is raging in Judæa (ibid.). VENTIDIUS CUMANUS, Procurator of Judæa. Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" [Antt. ibid.], Herod, king of Chalcis, dies [See also Bell. Jud. ii. 12. 1].)	First missionary journey of Barnabas and Saul (henceforward PAUL) (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
47	800			This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
48	801			After their return they remain a long time at Antioch with the disciples (xiv. 28).
49	802		(<i>Agrippa</i> the younger appointed king of Chalcis [B. J. ii. 12. 1].) (<i>Titus Unimidius Quadratus</i> , Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	Dispute respecting the obligation of circumcision, &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (Third visit) on the matter (xv. 2, 3; Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and <i>tarry in Antioch</i> , teaching and preaching (xv. 35). [Interview with Peter at Antioch (Gal. ii. 11 ff.).] Dispute and separation between Paul and Barnabas.— Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timothy (xvi. 3),—perhaps not before the autumn of 51,—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (First
50	803	sent to Rome in 52 by Quadratus, in consequence of a dispute with the Samaritans,—together with Cumanus the Procurator (Antt. xx. 6. 2): but appears not to have lost his office (see note, Acts xxiii. 2).	Cumanus deposed at Rome, see preceding column.) FELIX Procurator of Judæa (A.D. 53) (Antt. xx. 7. 1). (<i>Agrippa II.</i> promoted from Chalcis to be king of Batanea, Trachonitis, Gaulanitis, &c. [B. J. ii. 12. 8].)	
54	807	TO		

NERO, Emperor from October 13. (Tac. Ann. xii. 69; Suet. Claud. 45; Dio lx. 34.)	55..... 808	(Nero presents Agrippa II. with parts of Galilee and Perea [Ant. xx. 8. 4].) (The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes [Ant. xx. 8. 6; B. J. ii. 13. 5].)	and Second Epistle to the Thessalonians), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (Fourth visit) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through τὰ ἀνωρειακὰ μέρη to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).
	56..... 809	he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the Second Ep. to the Corinthians (2 Cor. ix. 2 al.),—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the Epistle to the Romans (in the beginning of 56) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Caesarea,—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Caesarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 35).	Paul at Ephesus till Pentecost, 57 (τριετία xx. 31: compare 1 Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians? and) the First Ep. to the Corinthians not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § 5. About Pentecost (57), after the tumult of xix. 23—41,
	57..... 810		Paul in prison at Caesarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Caesar (xxv. 1—12),—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
	58..... 811		Paul arrives in Rome (in February): and being kept in custodia militaris, dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the Ephesians, Colossians, and Philemon: and perhaps that to the Philippians (but qu.?).
	59..... 812	ISHMAEL son of Phabi appointed H. P. by Agrippa II. (Ant. xx. 8. 8)	
	60..... 813	having gone to Rome to petition against Agrippa is displaced by him (in 61), and JOSEPH CABI appointed (Ant. xx. 8. 11)	
	61..... 814	displaced by Agr. (61 or 62), and ANANUS appointed (Ant. xx. 9. 1)	
	62..... 815	displaced in three months by Agr. (62), and JESUS son of Damianus appointed (Ant. ibid.).	
	63..... 816		

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.*

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (α) one *distinct from all these*, or (β) *identical with one or other of them*.

(α) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the **second visit**, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is not the **fourth visit**. For in Gal. ii. 1, we read that *Barnabas went up with Paul*: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is *ἀναβὰς καὶ ἀσπασόμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν*. Again, if we assume the identity of the visit in question with the *fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not the **fifth visit**. For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the **third visit**. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς δοκοῦσιν. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude*, not the *nature of the doctrine which they preached*, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made *to the church*, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, *Life and Epistles of Paul*, edn. 2, vol. i. p. 546,—“The *Galatian visit* could not have happened *before the third visit*: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀκροβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after the third visit*: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.”

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

EXCURSUS I.

ON “THE CITY OF LASÆA,” AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht *St. Ursula*, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's *Journal*, in the second edition of Mr. Smith's "*Voyage and Shipwreck of St. Paul*," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavdanesa' (χλαύδα, or χλαύδα νήσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasæa, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, ποῦ ἔστι Λασέα (Λάσαια)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λέωνα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea': so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete*: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays ‘the line of confusion and the stones of emptiness.’”

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

JOVI . SOLI . OPTIMO . MAXIMO .
 SERAPIDI . ET . OMNIBVS . DIIS . ET .
 IMPERATORI . CAESARI . NERVAE .
 TRAJANO . AVG . GERMANICO . DACICO .
 EPICTETVS . LIBERTVS . TABVLARIVS .
 CVRAM . AGENTE . OPERIS . DIONYSIO .
 SOSTRATI . FILIO . ALEXANDRINO . GVBERNATORE .
 NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. “Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the Emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus: the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (κυβερνήτης) of the ship whose sign is Isopharia, of the fleet of Theon.”

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here *κυβερνήτης* (ch. xxvii. 11) as the designation of the master of the ship; and *παρασήμω* as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING ‘Ελλημιστάς IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop’s College, Calcutta, “On the word *Hellenist*, with especial reference to Acts xi. 19 (20).” Dr. Kay defends the received reading ‘Ελλημιστάς against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader’s confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) D⁶EHL p 13, and apparently the great mass of cursives: strong, it must be admitted, but not decisive, with AD¹ against him, and the testimony of N divided (N¹ reading *Εὐαγγελιστάς*, and N³, ‘Ελληνας).

2. He states that “Ελληνας is the easier word, and therefore “more likely to have supplanted ‘Ελλημιστάς in a few MSS., than this latter to have supplanted it in nearly all.” But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, “there is *no* MS. variation at all.” Does not this circumstance shew, that the alteration here has not been

to "Ελληνas for the reason he supposes? Does it not further make it probable that 'Ελληνιστάς being unquestioned there,—"Ελληνas, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says *Ἰσως, διὰ τὸ μὴ εἰδέναι Ἑβραϊστί, Ἑλληνas αὐτοὺς ἐκάλουν*. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word 'Ελληνas, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, 'Ελληνιστάς or 'Ελληνas, *x* had been substituted, the answer would be 'Ελληνιστάς." My answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about 'Ελληνas in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt 'Ελληνas, even if it were not supported by the authority of any MS. at all,"—and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that 'Ελληνas is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term 'Ελληνισταί,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against 'Ελληνιστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phenomena in the text, viz. a special notice like *ἐλάλουν καὶ* (*καὶ* is inserted by our three most ancient MSS., A, B, and N) *πρὸς τοὺς Ἑλληνιστάς*, as distinguished from 'Ιουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: therefore St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

“ ‘Why not ?’ we ask. ‘Because *we* have made up our mind that at this precise period a further *development of the Church’s constitution took place.*’ It is sufficient to reply : ‘*that is a mere arbitrary assumption : we are content to say with Newton, Hypotheses non fingo.*’ ” Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phenomena of the sacred text itself : by that “patient, inductive criticism,” which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of “*therefore* St. Luke cannot be here describing,” he should have written, “but, from the diction and character of this portion of St. Luke’s narrative, it is not probable that he is here describing.”

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my ‘hypothesis’ as to Barnabas being sent “not with the intent to sympathize with the work at Antioch, but to *discourage it.*” This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, “probably from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the *admission of the uncircumcised* into the church ; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one by birth with the agents*, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was.” This he designates as “a strange, and not very reverent hypothesis.” What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case : but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church ; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas’s proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, ‘a bold alteration of texts, and a supercilious disregard of authority :’ had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THIS Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(α) Irenæus, *adv. Hær.* iii. 16. 3, p. 205 ; Hoc ipsum interpretatus est Paulus scribens ad Romanos : “Paulus apostolus Jesu Christi, &c.” (Rom. i. 1) :—et iterum ad Romanos scribens de Israel dicit, “Quorum patres, et ex quibus Christus, &c.” Rom. ix. 5¹.

(β) Clem. Alex., *Pædag.* i. 8 [70], p. 140 P. :—ἴδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ. (Rom. xi. 22.) See also ib. 5 [19], p. 109 P. And the same, *Strom.* iii. 11 [75], p. 544 : ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ. (Rom. vi. 2.) See also ib. [76], p. 545, and al. freq.

(γ) Tertullian, *adv. Praxeam*, § xiii. vol. ii. p. 170 : Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (Rom. i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (Rom. ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

¹ See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, *Comm. juxta finem*,—Tholuck, *Comm.* pp. 2, 3,—Olsh. *Comm.* iii. 34, 35, and fully, by Kling, *theol. Stud. u. Krit.* 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in *loc.*: and a fuller statement may be found in Dr. Davidson's *Intro.* ii. 188 ff.: Tholuck, *Einleitung*, pp. 4—6; De Wette in *loc.*

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome*. The omission of the words *ἐν Ῥώμῃ* by some MSS. is to be traced to a desire to *catholicize* the Epistles of Paul;—see Wieseler, *Chron. des Apostol. Zeitalters*, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(a) *It was certainly not founded by an Apostle.* For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some *χάρισμα* (ch. i. 11): he excuses his having written to them *τολμηρότερον ἀπὸ μέρους*, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated to *have been in Christ before the Apostles*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened *at Rome* is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, *ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ*.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists². Nor have we any ground to suppose that he *was at Rome* up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

² Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tubingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied : in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(α) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judea under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμῃ τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ὑπὲρ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξήθην δὲ ἐπὶ πλεῖστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνικήσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam’

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22 : ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἡμῖν ἔστιν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty : the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation : that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge : and they were anxious to have an account *from himself* of his opinions and their ground : for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον* : the very word, be it observed, used in ver. 19 [and ch. xiii. 45], respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, “The History of the Church of Rome.”

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*,—the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: *ὑμῖν λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω.* It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called *ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας*. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of the *city*. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth: just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (ὡνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29: Martial, Epig. xiv. 56: Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks: see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression: the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of ‘*compositio austera*,’ is applicable to the Apostle’s method of expression. οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαῖα δουλεύοντα ἀκολουθία, ἀλλ’ εὐγενῇ κ. ἀπλᾷ κ. ἐλεύθερα· φύσει τ’ εὐοικεῖναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνη, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἦθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate³. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223 :—‘*Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.*’ Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431 : “ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τευχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναϊότατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds :

“We have then this question to ask ourselves : *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

³ The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. [The passage runs thus: κορωνὶς δ’ ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένους, Λυσίας, Αἰσχίνης, Ὑπερίδης, Ἰσαῖος, Δειναρχος (Δημοσθένους ὁ Κρίθινος), Ἰσοκράτης, Ἀντίφων· πρὸς τοῦτους Παῦλος ὁ Ταρσεύς, ὅντινα καὶ πρῶτόν φημι προιστάμενον δόγματος ἀναποδείκτου.]

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀναταπώδοτος, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cælestis sapientiæ, quæ nobis per apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration*? and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed *a priori*, nor convincingly shown *a posteriori*.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(a) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated,

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiæ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifferance.

(η) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung: and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f.:—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιῆσθαι¹.

(β) Polycarp, ad Philippenses, c. 11, p. 1020:—"Qui autem ignorant judicium Domini? An nescimus, quia sancti mundum judicabunt²? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264:—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem: Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt³ &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331:—εὐδὴλον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν⁴, ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly: e. g. Pædag. i. 6 (33), p. 117 P.:—σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπήλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὡς πῶς γράφων· Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.⁵—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner: and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

¹ 1 Cor. i. 10 f.

² 1 Cor. vi. 2.

³ 1 Cor. x. 1 f.

⁴ 1 Cor. xv. 53.

⁵ 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, *Met.* v. 407 ; Hor. *Od.* i. 7. 2,—*ἀμφιθάλασσος, διθάλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379 ; Plut. *vit.* Arat. 16 ; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (Λέχαιον, Lechæum, Lecheæ, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380 ; Paus. ii. 2, 3 ; Liv. xxxii. 17 ; al.). The former was for the Italian, the latter for the Oriental commerce : so Strabo, l. c. : *Κεγχρεαὶ κώμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ.* Arts and sciences flourished notably in Corinth (Pindar, *Ol.* xiii. 21 ; Herod. ii. 167 ; Plin. xxxiv. 3. xxxv. 5 ; Cic. *Verr.* ii. 19 ; Suet. *Tiber.* 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543 ; Alciph. iii. 60 ; Strabo, viii. 378 ; Eustath. *Iliad* β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (*lumen totius Græciæ*, Cic. *Manil.* 5) was taken, pillaged, and destroyed by L. Mummius (*Flor.* ii. 16 ; Liv. *Epitome* lii.) in A.U.C. 608, 164 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. *Or.* 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff. ; Paus. ii. 1 ff." Winer, *Realwörterbuch*. An interesting description of the present remains of Corinth will be found in Leake's *Morea*, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8 : see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8 ; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκονόμος*) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls *ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας*. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety: see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given⁶ to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two⁷ to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

⁶ ὅς παραγενόμενος συνεβάλετο πολλὸν τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

⁷ See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the ἐγὼ δὲ χριστοῦ of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii.:—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397: Olshausen, Bibl. Comm. iii. 475 ff. • Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, Epistle to the Corinthians, Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.) ; they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις.* In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned⁸.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving commendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

⁸ Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth⁹.

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναναμίγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ἐλαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle¹.

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit is recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

⁹ See below, § v.

¹ See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words²: some, e.g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read *τῇς ἐναυάγησας*, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words *οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν* will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which we

² E.g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made *ἐν λύπῃ*, 2 Cor. ii. 1, where see note : why, we might well suppose, but are not left to conjecture : for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them) ; and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection : perhaps very short, and as sad as short : in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν*. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief ; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle : and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of *πορνεία* is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—*ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς*, to have been **EPHESUS**.

A mistaken rendering of the words (ib. ver. 5) *Μακεδονίαν γὰρ διέρχομαι*, as if they signified ‘for I *am passing through* Macedonia,’—led probably to the subscription in the rec. and our English Bibles, *ἐγράφη ἀπὸ Φιλίππων*. But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words *καθὼς ἔστε ἄζυμοι* any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought* there occurring,—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost, A.D. 57:* and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17³: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds *εὐχαριστῶ τῷ θεῷ μου.*

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

³ Unless indeed, as Mr. Birks supposes, *Horæ Apostolicæ*, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in *Conybeare and Howson's Life and Epistles of St. Paul*, vol. ii. p. 28 (2nd edn.):—

“This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, ‘the care of all the churches.’

“But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who ‘out of darkness calls up light;’ by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world;—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality.”

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THE former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(α) Irenæus, Hær: iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse :
In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, de resurr. mort. xviii. p: 331 :

εὐδηλον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως ἂν διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle : e.g., Strom. iii. 14 [94], p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφεις Εὐαν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 [102], p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἶρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003 :

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem hand separandis, Gotting. 1782). Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8) : in doing so had come by Troas (ii. 12) : and thence had sailed to Macedonia (ibid.; cf. Acts xx. 1, 2), where he still was (ch. viii. 1 ; ix. 2, where notice especially the *present* *καυχῶμαι*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41)¹,—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined². Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berea. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was

¹ I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

² The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

again to visit the Thessalonian church: and in the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return: "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being *ἐὰν δὲ ἔλθῃ Τιμόθεος*. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not?

I believe, in spite of these apparent obstacles to the view, that he *had been* there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that

the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter : and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437 : "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances ; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so : and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks : "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum

ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut deprehendas quid agat, quo tendat, quid vetet: adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mæandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciproco flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—μεγαλοπρεπή, λιτήν· περιττήν, ἀπέριτον· ἐξηλλαγμένην, συνήθη· πανηγυρικήν, ἀληθινήν· αὐστηρήν, ἰλαράν· σύντονον, ἀναιμένην· ἡδέϊαν, πικράν· ἠθικὴν, παθητικὴν."

2. The matter of the Epistle divides itself naturally into three parts:

1. ch. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency against his disparagers*.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. *Manuscripts written in uncial letters.*

A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)

B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)

C. The CODEX EPHRÆMI, Cent. V. (*See Vol. I.*)

D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)

D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107: a græco-latin MS., of, as Tischendorf believes, the *sixth century*. It contains all the Epistles of Paul, except Rom. i. 1 *παυλος* to *αγαπητοις θεου*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διο ο λαων . . .* to *σημειον εισιν*, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks: "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D², about the eighth century), whom I have oftenest cited, found most of

the passages which he touched already corrected : hence D³ denotes generally two persons, of whom the former (D^{3a}) seldom differs from the latter (D^{3b}), so that the difference can be noted. D² touched a few places, and correctors subsequent to D³ about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr.}" This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's *Intro.* iv. p. 193.

- E. (*Of the Acts.*) The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: *Φλάβιος Παγκράτιος σὺν θεῷ ἀποεπάρχων δοῦξ Σαρδινίας δηλαποῶ τὰ ὑποτεταγμένα*: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Dukes of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardinia, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's *Intro.* vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it.

- [E. (*Of St. Paul's Epistles.*) The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances *δικαιωσινην*, Rom. iv. 25; *μετα ταυεϊτα τοις δωενδεκα*, 1 Cor. xv. 5; *νιδιζομενο θεατριζομενοι*, Heb. x. 38. "Probably not older than the *ninth* or *tenth century*." (Tregelles.) Only quoted in the lacunæ of D.]

- F. The CODEX AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). Published by Scrivener in 1859.
- G. The CODEX BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth century*, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined: and whatever shews the history of the one will apply equally to that of the other. . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles: *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.
- H. (*Of the Acts*.) "The Codex Mutinensis 196: of the *ninth century*. It begins ch. v. 28, *και βουλευσθαι*: is deficient from *αι χηραι*, ch. ix. 39, to *ιδου*, ch. x. 19: from *δια*, xiii. 36, to *τερατα*, xiv. 3. From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.
- I. (*Of St. Paul's Epistles*.) The CODEX COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth century*. It once contained 14 leaves, but, as is noted in the codex itself,—*"post incendium librorum impressorum et subitanæ translationem manuscriptorum non inventa sunt nisi xii folia."* The two missing leaves are in the Imperial library at St. Petersburg. Edited by Montfaucon and accurately transcribed by Tischendorf.

- I. *Fragmenta Palimpsesta Tischendoriana*, Cent. V. to VII. (*See Vol. I.*)
- K. *Codex Mosquensis*, Library of the Holy Synod No. xeviii. Cent. IX. (Matthæi's g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his *Gr. Test.* which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.
- L. *Codex Angelicus Romanus*, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὴς τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. "It cannot have been written," says Tischendorf, "before the middle of the ninth century." Formerly called G of the Acts—J of St. Paul's Epistles.
- M. *The Codex Uffenbachianus*, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his "*Anecdota Sacra et Profana*."
- P. *Codex Porphyrianus*, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, *Monumenta Sacra inedita*, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.
- ⌘ *The Codex Sinaiticus*, Cent. IV. (*See Vol. I.*)
- Frag. Coisl. In the scholia of a MS. of part of the O.T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the *Codex Coislinianus 1*, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.
- Frag. Tischdf. (*See "I." above.*)

2. *Manuscripts written in cursive letters.*

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

- a. Lambeth No. 1182. "Dates from the *twelfth* century at the earliest^d."
- b. Lambeth No. 1183. Written A.D. 1358.
- c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth* century.
- d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands^d." Assigned to the *fifteenth* century or somewhat earlier.
- e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (= a. of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh* century.
- f. Codex Theodori. Bears date A.D. 1295.
- g. Codex Wordsworthianus. *Thirteenth* century.
- h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157^e.
- k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.
- l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth* century.
- m. (Scholz's Act. 31, Paul. 37.) CODEx LEICESTRENSIS. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)
- n. (Scholz's Act. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the *twelfth* century.
- o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) University Library, Cambridge, Mm. 6. 9. Of the *twelfth* or *thirteenth* century.
- p. (Tischendorf's "10^{ti}.") CODEx LONDINENSIS TISCHENDORFIANUS. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie anti-quissimi codicis uncialis, qui ipse periit, exemplum est." (Tischdf.)

^d Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

^e Formerly Cod. Prædicatorum S. Marci 701.

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
1	1	Reuchlini. Basle K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	2	Basle (late B. ix. ult.)	XV.	Mill (<i>B.</i> 2).	—	—
3	3	Corsendoncensis. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	4	Basle (late B. x. 20).	XV.	Mill (<i>B.</i> 3). Wetstein throughout Epp.	—	—
5	5	Paris 106 (formerly 2871).	XII.	Stephens (δ') Wetst. Scholz.	5	—
6	6	Paris 112 (formerly 3425).	XIII.	Steph. (ε') Wetst.	6	—
..	7	Basle (late B. vi. 17).	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Ec., Sevrn., &c. On parchment.	—	—
..	[8]	—	Steph. (ζ') = Acts 50. <i>Identified by some with 132 (Paul) below.</i>	—	—
7	9	Paris 102 (formerly 2870).	X.	Steph. (ι') Wetst.	—	—
[8]	[10]	<i>Not identified.</i>	—	Stephens (ια').	—	—
9	11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (ιγ') Wetst. [Def. Acts iii. 6—17.]	—	—
10	12	Paris 237 (formerly 2869).	X.	Steph. (ιε') Wetst. "de integro."	—	2
11	..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). [Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.] = Paul 140.	—	—
—	[13]	<i>See Vol. III.</i>	—	—	—	—
..	[14]	<i>See Vol. III. (= Acts 47.)</i>	XVI.	—	90	—
—	[15]	<i>See Vol. III.</i>	—	—	—	—
12	16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	4
13	17	Paris 14 (COLBERTINUS 2844).	XI.	Tregelles.	33	—
14	18	Paris, Coislinianus 199.	XI.	Wetstein.	35	17
15	—	Paris, Coislinianus 25.	XI.	Wetstein.	—	—
16	19	Paris, Coislinianus 26.	XI.	Wetstein.	—	—
—	20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein. [mutilated.]	—	—
17	21	Paris, Coislinianus 205.	XI.	Wetstein. [1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.]	—	19
18	22	Paris, Coislinianus 202 A.	XIII.	Wetstein.	—	18
19	23	Paris, Coislinianus 200.	XIII.	Steph. (θ') Wetst.	38	—
..	24	Bodleian, Misc. 136. Ebnerianus.	XII.	Described by Schenleben, occasionally quoted by Wetstein. = Acts 48.	105	—
20	25	Westmonasteriensis (935). British Museum. King's Library i. B. 1.	XIV.	Wetstein.	—	—
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	[Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.]	—	—
22	..	British Museum Additional MSS. 5115—7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.) = Paul 75.	109	—
23	28	Bodleian, Baroccianus 3.	XIII	Mill (<i>Baroc.</i>). [Def. up to Acts xi. 13.] 1 Cor. xv. collated by Griesb.	—	6
24	29	<i>See above, "l."</i>	—	—	—	—
..	30	<i>See above, "n."</i>	—	—	—	—
25	31	Brit. Mus. Harleian 5537.	1087	Mill. (<i>Cov.</i> 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	—	7

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
26	32	Brit. Mus. Harl. 5557.	XII.	Mill. (<i>Cov.</i> 3.) Readings of Acts i.—iii. in Griesb. [Def. Acts i. 1—11. 1 Cor. xi. 7—xv. 56.]	—	—
27	33	Brit. Mus. Harl. 5620.	XV.	Mill. (<i>Cov.</i> 4.) Perhaps a copy of 29.	—	—
28	34	Brit. Mus. Harl. 5778.	XII.	Mill. (<i>Sin.</i>) [Def. Acts i. 1—20.]	—	d
29	35	Geneva 20.	XII.	Mill. (<i>Genev.</i>)	—	—
30	36	Bodleian, Misc. 74.	XIII.	Mill. (<i>Hunt.</i> 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	—	9
31	37	<i>See above</i> , "m."	—	—	—	—
32	38	Bodleian, Laud. 31.	XIII.	Mill. (<i>Laud.</i> 2.) Rom. i.—v. re-examined by Griesb.	51	—
33	39	Lincoln Coll. Oxford, 82.	XI.	Mill. (<i>Lin.</i> 2.) Acts collated by Dobbin. [Def. Rom. i. 1—20.]	—	—
34	40	Trin. Coll. Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61	92
35	41	Magdalen Coll. Oxford, 9.	XI.	Mill. (<i>Magd.</i> 1.)	57	—
36	—	New Coll. Oxford, 58.	XIII.	Mill. (<i>N.</i> 1.) Apparently the MS. from which Cramer's Catena is printed.	—	—
—	[42]	Magdalen Coll. Oxford. <i>Has been ascertained to be part of the same MS. as Paul 27. See Vol. III.</i>	XI.	Mill. (<i>Magd.</i> 2.) Contains only Rom. Corr.	—	—
37	43	New Coll. Oxford, 59.	XIII.	Mill. (<i>N.</i> 2.)	—	—
38	44	Leyden 77, Voss.	XIII.	Sarrau. Mill's <i>Pet.</i> 1. Wetstein.	—	—
[39]	[45]	<i>Situation unknown.</i>	—	Sarrau. Mill's <i>Pet.</i> 2. Belonged (with <i>Pet.</i> 1 and 3) to Paul Petavius. [Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.]	—	11
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. Mill's <i>Pet.</i> 3.	—	12
41	..	Vatican 2030.	XII.	Inspected by Birch and Scholz. = Paul 194.	175	20
—	47	Bodleian, Roe. 2.	XII.	Mill. Rom. and 1 Cor. xiv., collated by Griesbach. Readings in 1 and 2 Cor. taken from Treg.	—	—
42	48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. [Def. Acts ii. 3—34.]	—	13
43	49	Vienna. Theol. 300 (Nessel.).	XII.	Mill (<i>Vien.</i>) and Alter.	76	—
..	[50]	<i>See Vol. III.</i>	—	—	—	—
[44]	[51]	<i>See Vol. III.</i>	—	—	—	—
45	52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
(46)	..	Munich 375 (= Paul 55).	XI.	Bengel (Aug. 6). Æc.'s comm. [Does not contain the Acts.]	—	—
—	53	<i>See above</i> , "M."	—	—	—	—
—	54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. [Contains only Rom. vii. 7—xvi. 24.]	—	—
[47]	..	<i>The same MS. as Paul 14 above.</i>	—	—	—	—
48	..	<i>The same MS. as Paul 24 above.</i>	—	—	—	—
..	55	<i>The same MS. as Acts 46 above.</i>	—	—	—	—
..	[56]	<i>See Vol. III.</i>	—	—	—	—
..	57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	218	33
[50]	..	<i>The same MS. as Paul 8 above.</i>	—	—	—	—
—	58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—	—
—	59	Paris Coisl. 204.	XI.	Inspected. Catena.	—	—
—	[60]	<i>See Vol. III.</i>	—	—	—	—
..	61	<i>See above</i> , "o."	—	Mill's <i>Hal.</i>	—	—
68]						

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
51	..	Paris 56.	XII.	Inspected by Scholz.=Paul 133.	—	52
[52]	..	<i>The same MS. as Paul 50 above.</i>				
53	..	<i>See above, "n."</i>				
54	..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. =Paul 130.	43	—
56	..	Bodleian, Clark 4.	XII.	Inspected by Scholz.=Paul 227.		
57	..	Copenhagen 1.	1278	Hensler in Birch.=Paul 72.	234	—
58	..	Bodleian, Clark 9.	XIII.	Inspected by Scholz.=Paul 224.	—	—
59	62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Gries- bach.		
60	63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	e
61	..	<i>See above, "o."</i>				
..	[64]	<i>See above, "M."</i>				
62	65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.		
—	[66]	<i>See Vol. III.</i>				
..	67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch.=Acts 66.	—	34
63	68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.		
64	69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.		
65	..	<i>The same MS. as Paul 57 above.</i>				
66	..	<i>The same MS. as Paul 67 above.</i>				
67	70	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.		
—	71	Vienna. Theol. 10 (Kollar).	XII.	Alter and Birch. [Def. Rom. i. 1—9, &c.]		
..	72	<i>The same MS. as Acts 57 above.</i>				
68	73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Aurivillius. [Def. up to Acts viii. 14. 1 Cor. xiii. 6—xv. 38 twice over.]	—	—
69	74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
..	75	<i>The same MS. as Acts 22 above.</i>				
—	76	Leipsic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . with Thl.'s comm.		
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	131	66
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	133	—
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	37
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. Ec.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1136.	XIII.	Epp. inspected by Birch.	—	39
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	40
76	87	Vatican 1210.	XI.	Birch (Acts, Rom., al., "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	25
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate ex- aminavi"). [Def. 2 Cor. xi. 15 —xii. 1.]		
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Ap ec
80	91	Vatican, Pio 50.	XII.	Birch (' Per omnia diligenter bis collatus').	—	42
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoega in Birch.	180	44
83	93	Naples 1. B. 12. (<i>See below</i> Acts 173, Paul 211.)	XI.	Inspected by Birch.	—	—
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	75
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	45
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	<i>See above</i> , "h."			204	—
92	105	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	205	88
93	106	Venice 5.	XV.	Rinck.	206	omd.
94	107	Venice 6.	XV.	Rinck.	209	46
95	108	Venice 10.	XV.	Rinck.		
96	109	Venice 11.	XI.	Rinck. [Def. Acts i. 1—12 ; xxv. 21—xxvi. 18.]		
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz ?) [Def. Acts xvi. 39— xviii. 18.] = Paul 241.		
98	113	(Moscow ?) (Cod. Stauroicet.)	XI.	Matthæi (a).		
99	114	Moscow 5.	1445	Matthæi (c).		
100	115	Moscow 334.	XI.	Matthæi (d).		
101	116	Moscow 333.	XIII.	Matthæi (f).		
102	117	<i>The MS. called "K" above.</i>				
103	118	Moscow 193.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.	—	—
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	241	47
105	121	Moscow 380.	XII.	Matthæi (l).	242	48
106	122	Moscow 328.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.	—	—
—	124	Moscow 250.	XIV.	Matthæi (q). Contains Rom. i.— xiii. with Thl.'s comm.		
(108)	..	Escorial x. iv. 17.	XI.	Moldenhauer. See Birch, Gos- pels. = Paul 228.	226	—
(109)	..	Escorial x. iv. 12.	XIV.	Moldenhauer. See Birch, Gos- pels. = Paul 229.	228	—
[110]	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the mar- gin. = Paul 222.	441	—
[111]	..	<i>The same MS. as "o" and 61 above.</i>				
[112]	..	<i>The MS. numbered Acts 9 above.</i>				
—	125	Munich 504.	1387	Inspected by Scholz.	—	—
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.	—	—
—	[127]	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.	—	—
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.	—	82
—	129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)	—	—

Acts	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
..	130	<i>The same MS. as Acts 54 above.</i>				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz. = Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	<i>The same MS. as Acts 51 above.</i>				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. [Def. Acts i. 1—xiv. 27.]	—	53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. [Def. Acts xix. 8—xxii. 17.]	—	55
119	139	Paris 102 A.	X.	Inspected by Scholz. [Def. 2 Cor. i. 8—ii. 4.]	—	56
..	140	<i>The same MS. as Acts 11 above.</i>				
120	141	Paris 103 A.	XI.	Scholz. [Def. Acts xxviii. 23 — Rom. ii. 26.]	—	—
121	142	Paris 104.	XIII.	Inspected by Scholz.	—	—
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.	—	—
123	144	Paris 106 A.	XIV.	Inspected by Scholz.	—	—
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.	—	—
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.	—	—
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.	—	—
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 216.	X.	Inspected by Scholz.	—	—
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.	—	—
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. [Def. Acts xx. 38—xxii. 3.]	—	—
—	157	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. [Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11—22; 1 Cor. xv. 22—43.]	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. [Epistles A.D. 1045.]	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227.	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.	—	—
132	..	<i>The same MS. as Paul 131 above.</i>				
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Coll'd. Acts iii.—viii.; Rom. x., seq., by Scholz. [Def. Acts i., ii.]	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. [Def. Rom. i. 1—iii. 19.]	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz. = Paul 170.	339	83
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	<i>The same MS. as Acts 135 above.</i>				
—	171	Ambros. Lib. Milan 6.	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15.	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97.	XI.	Inspected by Scholz. = Paul 176.	—	—
138	173	Milan 102.	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104.	1434	Inspected by Scholz.	—	—
—	175	Milan 125.	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	<i>The same MS. as Acts 137 above.</i>				
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena. = Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.		
142	178	Modena 243. (MS. III. B. 17.)	XII.	Inspected by Scholz.		
	179	Part (written in cursive letters) of the MS. called "H of the Acts."				
144	180	Florence, Laur. Lib. vi. 13.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz.	365	—
146	182	Florence, Laur. Lib. 2708 (P).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76
148	184	Florence, Laur. Lib. 2574 (?).	984	Inspected by Scholz.	—	—
150	..	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz. = Paul 230 = lect. 37.	368	84
151	..	Vatican, Ottob. 66.	XV.	Inspected by Scholz. = Paul 199.	386	70
[152]	..	Camb. Univ. Lib. MS. Nn. 3. 20, 21.		A copy of the printed Greek Test. Svo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor. = Paul 223.	442	—
153	..	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz. = Paul 240.	444	—
..	185	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz. = Acts 167.	393	—
..	186	Rome, Vallicella Lib. F. 17.	1330	Inspected by Scholz. = Acts 170.	394	—
154	187	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	—	—
155	188	Vatican 1430.	XII.	Inspected by Scholz.	—	—
—	189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
156	190	Vatican 1650.	1073	Inspected by Scholz. [Def. Acts i. 1—v. 4. Comm. on Epp. Paul.]	—	—
157	191	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
158	192	Vatican 1761.	XI.	Inspected by Scholz.	—	—
159	—	Vatican 1968.	XI.	"Cursim coll. Cod. integer," Scholz. [Def. Acts i. 1—v. 28, vi. 14—vii. 11.]	—	—
160	193	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
..	194	<i>The same MS. as Acts 41 above.</i>				

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	195	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. [Def. Rom. and greater part of 1 Cor.]	—	—
—	196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
—	197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
161	198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
..	199	<i>The same MS. as Acts 151 above.</i>				
162	200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
163	201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. [Def. Acts iv. 19—v. 1.]	—	—
—	202	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
164	203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
166	204	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
167	..	<i>The same MS. as Paul 185 above.</i>				
168	205	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
169	206	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
—	207	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
—	208	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
170	..	<i>The same MS. as Paul 186 above.</i>				
171	209	{ Two MSS. in the Library of } the Collegio Romano.	XVI.	Inspected by Scholz.	—	—
172	210		XVI.	Inspected by Scholz.	—	—
[173]	[211]	Naples (no number). <i>Apparently the same MS. as Acts 83, Paul 93 above.</i>	—	Inspected by Scholz.	—	—
174	212	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz. Scholia.	—	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	<i>The same MS. as Acts 140 above.</i>				
175	216	Mon. of S. Bas. Messana, 2.	XII.	Inspected by Munter.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munter.	421	—
177	219	Leyden. Meermann 116.	XII.	Dermout. [Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—vii. 13.]	122	—
178	..	Middlehill, Worcestershire 1461. See "Apoc. m," Vol. IV.	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 242.	—	87
179	..	<i>The same MS. as Paul 128 above.</i>				
180	..	Strasburg. Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Diez. 10.	XV.	[Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 12—xv. 46; 2 Cor. i. 1—viii. 5.]	400	—
..	[221]	<i>The same MS. as "c" and 61 above.</i>				
..	[222]	See Acts [110] above.				
..	[223]	See Acts [152] above.				
..	224	<i>The same MS. as Acts 58 above.</i>				
..	[225]	<i>The same MS. as Acts 9, Paul 11 above.</i>				
..	227	<i>The same MS. as Acts 56 above.</i>				
..	228	<i>The same MS. as Acts 108 above.</i>				
..	229	<i>The same MS. as Acts 109 above.</i>				
..	230	<i>The same MS. as Acts 150 above.</i>				
182	..	{ Two MSS. in a Monastery on } the Island of Patmos.	XII.	{ Inspected by Scholz. = Paul 243.	—	—
182A	..		XIII.			

A cts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	457	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	462	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	466	89
..	238	<i>The same MS. as Acts 180 above.</i>				
..	239	<i>The same MS. as Acts 141 above.</i>				
..	240	<i>The same MS. as Acts 153 above.</i>				
..	241	<i>The same MS. as Acts 97 above.</i>				
..	242	<i>The same MS. as Acts 178 above.</i>				
..	243	} <i>The same MSS. as Acts 182 above.</i>				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13, 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. [= ev-6]
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. [= Gosp. 117]
lect-5	Bodleian, Cromwell. 11. [Olim 296.] A liturgy book, containing 5thly (pp. 149—290), εὐαγγελοαποστόλων τῶν μεγάλων ἑαυτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 3—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thess. Contains a large number of the usual lections.
lect-7	Copenhagen 3.	XV.	Hensler in Birch. [= ev-44]
lect-9	Paris 32.	XII.	Inspected by Scholz. [= ev-84]
lect-10	Paris 33.	XII.	Inspected by Scholz. [= ev-85]

	Designation.	Date.	Name of Collator, and other information.
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. [= ev-60]
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ξ). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. [= ev-52]
lect-17	Moscow Synod, 267.	XV.	Matthæi (χ) } Contain several lections in Acts, and some in Rom.; in 2 Cor.; only xi. 21—xii. 9. [= ev-53]
lect-18	Moscow Synod, 268.	1470	
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. [= ev-55]
lect-20	Moscow, Typegr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. [= ev-56]
lect-21	Paris 294.	XI.	Inspected by Scholz. [= ev-83]
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. [= ev-26]
lect-29	Paris 370.	XII.	Some lections from Gosp. and Epp. [= ev-94]
lect-30	Paris 373.	XIII.	Inspected by Scholz. [= ev-82]
lect-31	Paris 276.	XV.	Entered in list of MSS. of Gospels as 324.
lect-32	Paris 376.	XIII.	"Cursim coll. magna codicis pars." Scholz.
lect-33	Paris 382.	XIII.	Inspected by Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. [= ev-92]
lect-36	Paris 326.	XIV.	Inspected by Scholz. [= ev-93]
lect-37	Riccardi Lib. Florence 84.	XV.	See Acts 150, Paul 230 above.
lect-38	Vatican 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	[= ev-133]
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz?)
lect-44	Glasgow (Missy BB).	?	} Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. [= ev-104]
lect-48	Laur. Lib. Florence 2742(?).	XIII.	Inspected by Scholz. [= ev-112]
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz?)

	Designation.	Date.	Name of Collator, and other information.
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. [= ev-160]
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2—12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (vss.)

The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others ; as also are the following mss. :—
am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts :—

D-lat. (*Acts*.) The Latin of the Codex Bezae. Cent. VI.

D-lat. (*Paul*.) The Latin of the Codex Claromontanus. Cent. VI.

E-lat. (*Acts*.) The Latin of the Codex Laudianus. Cent. VI.

G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boernerianus.

fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.

guelph. Fragmenta guelpherbytana. Fragments of the Ep. to Rom. in Knittel's Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his "Anecdota sacra."

spec. Mai's Speculum.

The Syriac Versions (syrr).

Syr. The Peschito. Supposed to have been made as early as the second century.

syr. The later or Philoxenian. Cent. V. Revised by Thomas of Harkel, A.D. 616, who probably introduced the asterisks and obeli¹, and the notes in the margin.

The Egyptian or COPTIC Version² (coptt).

copt. The Coptic or Memphitic.

copt-dz. Codex Diez. Written about the tenth century.

copt-schw. Schwartz's edition.

copt-wilk. Wilkins' edition.

sah. The Thebaic or Sahidic.

sah-ming. Mingarel's edition.

sah-mnt. Munter's edition.

sah-woide. Woide's MS. Published in the Appendix to Cod. Alex.

basm. The Bashmuric so closely follows sah as to be of no critical value except where sah is deficient.

The GOTHIC version (goth): made from the Greek by Uphilas about the middle of the *fourth century*.

The ÆTHIOPIC version (æth): assigned to the *fourth century*.

æth-rom. The edition given in the Roman polyglott.

æth-pl. Pell Platt's edition.

The ARMENIAN version (arm): made in the *fifth century*.

arm-usc. Uscan's edition.

arm-zoh. Zohrab's edition.

¹ It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS
VOLUME ².

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in italics.)

Acacius, Cent^y. IV. or V. (from Catenaë.)

Acta Concilii Chalcedonensis, A.D. 451

Alcimus Ecdicius Avitus. (See Avit.)

Ambrose, Bp. of Milan, A.D. 374—397

Ambrosiaster, i. e. Hilary the Deacon, fl. 384

Ammonius of Alexandria, 220

Amphilochius, Bp. of Iconium, 374

Anastasius Sinaita, Cent^y. VI.

Andreas of Crete, 635

Antiochus of Ptolemais, 614

Antonius Monachus, b. 251, d. 356

Apollinarius, Bp. of Laodicea, 362

Archelaus of Mesopotamia, 278

Arnobius of Africa, 306

Athanasius, Bp. of Alexandria, 326—373

Athenagoras of Athens, 177

Augustine, Bp. of Hippo, 395—430

Avitus, Bp. of Vienne, 490—523

Barnabas, Cent^y. I. or II.

Basil, Bp. of Cæsarea, 370—379

Basil of Seleucia, fl. 440

Bede, the Venerable, 731 ; **Bede-gr**, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.

Cæsarius of Constantinople, 368

Cæsarius, *Episc. Arelatensis*, 502—544

Canons Apostolic, Cent^y. III.

Cassiodorus, b. 479, d. 575

Chromatius, Bp. of Aquileia, 402

Chronicon Paschale, Cent^y. VII.

Chrysologus, *Peter*, Bp. of Ravenna, 433—450

Chrysostom, Bp. of Constantinople, 397—407 ; **Chr-mss** as cited by Tischdf. from Matthæi ; **-montf**, from Montfaucon ; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^y. VI.

Clement of Alexandria, fl. 194

Clement, Bp. of Rome, 91—101

Cosmas Indicopleustes, 535

Constitutions, Apostolic, Cent^y. III.

Cyprian, Bp. of Carthage, 248—258

Cyril, Bp. of Alexandria, 412—444.

Cyr-p denotes readings supplied by Mr. Pusey

Cyril, Bp. of Jerusalem, 348—386

Damascenus, Johannes, 730

Dialogue against the Marcionites printed amongst the works of Origen

"**Dialogi de Trinitate**," variously ascribed to Ath Thdrt Max

Didymus of Alexandria, 370

Diodorus, Bp. of Tarsus, 378—394

Orig-c or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr_{h1}, Chr *hoc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol ; Gregory of Nyssa, as Nys, Nyss, and Nyssen : in all cases the abbreviation marked in the above list is the shortest used in this volume.

- Dionysius**, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^y. V.
Ennodius, Bp. of Pavia, d. 521
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. of Salamis in Cyprus, 368—403
Eucherius, Bp. of Lyons, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Eutherius, Bp. of Tyana, 431
Euthymius Zigabenus, 1116
Faustinus, 383
Fulgentius, Bp. of Africa, 508—533
Gaudentius, Bp. of Brescia, 387
Gennadius, Bp. of Constantinople, 458—471
Gildas, fl. 581
Helvidius (cited by Jer.), 383
Hesychius of Jerusalem, Cent^y. IV. or VI.
Hilary, Bp. of Poitiers, 354—368
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to **Clement**, Cent^y. III.
Idacius, the name under which Vig. published his work “de Trinitate”
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178
Isidore of Pelusium, 412
Jacobus, Bp. of Nisibis, cir. 320—340
Jerome, fl. 378—420
Julian, Emperor, 331—363
Julian (cited by Aug.), Pelagian Bp. in Italy, 416
Justin Martyr, fl. 140—164
Leo, Bp. of Rome, 440—461
Leontius Scholasticus, 580
Lucifer, Bp. of Cagliari, 354—367
Macarius of Egypt, 301—391
Manes, cited by Epiphanius
Marcellus, cited by Eus.
Marcion, 130; fragments in Epiph. (Meion-e) and Tert. (Meion-t)
Marcosii, cited by Iren.
Marcus Monachus, 390
Marius Mercator, 418
Martyrium Clementis
Maximus Taurinensis, 430—466
Maximus Confessor, fl. 630—662
Maximin, the Arian, cited by Aug.
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzum, Gregory, Bp. of, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Cent^y. V.
Novatian, 251
Nyssa, Gregory, Bp. of, 371
Œcumenius of Tricca in Thrace, Cent^y. XI.?
Origen, b. 185, d. 254
 “Quæstiones et Responsiones ad Orthodoxos” ascribed to Justin M.
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, Bp. of Barcelona, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulinus, Bp. of Aquileia, 776—804
Pelagii Ep. ad Demetr. 417?
Peter, Bp. of Alexandria, 300—311
Philastrius, Bp. of Brescia, fl. 380
Philo Carpasius, 400
Photius, Bp. of Constantinople, 858—891
Photinus, Bp. of Sirmium (cited by Epiphanius), d. 379
Polycarp, Bp. of Smyrna, d. 169

Porphyry, d. 304

"**Prædestinatus**." *A work ascribed to Vincent of Lerins* (434)

Primasius, Cent^y. VI.

Proclus, Bp. of Constantinople, 434

Procopius of Gaza, 520

"*De Promissionibus dimid. temp.*"

"**Quæstiones ex vet. et nov. Testt.**"

Printed among the works of Aug.

"*De Rebaptismate*." *Among Cypr's works*

Rufinus of Aquileia, 397

Salvianus, 440

Sedulius, 430

Seniores, quoted by Iren., Cent^y.
I. or II.

Serapion of Egypt, 345

Severus of Antioch, Cent^y. VI.

Severianus, Bp. in Syria, 400

"*De Singularitate Clericorum*."
Among Cypr's works

Smyrnæorum Epistola de Martyrio
Polycarpi, 167

Synopsis ascribed to Athanasius.

Tarasius, Bp. of Constantinople, 786

Tatian of Syria, 172

Tertullian, 200

Thaumaturgus, Gregory, Bp. of
Neocæsarea, 243

Theodore, Bp. of Heraclea, 394

Theodore, Bp. of Mopsuestia, 399
—428

Theodore of the Studium, 795—
826

Theodoret, Bp. of Cyrus, 420—458

Theodotus the Gnostic. Extracts
made by Clement of Alexandria

Theodotus of Ancyra, 433

Pseudo Theodulus, Cent^y. XII.

Theophylact, Abp. of Bulgaria,
1071; **Thl-sif**, as edited by Sifa-
nius; **Thl-fin**, by Finettius, from
a Vatican MS.

Tichonius, 390

Timothy, Bp. of Alexandria, 380

Titus, Bp. of Bostra, cir. 360—377

Victor Vitensis, an African Bp.,
Cent^y. V.

Victor of Antioch, 401

Victorinus, 380

Victor, *Episc. Tununensis*, 565

Vigilius of Thapsus, 484

Zeno, Bp. of Verona, 362—380

Zonaras of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE
DIGEST :—

aft, after.

al, alii.

appy, apparently.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, de-
notes that the reading referred to is found in the body of his com-
mentary, and not in the text (txt) printed at the head of the com-
mentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

ctra, contra.

def, defective.

ed or edn, edition.

elstw, elsewhere.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

exc, except.

expr, expressly.

folg or flg, the following words.

gr, Greek. gr-lat-ff, Greek and Latin Fathers.

ins, insert—"ins *καὶ* AB" means that the MSS. A and B insert *καὶ*.

int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.

marg, margin.

om, omit—"om *καὶ* AB" means that the MSS. A and B omit the *καὶ* given in the text or inserted by other MSS.

Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.

pref, prefix.

rec, the *textus receptus*, or received text of the Greek Testament.

This is used when Steph and elz agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.

simly, similarly.

Steph, Stephens' Greek Testament.

transp, transpose.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B¹ means the original scribe of B; C², the first corrector of C; C³, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug₁, Orig₅, Bas₃: similarly are used the words saepe, aliq, or alie (aliquoties or alicubi), ubique².

Words printed in the digest in the larger type used for the text itself are to be taken as of equal authority with the reading printed in the text: the place in the text where such readings occur being indicated by an asterisk.

² 2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss₃ means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

Notice referred to on pp. 15, &c.

apas would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted *pas*. On the other hand *pas* occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put *apas* in its stead—so that the tendency of the transcribers has clearly been to alter *apas* into *pas*; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by *any* trustworthy MSS., however few in number and however great the array in favour of *pas*, *apas* has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52: 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841: Römer, 4th edn., Leipzig 1847: Corinther, 2nd edn., Leipzig 1845.

ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.

- EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.
- FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.
- HACKETT, PROF., Commentary on the Acts, Boston, U.S. 1852.
- HEMSEN, Der Apostel Paulus u.s.w., Göttingen 1850.
- HODGE, PROF. C., Commentary on the Epistle to the Romans, 3rd edn., London: The Religious Tract Society.
- HUMPHRY, W. G., Commentary on the Acts, Lond. 1847.
- JOWETT, PROF., The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations: Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)
- LACHMANN AND BUTTMANN, Novum Testamentum græce et latine &c., vol. ii., Berlin 1850.
- LEWIN, T., Life and Epistles of St. Paul, 2 vols., London 1851.
- MEYER, H. A. W., Kritisch-exegetischer Commentar über das Neue Testament:—Apostg., Göttingen 1835: 1 Corinth., 2nd edn., do. 1849: 2 Cor., 2nd edn., do. 1850.
- NEANDER, AUG., Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel, 4th edn., Hamburg 1847.
- ŒCUMENIUS, Commentaria, &c., in Migne's Patrologia Græca, voll. cxviii. cxix.
- PALEY, Horæ Paulinæ: ed. Birks, Lond. 1850.
- PEILE, DR., Annotations on the Apostolic Epistles, vol. i. Rom.—Corr. Lond. 1848.
- PHILIPPI, DR. F. A., Commentar über den Brief Pauli an die Römer, vol. i., Frankf. 1855.
- SCHRADER, Der Apostel Paulus, u.s.w., 5 voll. Leipzig 1829-36.
- SMITH, JAMES, ESQ., On the Voyage and Shipwreck of St. Paul, Lond. 1848: 2nd edn., Lond. 1856.
- STANLEY, DEAN, The Epistles of St. Paul to the Corinthians: with Critical Notes and Illustrations³.
- STIER, DR. RUDOLF, Die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniss: zweite Sammlung, Leipzig 1828.
- STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.
- TERTULLIANUS, in Migne's Patrologia Latina, voll. i.—iii.
- THEODORET, Opera, in Migne's Patrologia Græca, voll. lxxx.—lxxxiv.
- THEOPHYLACT, in Migne's Patrologia Græca, voll. cxxiii.—cxxvi.
- THOLUCK, Römerbrief, u.s.w., Halle 1842: 5th edn., 1856.

³ The reader will observe that I have worked with Dean Stanley's book in preparing this edition, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

- TREGELLES, DR., An Account of the printed Text of the Greek New Testament, London 1854; Greek Testament, Part iv., Rom.—2 Thess., 1869.
- UMBREIT, DR., Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt, Gotha 1856.
- WINER, G. B., A Treatise on the Grammar of N. Test. Greek. Translated with additions, &c., by Rev. W. F. Moulton, M.A., Edinburgh.
- WORDSWORTH, BISHOP, The Greek Testament, &c. Part ii., Lond. 1857.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861. *

- Acts i. 11. *ουτος*, not *ουτως* as Bentley.
- ii. 7. in *απαντες*, the first *α* is written over the line by 1. m.
34. *ο* bef *κυριος* is added by 1. and 2. m.
38. aft *αμαρτιων* ins *ιν υμων*, not *ημων* as Beh.
- iii. 2. the *το* after *εβασταξε* is super-added by 1. m.
21. the *των* before *απ αιωνος* is written in the margin by 2. m.
- iv. 4. *ως*, not *ωσει*, as in Mai.
6. *ο αρχιερευς* is the reading of the codex.
14. *τεθαπαπ.* and *τεθεραπ.* are *both* from the 1. m.
18. *του* before *ιησου* is added by 1. m. and 2. m.
20. *ειδαμεν*: over the *ει* is written *ο* by 1. m., over the *α* is written *ο* by 2. m. (not both by Tischdf.'s B³).
- v. 2. *συνιδυις*, but *ε* is written over by 1. m. and 2. m.
21. The codex has *παραγενομενον* a *prima manu*, not *-νοι* as Tischdf.
25. *prima manus* has *εθεσθαι*.
38. *τα* is added by 1. m. and 2. m.
- vii. 10. 2. m. has *εξελ.*, not *εξιλ.* as Bentley and Tischdf.
11. *ηυρισκον* is in codex.
17. *ηγγιζεν*, not *-ισεν* as Birch.
22. *λογ. κ. εργ.*, not *εργ. κ. λογ.* as Bentley.
- Acts vii. 39. *αλλα*, not *αλλ'* as Mai. This was wrongly extracted from my notes of B in my last edition.
47. *οικοδ.* a *prima manu*.
51. *καρδιας*, not *-αν* as Bentley.
- viii. 25. *ευηγγελιζοντο*, not *ευεγγελη.* as Birch.
28. *τον προφ. ησ.*, not *ησ. τον προφ.* as Birch.
34. *τουτο* is a *prima manu*.
- ix. 6. *αλλα*.
13. *σου* is in codex, not omitted, as in Bentley.
25. after *καθηκεν*, *αυτον*, not *-ου* as Bentley.
26. *εις ιερουσ.*, not *εν* as Birch.
36. *τις ην μαθ.*, not *τις μαθ.* as Bentley.
- x. 45. *πν. του αγ.*, not *πν. αγ.* as Bentley.
- xi. 3. *εισηλθεν*, not *-thes* as Bentley.
12. *διακρειναντα*, not *-νοντα* as Bentley.
13. *απηγγ.*, not *ανηγγ.* as Bentley.
18. *αρα και*, not *αρα γε και* as Mai.
24. *τω κυριω* is in margin a 2. m. (sic).
- xiii. 1. *συμειων*, not *συμ.* as Bentley.
11. *επεσεν*, not *επεπεσεν* as Mai.
13. *ανεχθ.* is 1. m., not *αναχθ.* as Mai.
26. *ημιν*, as in Mai ed. 1, not *υμιν*, as in ed. 2.
29. *παντα τα γεργ.*, not *παντα γεργ.* as Bentley.

Acts xiii. 39. **εν νομω**, not **τω νομω** as Birch.

xiv. 10. the 2nd **και** is written over by 1. m.

12. **μεν βαρν**, not **βαρν**. as Bentley.

xv. 1. **περιθμητε** is 1. m., but the addition is 1. m. also. (Tischdf. wrongly assigns it to his B³.)

xvi. 12. **κακειθεν εις**, as in Mai ed. 1, not **κ. τε εις**, as in ed. 2⁴.

xvii. 7. **λεγοντες ειναι**, not **ειν. λεγ.** as Bentley.

20. **θελει**, not **θελοι** as Mai ed. 1.

34. **αρεοπ.** is 1. m., **-ωπ.** is 2. m.

xix. 2. **ουδ'**, not **ουδε** as Mai.

13. **υμας**, not **μεν υμας** as Bentley.

29. **της συγχ.**, not **συγχ.** as Bentley.

40. **ου ου δυνησ.** as Mai ed. 2, not **ου δυνησ.** as ed. 1.

xx. 4. **βεροιαιος**, not **-ροιαι** as Birch.

16. **κεκρει** 1. m., **κεκρικει** 2. m.

23. **λεγον** as Mai ed. 1, not **-ων**, as ed. 2.

26. **διοτι** as Mai ed. 2, not **διο** as ed. 1.

32. **την κληρονομιαν**, not **κληρ.** as Muralto.

xxi. 3. **αναφαναντες** is 2. m. So in my collation: but Tischdf., who has examined this place with care, says that B¹ wrote **ΝΑ**; then his B³ wrote **Ε** upon the **Α**, and afterwards placed an **A** over the line. So that it would now appear as if B¹ had read **-εντες**.

4. 1. m. repeats **ελεγαν** after **πνευματος**.

5. (6 ed. Veroc.) **προσευξ.**, not **-ηυξ.** as Bentley.

id. **αλληλους και**, not **και** as Bentley.

13. **ο** before **παυλος** is added by 1. m.

24. **ξυρησονται** is 1. m. as Rulotta and Vercellone.

xxii. 5. 1. m. has **πρεσβυτεριον**: 2. m., **-ριον**.

Acts xxii. 24. **ανεταξεσθαι**, not **-ταξ-** as Bentley.

28. 1. m. has **πολειτειαν**.

xxiii. 7. **λαλουντος** as Bentley, not **-ησαντος** as Mai. This was wrongly extracted from my notes of B in my last edition.

18. **σοι** is written over by 1. m.

28. **κατηγαγον** to **αυτων** is in marg. a 1. m.

35. **κελευσας**, not **κελευσας τε** as Bentley.

xxv. 25. in **αυτου δε του παυλου**, **παυλου** has dots over it a 1. m.

xxvii. 14. 1. m. decidedly wrote **ευρακυλων**: 2. m. placed **υ** over the **α**, and **λ** between the **κ** and **υ**, and altered the **Α** to **Δ**, but in so doing, he has left the right foot of the **Α** of 1. m. visible beyond the corner of his own **Δ**.

28. **ευρον οργυιας εικοσι**, not **ευρον εικοσι** as Bentley.

xxviii. 11. **αλεξανδρινω** has **η** written over the **ι**, but not by 1. m. as Rulotta, and Mai ed. 1.

16. **επετραπη**, not **-πει** as Birch.

Rom. i. 1. **χυν υν**, not **υν χυν** as Mai.

12. 2. m. has **συμπ.**, not **συνπ.**

v. 1. **εχωμεν** is 1. m.: **εχομεν** 2. m.

vii. 22. **τω νομ.**, not **τι νομ.** as misprinted in Mai ed. 2.

viii. 2. **σε απο**, not **απο**.

5. **τα του πν.** as Mai ed. 1, not **του πν.** as ed. 2.

24. **τι** is added by 1. m.

ix. (3. **συγγενων** is in the original text, there has been no erasure: the words **αδελφων μου των** are in the margin by the 2nd hand)⁵.

8. **τουτεστιν οτι** a 1. m. (**οτι** over the line).

xiii. 2. **ανθεστ.**, not **αθεστ.** as misprinted in Mai ed. 2.

11. **υμας**, not **ημας** as Bentley.

xiv. 6. **και ο εσθ.**, not **ο εσθ.** as Bentley.

⁴ Tischdf.'s "male M. in utraque ed. repetiit receptam" is altogether wrong. Mai has not printed the rec. in either edn.

⁵ Supplied by the Rev. C. Cure.

Rom. xv. 26. ποιησασθε 1. and 2. m.: no correction.

xvi. 7. γεγοναν, not -ασιν as Mai.

1 Cor. i. 2. τη εκκλ., not εκκλ. as Bentley.

11. μοι is 1. m.: μου 2. m., not as Verc.

ii. 13. διδακτοis, not -τω.

iii. 2. δυνασθε, not εδυν.

9. συνεργοι 1. m.

iv. 11. 1. m. γυμνειτ.: 2. m. -νιτ.
This was wrongly extracted from my notes of B in my last edition.

15. εγεννησα, not -ενη- as Bentley.

vii. 5. There is no writing in the margin, as asserted by Woide from Mico.

17. μεμερικεν ο κυριος, not ο θεος.
id. ουτως περιπατειω και, not omitted, as Bentley.

viii. 11. ο αδελφος, not αδελφος as Bentley.

x. 9. απωλλ., not απολλ. as Bentley.

xii. 24. τι περισσοτερον, not περισσοτερον as Bentley.

xiv. 16. ευλογηs εν πνευματι, not ευλογηs τω πνευματι as Mai.

1 Cor. xiv. 39. μου is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.

xv. 19. ηλπικοτες εσμεν μονον, not as Bentley.

2 Cor. i. 4. επι παση τη θλιψει, not επι παση θλιψει as Bentley.

iii. 15. αναγεινωσκηται, not -εται, as Mai.

iv. 6. οτι θεος, not οτι ο θεος as Mai.

v. 15. οτι εις, not οτι ει εις as Mai.

vii. 4. εν τη χαρα, not τη χαρα as Mai.

ix. 2. περυσι, not περισι as Mai.
It was stated in my former table that 2. m. had corrected it to περησι. But this was wrongly copied from my MS. notes upon the codex, and refers to the next item.

3. υμων is 1. m. η is written above the line by 2. m.

x. 12. ενκρηναι and συνκρηναι, without any erasures of the ε by 1. m. as stated by Rulotta.

xii. 1. δει ου, with no punctuation as in Mai.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. Ἰ Τὸν ^a μὲν ^b πρῶτον ^c λόγον ^d ἐποίησάμην περὶ πάντων, ^a (μὲν solitariū) Rom. vii. 12 reff. ὦ Θεόφιλε, ^e ὧν ^f ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ^b of two, Matt. xxi. 28, 31. ² ἄχρι ^g ἧς ^g ἡμέρας ^h ἐντειλάμενος τοῖς ἀποστόλοις ⁱ διὰ ^{ix.} πνεύματος ἁγίου, οὓς ἐξελέξατο, ^k ἀνελήμφθη. ³ οἷς καὶ ² Kings xviii. 27. ^c = here only. 2 Macc. xv. 37. ὁ μὲν πρότ. λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ κ.τ.λ. Philo. Q. om. prob. liber, § 1, vol. ii. p. 444. See 1 Chron. xxix. 29. d = here only. Xen. Cyr. i. 6. 13. ἐποίησε δημόσια γράμματα. Herodian vii. 6. 6. e attr., Matt. xviii. 19. ver. 22. ch. ii. 22. iii. 25. vii. 16. 2 Cor. i. 6. 1 John iii. 24. Gen. ii. 3. Zeph. iii. 11. Winer, § 24. 1. f = Matt. iv. 17. Mark i. 45. Luke xiii. 25. see Gen. ii. 3. g Luke i. 20. xvii. 27. h constr., ch. xiii. 47. John xiv. 31. i traject., see ch. xix. 4 al. k = vv. 11, 23. Mark xvi. 19. 4 Kings ii. 9. (Λημψις, Luke ix. 51.)

TITLE: rec ins των αγιων bef αποστ., with a b d g h k 13 and the subscriptions of A²EGH; των m p Orig Chr Synop: om B D(-εις): om αποστολων also X and the margins of B(Tischdf).—pref λουκα ο, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θω των αγιων αποστολων λουκα του ευαγγελιστου d, ai g h.—αρχη συν θεω πραξαποστολος f.

CHAP. I. 1. rec ins o bef ιησ. (the o of ηρξατο was probably mistaken for the article), with AEN p 13. 36 rel Constt: om BD.

2. ανελημφθη bef εντειλαμενος . . . εξελεξατο D. at end add και εκελευσε κηρυσσειν το ευαγγελιον D syr-mg Aug, simly sah.

On the title, see Prolegomena. 1—3. INTRODUCTION.] 1. τὸν μὲν πρ. λ.] The latter member of this sentence, τανὺν δέ, . . . is wanting (see Winer, § 63, II. 2, e), and the author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel. πάντων] Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had not related in his πρῶτος λόγος. On Theophilus, see notes, Luke i. 3. ὧν ἤρξατο Ἰησ.] I cannot think ἤρξατο here to be merely pleonastic. Its position here shews that it is *emphatic*, and the parallel cases (see reff.) all point to a distinct and appropriate meaning for the word. That meaning here seems to be, that the Gospel contained the ἀρχάς, the *outset*, of all the doings and teachings of our

Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—which *Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides *not giving* the emphasis to ἤρξατο, but to Ἰησοῦς. The position of emphasis given to the verb shews, that the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the *same*, now about to be related. 2. ἐντειλ. τ. ἀπ.] See Luke xxiv. 48 ff., and ver. 4 below. διὰ πν. ἁγ. may be joined either with ἐντειλάμενος (as in vulg copt Chr Thl); or with ἐξελέξατο (as in syrr æth Cyr Aug Vig). In the former case, our Lord is said to have given His commands to the Apostles through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, διὰ πνεύματος αἰωνίου ἑαυτὸν προσενέγκαι ἁμῶμον τῷ θεῷ. In the latter, He is said to have chosen the Apostles by the power of the Holy Ghost. Similarly, in ch.

1 = ch. ix. 41.
Rom. vi. 13,
16, 19. xii. 2.
2 Cor. xii. 2.
Gen. xlvii. 2
(Ald.).
m abs., Luke
xxii. 15.
(xxiv. 46).
ch. iii. 18.
Heb. ix. 20 al.
n = Matt. vi. 7.
1 Cor. iv. 4.
o here only +
Wisd. v. 11.
xix. 13. 3 Macc. iii. 24. Xen. Mem. i. 1. 2.
only. 3 Kings viii. 8. Tobit xii. 19 only.
cxl. 5 allus in Hexapl.) Herod. i. 62. Xen. Anab. vii. 3. 48. συναυλιζ., Prov. xxii. 24.
viii. 56. ch. iv. 18. v. 28, 40. 1 Kings xxiii. 8.
only. Gen. xlix. 18. Wisd. viii. 12 only.
iv. 1 et passim. Amos ix. 6.
xx. 13. Winer, § 30. 7.

1 παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ ^mπαθεῖν αὐτὸν ⁿἐν ^{ABCD}πολλοῖς ^oτεκμηρίοις ^pδι' ἡμερῶν τεσσεράκοντα ^qὅπτα- ^{EN a b c}νόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς ^dβασιλείας τοῦ ^eθεοῦ. ^fκαὶ ^gσυναλιζόμενος αὐτοῖς ^hπαρηγγεῖλεν ἀπὸ ⁱἹεροσολύμων μὴ ^jχωρίζεσθαι, ἀλλὰ ^kπεριμένειν τὴν ^lἐπαγγελίαν τοῦ πατρὸς ^mἣν ἠκούσατέ ⁿμου, ^oὅτι Ἰωάν-

p = Heb. ii. 15. (ch. v. 19. xvi. 9. xvii. 10?) q here
r Luke ix. 11. ch. viii. 12. xix. 8. s here only +. (Ps.
t = Luke
u = ch. xviii. 1, 2. 1 Chron. xii. 8.
v = Luke xxiv. 49. ch. ii. 33. Gal. iii. 14, 22. Eph. iii. 6. Heb.
x constr., Matt. vii. 24, 26. τάδε μου ἀκούσιν, Lucian Dial. Deor.

3. τεσσ. bef ημερ., omg δια, D(δι is written over the line by D-corr¹). οπτανο-
μενους D¹. τας D¹.

4. συναλισκομενος D¹: συναλισγομενος D⁸: συναυλιζομενος b² c d¹ e m 36¹. 40, the Greek fathers are confused between this reading and txt (see Tischdf): *convalescens* vulg E-lat² Jer Bede: *convivens* D-lat. aft συναλ. ins μετ αυτων D. rec παρηγγ. bef αυτοις, with B D(see above) & rel 36 vulg copt Phot Eccl Thil Aug: txt ACE Chr. — παρηγγελλεν E-gr b d. ην ηκουσα (-σατε D³) φησιν δια του στοματος μου D vulg æth Hil Aug Jer; am D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.

xx. 28, Paul tells the Ephesian elders, that the Holy Ghost had made them overseers in the Church of God. The former construction however appears much the best, as expressing not, as might at first seem, a mere common-place, but the propriety of the fact,—that His last commands were given in the power of (see John xx. 22) the Holy Ghost. To take διὰ πν. ἁγ. with ἀνελήμφθῃ (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελήμφθῃ.] = ἀνεφέρετο εἰς τὴν οὐρ., Luke xxiv. 51. The use of the verb in this abbreviated form, without the εἰς τ. οὐρ., testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course.

3. ἐν π. τεκμ.] See Luke xxiv. 31, 39, 43. The ἐν is in its signification of investiture, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὀπτανόμενος] οὐ γὰρ ὥσπερ πρὸ τῆς ἀναστάσεως ὥς αἰ μετ' αὐτῶν ἦν, οὕτω καὶ τότε: οὐ γὰρ εἶπε τεσσεράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσεράκοντα: ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified. τὰ περ. τ. β.

τ. θ.] τά, in the widest sense; not βήματα merely:—the matters. The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom

of God.' But this remark seems to lose its propriety owing to the *present* participle λέγων. Both the participles, ὀπτανόμενος and λέγων, carry with them a ratiocinative force, in dependence on τεκμηρίοις: "proofs, consisting in this, that He" &c. And thus the art. τὰ gives the sentence the meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define λεγόμενα.

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES.

4. συναλιζ.] not middle, 'assembling them,' as Calvin. (*congregans eos*), Grot., Olsh., and others, which is without example; but passive, = συναλισθεῖς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating and drinking'; so E. V. marg., Thl., Ec., &c., κοινωνῶν ἁλῶν, mistaking the etymology. The conjecture of Hemsterhuis, συναλιζομένοις (which however is found in Didymus), is quite unnecessary.

ἀπὸ Ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin.

περιμ.] to await, i.e. wait till the completion of: the περι implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for *twelve years* after the Ascension, is sufficiently refuted by His own words here, and by the subsequent history: cf. ch. viii. &c. That, in the main, they confined themselves to circuits in Palestine for some

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι ὕβαπ-
 τισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. οἱ
 μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες Κύριε,
 εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν
 τῷ Ἰσραὴλ; εἶπεν δὲ πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν
 γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἐθέτο ἐν τῇ

c = Matt. xii. 10. ch. vii. 1. xix. 2. xxi. 37 al. 3 Kings i. 27. d = Matt. ii. 7 al. e Mark
 iii. 5 || viii. 25. ix. 12 || Mt. Heb. xiii. 19 only. Lev. xiii. 16. pres., Matt. xi. 3. f gen., 2 Thess.
 iii. 2. see Matt. xxi. 23. g 1 Thess. v. 1. Dan. ii. 21. h = Matt. xvi. 3. 2 Tim. iii.
 1. see ch. xiv. 17. i = ch. v. 4. Hag. ii. 19, see Luke ix. 44. xxi. 14. ch. v. 4. xix. 21.

5. rec βαπτισθ. bef εν πνευμ., with ACEN³ 13. 36 rel Orig (Ec Thl Ambr Rebapt
 Gaud: πν. αγ. βαπτ. D Did Hil Victorin Aug: txt BN¹ p.—add και ο μελλετε λαμβανειν
 D¹(and lat) tol Hil Aug. aft ημερας add εως της πεντηκοστης D¹(and lat) sah
 Aug.

6. for συνελθ., ελθοντες N¹. rec επηρωτων, with C³DE rel 36 (Ec, -του C, -τον d
 13: txt ABC¹N Chr-comm. αποκαταστανεις εις την β. του ισρ. D: om εις D⁸(and
 lat); for του, τω D⁸(appy): Aug has sometimes representaberis? et quando regnum
 Israel? sometimes præsentalis regnum Israel.

7. ειπεν, omg δε, B¹ Syr sah: ειπεν ουν B-corr: ο δε ειπεν C Aug: και ειπεν D, ο
 δε αποκριθεις ειπ. E aeth: txt AN rel vulg syr copt Thl. for πρ. αυτους, αυτοις E
 vulg coptt.

years, appears to be true; but surely would not be in compliance with such a command.

τ. ἐπαγγ. τ. πατρός] See note on Luke xxiv. 49. 5.] The Lord cites these words from the mouth of John himself, reff. Matt.;—and thus announces to them that, as John's mission was accomplished in baptizing with water, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiæ communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

ὕδατι and ἐν πν. αγ. are slightly distinguished. The insertion of the preposition bef. πν. αγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'ante hos quinque dies' in Lat., and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97.

'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel. 6.] This συνελθόντες does not belong to another assembling, different from the former; but takes up again the συναλιζόμενος of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another

incident, but to other actors; *they*, as distinguished from Him who had been speaking.

Κύριε, εἰ. . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, at *this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX.

Meyer would refer ἐν τῷ χρ. τοῦ, to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, at this present period,—now. The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in ὁ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "*wilt*" or "*dost thou restore*?" As to the word itself, καθιστάνω (= στημι) is to establish or set up, and ἀπό gives the sense of completeness, or the cognate one of entire restitution. See Wordsw.'s note.

7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not

k = Luke iv. 36. ix. 1 al. Ps. lxxvii. 35. 1 Luke i. 35. 1 Kings xi. 7. m = Luke xxiv. 48. ver. 22 and Acts passim. 1 Pet. v. 1. Isa. xliii. 10. n ch. xiii. 47 only, from Isa. xlix. 6. 50. John xiii. 18 al. met., 2 Cor. x. 5. Prov. iii. 5. r = Luke xxiv. 31. o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18. q = here (ch. ii. 15 reff.) only. p Luke xxiv. Ps. xxix. 1.

ἰδία ἐξουσία· ⁸ ἀλλὰ λήμψεσθε ^k δύναμιν ¹ ἐπελθόντος τοῦ ^{ABCD} ἀγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου ^m μάρτυρες ^{EN} ἐν ^{EN} τῇ Ἱερουσαλὴμ καὶ ἐν ^{EN} πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ^{m o p 13} ἐως ^{no} ἐσχάτου τῆς ^{no} γῆς. ⁹ καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ^p ἐπήρθη, καὶ νεφέλῃ ^q ὑπέλαβεν αὐτὸν ^r ἀπὸ τῶν

8. rec μοι (corr to the common constr εσεσθε μοι), with E rel 36 Orig¹ Epiph Chr Thl: txt ABCD^{EN} Orig¹, om εν AC^{1D} a h p 40 coptt Orig¹ Hil: ins BC³EN rel 36 vulg syrr Orig¹ Severn-c Chr Did-int Thl.

9. εἰπόντων N¹ m. καυτα εἰπόντος αὐτοῦ νεφέλῃ υπεβαλεν αὐτον καὶ απηρθη απο (ins των D²) οφθ. αυτ. D, simly sah Aug^{aliq}; et hæc D-lat. αυτων bef βλεπόντων B.

θεός, but ὁ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. It may be observed however, that the same assertion is not made here: only the times and seasons said to be in the power of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The Knowledge of the Son is not here in question, only that of the disciples. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the knowledge of that day and hour. Bengel attempts to evade the generality of the οὐχ ὑμῶν ἔστιν:—‘quæ apostolorum nondum erat nosse, per Apocalypsin postea sunt significata.’ But signified to whom? What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιροὺς in that mysterious book? There is truth in Olsh.’s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὑμῶν, nor forget that the γινῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the times. χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of temporariness. See also Tittmann, N. T. Synonyms, pp. 39—45. θθ. ἐν τῇ ἰδ. ἐξ.] Some (De Wette, al.) render ‘hath appointed by His own power;’ I should rather take ἐν ἐξ. as in ch. v. 4, in His own power, and understand by ἔθετο kept, ‘(hath) placed,’ as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement

of the divine counsels of Redemption.

8.] ‘Quod optimum frænandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad mandatum.’ Calvin. ἀλλά, ‘antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.’ Bengel. δύναμιν, that power, especially, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. μόν, not emphatic, as Wordsw. here and often elsewhere: see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitious aspirations. μάρτυρες] This was the peculiar work of the Apostles. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § 3.5.

ἐν τε Ἱερ. . . .] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to Israel thus understood. The Kingdom was to be one founded on μαρτυρία, and therefore reigning in the convictions of men’s hearts; and not confined to Judæa, but coextensive with the world.

They understood this command only of Jews scattered through the world, see ch. xi. 19. De Wette observes, that these words contain the whole plan of the Acts: λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ἱερουσαλὴμ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them through Judæa, vi. 8—viii. 3; they preach in Samaria, viii. 4—40; and, from that point, the conversion of the Apostle of the Gentiles, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. 9.] This ap-

ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὡς ^s ἀτενίζοντες ἦσαν εἰς τὸν ^{s w. εἰς, ch.}
οὐρανὸν ^t πορευομένον αὐτοῦ, ^u καὶ ἰδοὺ ἄνδρες δύο ^v παρ-
ειστήκεισαν αὐτοῖς ἐν ^w ἑσθήσεσιν ^x λευκαῖς, ¹¹ οὐ καὶ εἶπαν
"Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ^y ἐμβλέποντες εἰς τὸν
οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ^z ἀναλημφθεὶς ἀφ' ὑμῶν εἰς
τὸν οὐρανὸν οὕτως ἐλεύσεται ^a ὁν τρόπον ἐθεάσασθε
αὐτὸν ^b πορευόμενον εἰς τὸν ^b οὐρανόν. ¹² τότε ^c ὑπέστρεψαν ^v

xxiv. 4 rec.) only. 2 Macc. iii. 33 only.

x = Matt. xvii. 2 ||. John xx. 12. Eccl. ix. 8. 2 Macc.

xl. 8. y w. εἰς, Matt. vi. 26. Isa. li. 1, 2.

z = ver. 2 reff.

37 ||. ch. vii. 28. 2 Tim. iii. 8 only. Gen. xxvi. 29. see ch. xv. 11.

a Matt. xxiii.

c ch. viii. 25 reff.

b 1 Pet. iii. 22.

10. rec εσθητι λευκη, with C³DE rel 36 syr Orig-int Chr Cosm Thl Aug: txt ABCN¹
p vulg Syr coptt arm (Eus).

11. [εἶπαν, so ABC¹DN p.] βλεποντες BEN¹ d g k o p 13 Eus Thdr¹ Thl-sif:
Chr-mss vary: txt ACDN³ rel 36(sic) Thdr² Thl-fin, *aspicientes* vulg E-lat Aug¹aliq.
om 2nd εἰς τον ουρ. D 33¹4. 105 tol Aug¹ Vig Avit.

pears (see Prolegg. Vol. I. ch. iv. § 4. 2) to be an account of the Ascension given to Luke *subsequently to the publication of his Gospel*, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c.

ἐπήρθη] "was taken up,—we may understand of the commencing ascent . . . ὑπέλαβεν by a pregn. constr. involves the idea of *away* as well as *up*, and hence takes after it ἀπό. This verb describes the close of the scene, as far as it was visible to the spectators."

Hackett. νεφέλῃ] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—in *human form*, and so we think of and pray to Him.

10. ἀτενίζ. ἦσαν] **they were gazing, stood gazing.** εἰς τ. οὐρ. belongs to ἀτενίζ., not to πορευομ., see reff.

πορευομένου, not πορευθέντος: implying that the cloud remained visible for some time, probably ascending with Him.

παρεστήκεισαν, imperf. in sense, as the perf. is *present*: **were standing by them.**

ἄνδρες] evidently angels. See Luke xxiv. 4; John xx. 12.

11. οἱ καὶ εἶπαν] **who** (not only appeared but) **also said.** There is a propriety in the address, ἄνδρ. Γαλιλαῖοι. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. **ὁν τρόπον] in the same manner as;**—to be taken in all cases literally, not as implying mere certainty:

see reff.

οὕτως, i. e. ἐν νεφέλῃ, Luke xxi. 27. His corporeal identity is implied in οὗτος ὁ Ἰησοῦς.

ἐλεύσεται] 'Non ii, qui ascendentem viderunt, dicuntur venturum visuri. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.' Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκεῖ δέ μοι καὶ σαββάτῳ γεγόνέναι ταῦτα οὐ γὰρ ἂν οὕτω τὸ διάστημα ἐδήλωσεν . . . εἰ μὴ ἄρισμένον τι μήκος ἐβάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that he led them out *as far as to Bethany*. This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath-day's journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day's journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to

d Luke xix. 29. εἰς Ἱερουσαλὴμ ἀπὸ ὁρὺς τοῦ καλουμένου ^d ἐλαιῶνος, ὃ ^{ABCD}
 xxi. 37 only. ἔστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ^e ἔχον ^f ὁδόν. ¹³ καὶ ^{ENabc}
 Jos. Antt. vii. 9, 2. = τὸ ὄρ. τῶν ἐλαιῶν, ^{d f g h k}
 Luke xix. 37 al. ὅτε ^g εἰσῆλθον, εἰς τὸ ^h ὑπερφῶν ἀνέβησαν οὗ ⁱ ἦσαν ^k κατα- ^{1 m o p}
 μένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ ¹³
 Ἄνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθ-
 θαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτής, καὶ
 Ἰούδας Ἰακώβου. ¹⁴ οὗτοι πάντες ⁱ ἦσαν ^l προσκαρτε-
 ροῦντες ^m ὁμοθυμαδὸν τῇ ⁿ προσευχῇ σὺν γυναιξὶν καὶ
 Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.
 g = ch. ix. 6. i constr., ch. ii. 5 reff. k here only. Num. xx. 1 al. l = ch. vi. 4 al4. Rom.
 Matt. viii. 5 al. ellips., here only. Num. xiii. 21 only. Sus. 6 Theod. m ch. ii. 46 al8. Rom.
 h ch. ix. 37, 39. x. 8 only. 2 Kings xviii. 33. Ezek. xli. 7. i constr., ch. ii. 5 reff. k here only. Num. xx. 1 al. l = ch. vi. 4 al4. Rom.
 xii. 12. xiii. 6. Col. iv. 2 (Mark iii. 9) only. Num. xiii. 21 only. Sus. 6 Theod. m ch. ii. 46 al8. Rom.
 xv. 6 only. L. P. Num. xxiv. 24 al. n abs., Matt. xxi. 13 ||, from Isa. lvi. 7. Ps. iv. 2 al.

13. εἰσῆλθεν D-gr. rec ανεβησαν bef eis τ. υπ. (corr'n to avoid the ambiguity of εἰσῆλθ. εἰς το υπ.), with DEN³ rel 36 tol syrr coptt: om ανεβ. N¹: txt ABC¹⁻³ p vulg Orig Chr Thl-fin-comm Bede-gr. rec transp ιωαν. and ιακ., with (E) rel 36 syr: txt ABCDN p vulg Syr Aug.—κ. ανδρ. bef κ. ιωαν. E Bede-gr: petr. et joh. et andr. et jac. Bede-lat. om 3rd και D. ins ο του bef αλφαιου D d. om 7th και D. om ο [bef ζηλωτης] N¹.

14. N has ομοθυμαδον both before and after προσκαρτ., N³ disapproving the 2nd. rec (aft προσευχη) ins και τη δεήσει (Phil iv. 6), with C³ rel 36 (Orig); και δεήσει, omg τη, m: om ABC¹DEN p H^r vulg syrr coptt æth arm Chrj Thl-fin-comm Cyrp Aug Jer Bede. ins ταις bef γυν. D¹. aft γυν. ins και τεκνοῖς D. μαριαμ BE p 40 sah: txt ACDN rel 36. om τη D¹(ins D²). om του B. rec ins συν bef τοις αδ. αντ. (corr'n, to avoid connecting the brethren of our Lord with His mother), with BC³E rel syrr Chr: om AC¹DN vulg coptt æth arm Cyrp Aug.

Chrysostom in making the above supposition: although the festival was certainly observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it in the Fathers of the first three centuries). *Forty days* from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.

The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6,—at six stadia, B. J. v. 2. 3; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. The use of ἐλαιῶν, -ωνος, here (and in reff.) by Luke only is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document. ἔχον is not for ἀπέχον, but as in τριάκ. κ. ὅκτ. ἔτη ἔχω, John v. 5, and in reff.; the space or time mentioned being regarded as an attribute of the subject. 13. εἰσῆλθ.] 'into the city;' see reff.

τὸ ὑπερφῶ.] The idea that this was a chamber in the Temple has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were διὰ παντὸς ἐν τῷ ἱερῷ. As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree im-

probable that the disciples would be found assembled in any public place at this time. The upper chamber was perhaps that in which the last Supper had been taken; probably that in which they had been since then assembled (John xx. 19, 26), but certainly one in a private house. Lightf. shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pfl. u. Leit., p. 13, note. Epiphanius, de ponderibus, c. 14 (vol. iii. p. 170), relates that when Hadrian came to Jerusalem, εὔρε τὴν πόλιν πᾶσαν ἡδαφισμένην καὶ τὸ ἱερὸν τοῦ θεοῦ καταπεπατημένον, παρεκτὸς ὀλίγων οἰκημάτων καὶ τῆς τοῦ θεοῦ ἐκκλησίας μικρὰς οὔσης, ἐνθα ὑποστρέφαντες οἱ μαθηταί, ὅτε ὁ σωτὴρ ἀνελήφθη ἀπὸ τοῦ Ἐλαιῶνος, ἀνέβησαν εἰς τὸ ὑπερφῶν. ἐκεῖ γὰρ ἔφοδόμετο, τonteύον ἐν τῷ μέρει Σιών ἥτις ἀπὸ τῆς ἐρμῶσεως περιελήφθη, . . . ἕως χρόνου Μαξίμου τοῦ ἐπισκόπου καὶ Κωνσταντίνου τοῦ βασιλέως, ὡς σκηνὴ ἐν ἀμπελῶνι, κατὰ τὸ γεγραμμένον. And Nicephorus viii. 30 (see Wordsw.) says that the Empress Helena enclosed in her larger church the chamber where took place ἡ τοῦ ἁγίου πνεύματος καθόδος ἐν τῷ ὑπερφῶ.

οὗ ἦσαν κατ.] not to be taken as in E. V. 'where abode both Peter,' &c.; which gives the idea that Peter, &c. were already in the chamber, and the rest joined

15 Καὶ ὁ ἐν ταῖς ἡμέραις ταύταις ὁ ἀναστὰς Πέτρος ἐν
 μέσῳ ἁ τῶν ἁδελφῶν εἶπεν (ἦν τε ὁ ὄχλος ὁνομάτων ἐπὶ
 τὸ αὐτὸ ὥς ἑκατὸν εἴκοσι) 16 ὡς ἄνδρες ἀδελφοί, ὅδε ἡ πλῆ-
 ρωθῆναι τὴν ἡ γραφὴν [ταύτην] ἣν ὁ προεῖπεν τὸ πνεῦμα

xxvi. 53.
 u ch. vii. 2 al. fr.

10. Luke iv. 21. John xix. 24. 2 Tim. iii. 16.
 Rom. ix. 29 al.

t ch. ii. 1, 44, 47 (iii. 1). iv. 26 (from Ps. ii. 3). 1 Cor. xi. 20. Ps. xxxvi. 38.
 v = ch. iv. 12 reff.

z = Mark xii. 13. Num.

w = ch. iii. 18 reff.

y Gal. v. 21. 1 Thess. iv. 6 only +.

o ch. vi. 1.
 Luke i. 39.
 vi. 12 al.
 p = ch. xv. 7
 reff.
 q = ch. ix. 30
 reff.
 r ch. vi. 7 reff.
 s = Rev. iii. 4.
 t = Mark xii.
 xi. 13.

u ch. vi. 7 reff.

v Gal. v. 21. 1 Thess. iv. 6 only +.

προεῖπ.,

15. for καὶ ἐν, ἐν δὲ DE sah syr-mg Aug.

ins o bef πετρ. D.

εἰμμεσω ACE.

rec for ἀδελφῶν, μαθητῶν (corrpn, to avoid the triple recurrence of ἀδελφ. in vv.

14, 15, 16. Meyer and De W. take αἱ. to have been a corrpn to suit ἀνδρ. ἀδελφοί in
 ver. 16, but the other is much more prob), with C³DE rel 36 syrr Chr Thl Cypr Aug₂ :

txt ABC¹N 13 vulg coptt æth arm Aug. for τε, δὲ CD⁷ vulg D⁷-lat E-lat syrr
 copt Cypr Aug: γαρ præterea D¹: om sah æth. ins o bef οχλος D.

for ονοματων, ανδρων E: hominum vulg(not fuld) Syr æth Aug. *ὡς εἰ ACN 40

Thl-fin: ως BDE rel. rec εικοσιν, with rel: txt ABCEN f m p 13. 36: ρε' D.

16. δει D (txt D-corr¹) vulg Iren-int(principal-mss: given nominatim by Stieren)
 Aug Vig Gild. (Iren-int has oportebat apud Harvey.) om ταυτην ABC¹N p H¹ vulg

them there:—but, on entering the city, they went up into the upper chamber, where they (usually) sojourned (not 'dwelt': they did not all dwell in one house; see John xix. 27, note), namely, Peter, &c. On the catalogue of the Apostles, see Matt. x. 2, note.

14.] σὺν γυναῖξιν has been rendered 'with their wives,' to which sense Bp. Middleton inclines, justifying it by σὺν γυναῖξιν καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls enumeration, ch. vi. § 2. Here I think we must take σὺν γυν. not as meaning 'with women,' as Hackett, but, the art. not being expressed after the preposition σὺν, as = σὺν ταῖς γυν. (see Middl. ch. vi. § 1), and interpret γυν., the women, viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἑτεροι πολλοί. Many of these were certainly not wives of the Apostles; and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable.

καὶ Μαρία] The καὶ gives eminence to one among those previously mentioned. So τῶνδε εἶνεκα, καὶ γῆς ἡμέρῃ, Herod. i. 73. See Hartung, Partikellehre, i. 145.

This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Niceph. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the Assumption has no foundation even in tradi-

tion. τοῖς ἀδελφ. αὐτ.] This clearly shews, as does John vii. 5 compared with vi. 69, 70, that none of the brethren of our Lord were of the number of the Twelve. When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Prolegomena to the Epistle of James. In both cases of one being distinguished from a number, cited here by Wordsw. to shew that James the Less may have been one of these brethren, viz. that of Μαρία, as distinguished among the women here, and that of Joseph, ch. vii. 9, he does not observe that the general statement precedes the individual distinction, as indeed it naturally must.

15—26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT.

15. ἐν τ. ἡμ. τ.] In the days between the Ascension and Pentecost; during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples.

ἦν τε] The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δέ seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121.

ὀνομάτων] See note on Rev. iii. 4. ἑκατὸν εἴκοσι] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' See Neander, Pfl. u. Leit., p. 72, note.

16.] We may enquire, by what change in mind and power Peter was able, before the descent of the Spirit, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see

a = Luke i. 70. ch. iii. 18, 21. iv. 25. xv. 7. 2 Chron. xxxvi. 21, 22. b Matt. xv. 14. xxiii. 16, 24. Rom. ii. 19 only. Ezra i. 1 only. 1 Macc. iv. 2 al. c = Matt. xxvi. 55 ||. ch. xii. 3 al. Judg. vii. 25. d here only. Gen. 1. 3. 2 Chron. xxxi. 19. e w. perf. part., ch. xxii. 29 reff. f = 2 Pet. i. 1 (Luke i. 9. John xix. 24) only. (1 Kings xiv. 47. Wisd. viii. 19 only.) 3 Macc. vi. 1. g ch. viii. 21 reff. h = ch. xx. 14 reff. i ch. xxii. 28 reff. k = John iv. 5. ch. iv. 34. v. 3, 8. xxviii. 7. 1 Chron. xxvii. 27. l = Matt. xx. 2. xxvii. 7. m = Rom. iv. 4 reff. n 2 Pet. ii. 13, 15. see 2 Macc. viii. 33. o = Luke xiii. 27. 1 Kings iii. 13, 14. p here only. q = ch. xvi. 27 al. r here only +.

coptt ath arm Orig₂ Eus Ath Did Vig Gild (omitted by homœotel: or erased as unnecessary with ην, and perhaps, as Mey. and De W., because no citation immediately follows): ins C³DE rel 36 syrr Did Chr Iren-int Aug. rec ins του bef ιησουν, with C³DE rel 36 Chr Thl: om ABC¹N Eus Did.

17. om ην N¹. rec for εν, συν (corrñ to better Greek; see ref 2 Chron), with rel syrr Chr: txt ABCDEN p 13 H^r vulg coptt Orig₂ Eus Iren-int Aug. for και, os D¹-gr(txt D⁴). ins υπερβα (but in reference to eccl lection: see Tischdf) bef τ. διακ. B^r-marg.

18. rec ins του bef μισθ. (corrñ in ignorance of the usage which omits the art aft a preposition; see Middleton, ch. vi. 1), with o Thl-fin: om ABCDEN rel H^r Eus Chr. aft αδικ. ins αυτον D.

note. The pre-eminency of Peter here is the commencement of the fulfilment of Matt. xvi. 18, 19 (see note there).

17.] **ὅτι**, not 'although' (Kuinool), but because: it gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. Thus the **ὅτι** has reference to the *substance of the prophecy*, already in Peter's mind, and serves to explain ἡ ἐπαυλις αὐτοῦ and ἡ ἐπισκοπή αὐτοῦ.

ἔλαχεν τὸν κλήρον] not literally, but inasmuch as the *lot* of every man is regarded as being cast and appointed by God. κλήρος, first, the *lot* itself; then, *that apportioned by lot*; then, *any species of apportionment*, whether *possession*, or *office*, as here. 18.] This verse cannot be regarded as inserted by Luke; for,

1. the place of its insertion would be most unnatural for an historical notice: 2. the μὲν οὖν forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτήσατο χωρίον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, *unless we knew more of the facts than we do*. If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, as a *general inference from the buying of the field*, than *vice versa*. Whether Judas, as Bengel supposes, 'initio emtionis facto, occasionem dederat ut Sacerdotes eam consummarent,' we cannot say: such a thing is of course possible. At all events we hence clearly see that *Luke could not have been ac-*

quainted with the Gospel of Matthew at this time, or surely (not, he would have repeated St. Matt.'s account, as Wordsw. unfairly represents me to say, but) this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. See as a notable example, Wordsw.'s note, written since the above. I need hardly say to any intelligent and ingenuous reader, that his way of harmonizing,—viz. that as the *Jews* are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests,—is entirely precluded here by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out of the wages of his iniquity,' which plainly bind on the purchase to Judas as his personal act.

καὶ πρ. γεν.] The connexion of this with the former clause would seem to point to the death of Judas having taken place *in* the field which he bought. See also ver. 19. **πρηνὴς γεγόμενος** will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts,—viz. that, having hanged himself, he fell by the breaking of the rope. **πρηνής:** ἐπὶ πρόσωπον πεπτωκώς, Hesyeh. ὅλον μὲν τὸ σῶμα κείσθαι πρηνὲς λέγομεν, ὅταν ἡ μὲν γαστήρ κάτωθεν, ἄνωθεν δὲ ᾗ τὸ νῶτον, Galen, cited by Wetstein. **πρηνής, εἰς τοῦμ προσθεν, ἐπὶ στόματος, Etymol.** Nor

ABCD
EN a b c
d f g h k
l m o p
13

^s μέσος καὶ ^t ἐξεχύθη πάντα τὰ ^u σπλάγχνα αὐτοῦ, ¹⁹ καὶ ^s constr., Luke
^v γνωστὸν ἐγένετο πᾶσιν τοῖς ^w κατοικοῦσιν Ἱερουσαλὴμ, ^t = (-χεῖν, xxiii. 45.
 ὥστε κληθῆναι τὸ ^x χωρίον ἐκεῖνο τῇ [^y ἰδίᾳ] ^z διαλέκτῳ Gen. xv. 10.
^y αὐτῶν Ἀκελδαμάχ, ^a τουτέστιν ^x χωρίον αἵματος. ²⁰ γέ- Matt. ix. 17.)
 ulit., here only. 2 Kings xx.
 (2 Cor. vi. 12
 reff.) 2 Macc. ix. 5 (6?) only. ^v = John xviii. 15, 16. ch. ix. 42. xv. 18. xix. 17. Ps. lxxv. 1.
 w constr., ch. ii. 9, 14 al^s. Matt. xxiii. 21. Luke xiii. 4. Rev. (xii. 12, v. r.) xvii. 2 only. Hos. x. 5. 1 Macc.
 iii. 34. x ver. 18. y so John x. 12. 2 Pet. iii. 16. z ch. ii. 6, 8 al^s. Acts
 only. Esth. ix. 26. a ch. xix. 4 reff.

om πάντα A Thl-sif Gaud.

19. ins o bef και D-gr N (but erased) 18 Aug : και τουτο sah. om ιδια B¹DN sah
 arm Aug : ins AB²CE rel. αυτων bef διαλ. E 163 Aug. rec ακελδαμα, with
 C 13 rel vulg syr copt Chr : æth-mss are appy divided : txt(-αχ) ABD E(-ακ) N p 40
 am demid fuld tol lux sah Eus Aug Bede.—αχελδ. AN p 40, haceldamach tol, achel-
 damac am fuld lux Bede, akyladamach sah, -demach æth-pl.—ακελδαιμαχ D.

again is it at all probable that the Apostle would recount what was a mere accident accompanying his death, when that death itself was the accursed one of hanging. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is in the highest degree improbable, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, that in Matt. xxvii. is general,—ours particular. That depends entirely on the exact sense to be assigned to ἀπήγατο (ῥῥηγν, καὶ ἀπήγατο, 2 Sam. xvii. 23): whereas this distinctly assigns the manner of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at self-murder, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, during the suicidal attempt. Further than this, with our present knowledge, we cannot go. An accurate acquaintance with the actual circumstances would account for the discrepancy, but nothing else. Another kind of death is assigned to Judas by Eusebius, quoting from Papias: ἱστορεῖ Πάπιας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς λέγων· μέγα τῆς ἀσβεστίας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιεπάτησεν Ἰούδας· πρὸς τοὺς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάξης ῥαβίως διερχομένης, ὑπὸ τῆς ἀμάξης ἐπίεσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἐκκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἀμ. κ.τ.λ., which De Wette supposes to have been inserted from Eusebius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theo-

phylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacræ, vol. i. p. 9, and notes.

ἐλάκησεν] cracked asunder: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are inserted by Luke. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcized by Luke, inserting into the speech itself the explanations τῇ [ἰδίᾳ] διαλ. αὐτ., and τουτέστιν χ. αλ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised. γνωστὸν . . .] See Luke xxiv. 18.

ὥστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been bought with the price of blood: here, to the fact of Judas having there met with a signal and bloody death. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the purchase of the field, the more circumstantial account in Matthew is to be adopted; with regard to the death of Judas, the more circumstantial account of Luke. The clue which joins these has been lost to us: and in this, only those will find any stumbling-block, whose faith

b Luke xx. 42.
c here only.
Psa. lxxvii.
25.
d art., Matt.
iv. 3 al.
e = 1 Tim. iii.
1 (Luke xix.
44.) 1 Pet. ii.
12) only.
Psa. cviii. 8.
f = ch. ix. 39.
x. 23 al. L.
(Mark xiv.
53.)
g Eurip. Phoen.
534, 5. see
ch. ix. 28.
Psa. cxv. 8.
Deut. xxxi. 2.
i. 17. Ezek. ix. 6.
o = ch. ii. 31. iv. 33.

γραφται γὰρ ἐν ^bβίβλῳ ^bψαλμῶν Γενηθήτω ἡ ^cἐπαυλις
αὐτοῦ ἔρμος, καὶ μὴ ἔστω ^dὁ κατοικῶν ἐν αὐτῇ. καὶ
Τὴν ^eἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. ²¹ δεῖ οὖν τῶν
^fσυνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ^gὧς εἰσῆλθεν
καὶ ^gἐξῆλθεν ^hἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἁρξάμενος
ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ^kἧς
^lἀνελήμφθη ^mἀφ' ἡμῶν, ⁿμάρτυρα τῆς ^oἀναστάσεως
αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων. ²³ καὶ ^pἔστησαν

ABCD
EN a b c
d f g h k
l m o p
13

h = Luke ii. 8. xii. 14. Heb. x. 21.

i w. ἀπό, Matt. xx. 8. ch. viii. 35. x. 37. 1 Pet.

k attr., ver. 1 reff.

l = ver. 2 reff.

m = ver. 9.

n ver. 8 reff.

p ch. vi. 6. xvii. 31.

20. for 1st αὐτου, αὐτων m¹ o p vulg(not am demid &c) D¹-lat aeth-rom arm. for
εστῶ, η D¹(txt D³). rec for λαβετω, λαβοι (corr'n to suit LXX), with E rel: txt

ABCDN p Eus Chr.

21. ins τω bef χρονῷ D. rec ins εν bef ω, with C³(and appy C²) EN³ rel Chr :
om ABCD-corrN¹ p vulg Aug.—ως D¹; quoniam D¹-lat; cum copt. at end
add χριστος D syr aeth Aug.

22. for εως, αχρι AN p. rec γενεσθαι bef συν ημ., with E 13 rel Thl-sif: txt
ABCDN k m p 40 vulg arm Chr₂ Aug.

23. aft και ins τούτων λεχθέντων E. εστησεν D¹(and lat: txt D-corr¹) aeth-rom

in the veracity of the Evangelists is very weak indeed.

Ἀκελδαμάχ] ^{אקלדמאך} The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shewn on the S. side of Mount Sion (ἐν βορείοις τοῦ Σιὼν ὄρους, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, Realw., art. 'Blutacker').

20.] γάρ, the connexion being, 'all this happened and became known,' &c., 'in accordance with the prophecy,' &c. Ps. lxxix. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there one adversary is even more pointedly marked out. See also Ps. lv. ἐπισκοπὴν = ^{אשר}, office, or charge. The citations are freely from the LXX.

21.] οὖν, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his.

ἐν παντὶ χρόνῳ] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. See Prolegg. Vol. I. i. 3. 5. εἰσῆλθ. κ. ἐξῆλθ.

ἐφ' ἡμᾶς] An abridged construction for εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν.

22. βαπτ. Ἰωάν.] Not 'His being baptized by John' (as Wolf, Kuin., &c.); but the baptism of John, as a well-known date, including of course the opening event of our Lord's ministry, His own baptism. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (against De Wette). We may notice, that from this point the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6.

μάρτ. τῆς ἀναστ.] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it as being all this; in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience. It is remarkable that Peter here lays down *experience of matters of fact*, not eminence in any subjective grace or quality, as the condition of Apostleship. Still, the testimony was not to be mere ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this;—but belonged to a *distinct office* (see John xiv. 26: also ch. v. 31, note), requiring the *especial selection and grace of God*.

23.] ἔστησαν, viz, the whole

δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββάν, ὃς ^q ἐπεκλήθη ^{q = ch. iv. 36.}
 Ἰούστος, καὶ Μαθθίαν. ^{x. 5 al. Dan.} ²⁴ καὶ προσευξάμενοι εἶπαν Σὺ ^r ^{ch. xv. 8}
 κύριε ¹ καρδιογνώστα πάντων, ^s ἀνάδειξον ὃν ἐξελέξω ἐκ ^{only t.}
 τούτων τῶν δύο ἕνα ²⁵ λαβεῖν τὸν τόπον τῆς ¹ διακονίας ^{Herm. Past.}
 ταύτης καὶ ^u ἀποστολῆς, ἀφ' ἧς ^v παρέβη Ἰούδας πο- ^{Nov. Test.}
^{Sinait., fol.}

iii. 2. = 2 Macc. ix. 23. see Luke i. 80.
 2. Gal. ii. 8 only. Deut. xxii. 7.
 8. (Sir. xxiii. 18.)

t ver. 17.
 u Rom. i. 5. 1 Cor. ix.
 v = here (Matt. xv. 2, 3. 2 John 9) only. Exod. xxxii.

Aug. for ἰωσηφ, ἰωσην B(Blc) 5 lect-1 syr sah. rec βαρσαβαν, with C rel
 vulg Syr (syr) Eus Chr: txt ABEN b f g p am fuld coptt Eus-mss.—βαρναβαν D tol
 aeth. (13 def.)

²⁴ α. om σν D o. rec εκ τ. τ. δυο ενα bef ον εξελ.: txt ABCDEN rel syr copt
 Eus Bas Chr₂ Dion-areop Thl Procop: ενα ον εξελ. εκ τ. τ. δ. Syr arm. for ενα,
 ανα, making αναλαβειν, D¹(txt D⁴).

²⁵ τοπον bef τον D. rec (for τοπον) κληρον, with C³EN rel syr: om αeth (την δια-
 κονιαν ταυτης τ. αποστ.): txt ABC¹D vulg syr-mg coptt Procop Aug. rec (for αφ')

company, to whom the words had been spoken; not the eleven Apostles.

Ἰωσήφ . . .] The names Ἰωσήφ and Ἰωσήs, different forms of the same, are confused in the mss., both here and in ch. iv. 36. But Barsabbas (or Barsabas) and Barnabas are not to be confounded: they are different names (Barsabbas = son of Sabba or Saba: on Barnabas, see ch. iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before.

Of Barsabas, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt.

In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren.

Justus is a Roman cognomen, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Μαθθίαν] Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., Strom. ii. 9, p. 452 P., vii. 13, p. 882 P., mentions the παραδόσεις of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, Realw.

²⁴] It is a question, to Whom this prayer was directed. I think all probability is in favour of the Apostle (for Peter

certainly was the spokesman) having addressed his glorified Lord. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably the Father is addressed: but the ἐξελέξω, compared with οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to God, since obviously all such appointment must be referred ultimately to God:—but the question for us is,—In these words, did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view? The expression καρδιογνώστα (used by Peter himself of God, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the highest kind of worship was paid to the ascended Redeemer. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian.

ἀνάδειξ. κ.τ.λ.] Not, as in E. V., 'shew whether of these two Thou hast chosen,' but appoint (see reff.) one of these two [him] whom Thou hast chosen. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, Himself appoint the one of His choice. ²⁵] τόπον is from internal

w = Matt. xxvi. 52.
 Job xviii. 21.
 Prov. xxvii. 8.
 x = here only. see Luke xv. 22. = βαλλ., Matt. xxvii. 35 ||.
 b = Luke ix. 51 (viii. 23) only †. (-ρωσις, 1 Chron. xxxvi. 21.)

ρευθῆναι εἰς τὸν ^wτόπον τὸν ἴδιον. ²⁶ καὶ ^xἔδωκαν ^yκλή- ABCD
ΕΞ α β c
d f g h k
l m o p
13
 ρους αὐτοῖς, καὶ ^zἔπεσεν ὁ ^yκλήρος ^zἐπὶ Μαθθίαν, καὶ
 α συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.
 II. 1 Καὶ ἐν τῷ ^bσυνπληροῦσθαι τὴν ἡμέραν τῆς
 y = Matt. xxvii. 35 || only. Neh. x. 34. see ver. 17. z Jonah i. 7. a here only †.

εξ, with E rel Chr; *de* vulg E-lat: *in quo* sah: txt ABCD^x p copt Bas, a D-lat Aug.
 ἴδιον τοπ. C: τοπ. τ. δικαίον A.

26. rec (for αὐτοῖς) αὐτων (*see note*), with D¹E rel syr Chr₁ Aug-mss: om Syr Aug-
 ed: txt ABCD²N p 13 vulg coptt æth(appy) Chr₁. om δ D¹(ins D²) m.
 συψηφ. D¹(but corrd): κατεψ. N¹. for ἐνδεκα, ιβ' xii D, so also Eus.

CHAP. II. 1. for καὶ ἐν τῷ, καὶ ἐγένετο ἐν ταῖς ἡμεραῖς ἐκείναις του D. τας

evidence, as well as manuscript authority, the preferable reading. It has been altered to κλήρον to suit ver. 17.

διακονίας, implying the active duties; ἀποστολῆς, the official dignity of the office:—no figure of ἐν διὰ δυοῖν. τὸν τόπον τὸν ἴδιον] With the reading *τόπον* before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, to go to his *own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word *τόπος* as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to *his own appointed τόπος elsewhere*, viz. among the dead in the place of torment. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ. εἰς τ. τόν. τ. ἴδ., to the successor of Judas (Knatchbull, Hammond, al.), 'ut occupet locum ipsi a Deo destinatum,' (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ. κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ἀφειρόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 25,—'Balaam

ivit in locum suum, i. e. in Gehennam.'

26. ἔδωκ. κλήρους αὐτοῖς] They cast lots for them, αὐτοῖς being a *dativus commodi*. The ordinary reading, whether αὐτῶν is referred to the Apostles or to the candidates, would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering 'they gave lots to them.' These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. συ-κατ.] The lot being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form*, but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i. e. as a *twelfth*. That Luke does not absolutely say so, and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this.

Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominally kept*, was *really exceeded*. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1. ἐν τῷ συνπληροῦσθαι . . .] While the day of P. was being fulfilled: 'during the progress of that particular day:' this is necessitated by the pres. tense.

ε πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό. 2 καὶ

ii. 1. 2 Macc. xii. 32.
iii. 18 Symm.

e ch. i. 15 reff.

d (ch. xx. 18, v. r.) John iv. 36. xx. 4. xxi. 2. Ezra ii. 64. Job

ἡμέρας vulg D-lat E-lat Syr æth arm Aug₁ Vig.

sif: om EN¹ Chr: txt ABC¹N³ c d p.—οντων αυτων παντων D Syr æth.—add οι αποστολοι c d k m H^r Thl-fin. rec (for ομου) ομοθυμαδον, with C³E rel Chr Thl-sif: om D (syrr ?) copt sah(inter se for ομ. ε. το αυ.): txt ABC¹N p Ath, pariter vulg, simul E-lat.

In *sense*, it amounts to 'when the day of P. was fully come,' as E. V.: but not in grammar. Professor Hitzig, in a letter to Ideler, "Östern und Pfingsten, u.s.w.," maintains that the meaning is, 'As the day of P. drew on,'—'was approaching its fulfilment': but this view is refuted by Neander, "Pflanzung u. Leitung, u.s.w.," p. 10, note. Hitzig supports his view by ver. 5, taking κατοικούντες to imply constant residence, not merely sojourning on account of the feast, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συνπλ. τ. ἡ. τ. π. must necessarily mean that the day itself had arrived; compare πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of the day, but of the days of His being received up, including the whole period introductory to that event: and, by the very same interpretation, the day of P. must in this case have arrived, [and was being accomplished, i.e. in process of passing.] And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of dwelling, permanently (no real difference being traceable between κατοικεῖν with an accus., and κατοικεῖν ἐν); but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικούντες in Jerusalem and several other localities,—which necessarily restricts the meaning, in ver. 5, to a temporary sojourn. And, granting that there may have been some residents in Jerusalem among these foreign Jews, the ἐπιδημοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the proselytes. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from οἱ κατοικούντες Ἱερουσ. ἅπαντες,—the sojourners. τ. ἡμ. τῆς π.] The fiftieth day (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, 'the feast of harvest,'—in Deut. xvi. 10, 'the feast of weeks';—

one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἑορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in appos. with ἑορτῇ, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἔδει γὰρ ἑορτῆς οὕσης πάλιν ταῦτα γενέσθαι ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena). See a number of other reasons given by Wordsw., more suo. The question, on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i.e. if we reckon from Saturday, the 16th of Nisan. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as Sunday, the 17th of Nisan, which some have inferred from John xviii. 28, the day of Pentecost will fall on the first day of the week. The custom of the Karaites was, to keep Pentecost always on the first day of the week, reckoning not from the day after the great Passover-Sabbath, but from that following the Sabbath in Passover week—understanding ἡσάβη in Levit. xxiii. 15 of the ordinary Sabbath;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but all the believers in Christ, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οὗτοι:

λαλεῖν ^αἐτέραις ^γγλώσσαις ^ςκαθὼς τὸ πνεῦμα ^τἐδίδου ^γ = 1 Cor. xiv. 21. Exod. xxx. 9.

r = Matt. xvi. 17. ch. x. 46. xix. 6. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5.

t = Matt. xiii. 11. Luke i. 74. John v. 26. ver. 27 and ch. xiii. 35 (from Ps. xv. 10). ch. x. 40. xiv. 3.

4. παντες ABDE^κ p: txt (see *prolegomena*, ch. v. § 3, ad fin.) C rel Cosm Thl. ηρξατο D¹(txt D-corr¹). aft το πν. ins το αγιον E vulg aeth.

employed: see on ver. 2. 4.] On **ἅπαντες**, Chrys. says, οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον. **ἤρξαντο λαλεῖν ἐτέραις γλώσσαις**]

There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in various languages*, viz. *the languages of the nations below enumerated, and perhaps others*. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed* on the disciples for *their use afterwards*, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? *The latter seems certainly to have been the case*. It appears on our narrative, καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said*. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the *things said* by those who spoke with tongues; the *hearers alone* speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples for *their after use in preaching the Gospel*, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is *no trace whatever* of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that *Irenæus* understood the gift to be that of permanent preaching in many languages, entirely fails

of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ [which Wordsw. renders "in order that all nations might be enabled to enter into life," suitably to his purpose, but not to the original] et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the *gift of tongues* was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a *sudden and powerful inspiration of the Holy Spirit*, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἐτέραις γλώσσαις λαλεῖν related to the γλώσση λαλεῖν afterwards spoken of by St. Paul? I answer, that they are *one and the same thing*. γλώσση λαλ. is to speak in a language, as above explained; γλώσσαις (ἐτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in *languages*, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xiv. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) *Who were those that partook of this gift?* I answer, the *whole assembly* of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, εἰάν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; These ἰδιῶται and ἄπιστοι were represented by the ἑτέροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with

u ver. 14. ch.

xxvi. 25

only.

1 Chron. xxv. 1. Ps. lviii. 7. Ezek. xiii. 9, 19. Mic. v. 12. Zech. x. 2 only.

1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20.

v constr., ch. i. 13, 14. viii.

ABCD
EFGH
IJK
LMOP
13

rec αυτοις bef αποθεγγ. (corn for the sake of perspicuous order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts), with C³E rel syr Cyr-jer: txt ABC¹DN p vulg (sah?) arm Ath Cyr₄ Did Ambr Vig [36 def].

5. for εν, εις AN¹.

εν ιερ. bef ησαν, omg δε, D.

κατοικ. bef εν ιερ. C Syr

the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds *dictated by the Holy Spirit*. And the fact is clearly laid down by Paul, that the gift of *speaking in tongues*, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13. On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken on this occasion*,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (a) The idea of a gift of *speaking in various languages* having been conferred *for the dissemination of the Gospel*, appears not to have originated until the *gift of tongues* itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (B) Gregory Nyss. (see Suicer. Thes., γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the *multitude hearing in various languages* that which the believers spoke in their native tongue: *μὴν μὲν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι*. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 743), saying, *ἐκείνως μὲν γὰρ τῶν ἀκουόντων ἂν εἴη μάλλον ἢ τῶν λεγόντων τὸ θαῦμα*. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist.

(γ) The course of the *modern German expositors* has been, (1) to *explain the facts related, by some assumption inconsistent with the text*, as e.g. Olshausen, by a magnetic 'rapport' between the speakers and hearers,—whereas the speaking took place *first*, independently of the hearers;—Eichhorn, Wieseler, and others, by supposing *γλώσση λαλεῖν* to mean speaking *with the tongue only*, i.e. inarticulately in ejaculations of praise, which will not suit *γλώσσαις λαλ.*;—Bleek, by interpreting *γλώσσα* = *glossema*, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit *γλώσση λαλ.*;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the *γλώσσαι* were merely the individual varieties), as was the case during the Irvingite delusion in this country,—*contrary to the plain assertion* of vv. 6—8, that *they spoke, and the hearers heard, in the dialects or tongues of the various peoples* specified;—Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but in *their own mother tongues*,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but *cast doubts on its historical accuracy*, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, *to set aside*, argumenti gratia, *higher considerations*,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of *this day's events*, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of *St. Paul*: can we suppose that he, who treats so largely of *this very gift* elsewhere,

κοῦντες Ἰουδαῖοι ἄνδρες ^ω εὐλαβεῖς ^α ἀπὸ παντὸς ἔθνους ^ω Luke ii. 25.
 τῶν ^υ ὑπὸ τὸν οὐρανόν. ⁶ ^z γενομένης δὲ τῆς ^z φωνῆς ταύ-
 της ^a συνήλθεν τὸ ^b πλήθος καὶ ^c συνεχύθη ὅτι ἤκουον ^x = Luke xxiii.
^d εἰς ^d ἕκαστος τῇ ἰδίᾳ ^e διαλέκτῳ λαλούντων αὐτῶν. ⁷ ^f ἐξ-
 51. John xi.
 1. ch. xvii. 13.
 xxiii. 34 al.

y ch. iv. 12. Col. i. 23. Deut. xxv. 19.

a = ch. i. 6 reff.

b abs., ch. vi. 5. xv. 12, 30. xix. 9. xxiii. 7.

c ch. ix. 22. xix. 32. xxi.

27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Macc. iv. 27.

d Luke iv. 40. ch. xx. 31. Eph. iv. 16. Col.

f = ch. viii. 13 reff.

copt Aug₁: ιουδαιοι bef κατοικ. E.
 ανδρ. D.

ανδρ. bef ιουδ. C¹: om ιουδ. N.

εὐλ. bef

6. for στι, και D: qui D¹-lat.

ηκουσεν BN syr: ηκουεν C p, audiebat vulg Syr

sah Aug₂ Bede: ηκουσαν 40. 96.

om εἰς EN e 36.

for τη ιδ. διαλ. λαλ.

αντ., λαλουντας ταις γλωσσαις αυτων D Syr: ταις γλωσσαις αυτων syr-ing Aug₁: lingua
 sua vulg D-lat E-lat, lingua suaam Bede.

would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the *key* to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove. καθ-
 ὡς κ.τ.λ.] according as (i.e. 'in such measure and manner in each case as')

the Spirit granted to them to speak (bestowed on them utterance). There is no emphasis, as Wordsw., on αὐτοῖς, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence. The word ἀποφθέγγεσθαι has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., ἀποφθέγ-
 ματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα: Ec., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents נִבֵּא, *mention*. Our word to utter, to speak out, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. 5—13.] EFFECT ON THE MULTITUDE. 5.] De Wette maintains that these κατοικοῦντες cannot have been persons sojourning for the sake of the feast, but residents: but see above on ver. 1. I see no objection, with Meyer, to including both residents and sojourners in the term, which only specifies their then residence. εὐλαβεῖς] Not in reference to their having come up to the

feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλα-
 βείας ἦν σημεῖον, ἀπὸ τοσούτων ἔθνων πατριδας ἀφέντας καὶ οἰκίαν καὶ συγγε-
 νεῖς, ἐκεῖ οἰκεῖν, Chrys.), but stated as im-
 parting a character and interest to what fol-
 lows. They were not merely vain and cu-
 rious listeners, but men of piety and weight.

ἀπὸ παντὸς ἔθν. . . .] Not perhaps used so much hyperbolically, as with refer-
 ence to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonder-
 ful works of God. 6.] Whatever τῆς φωνῆς ταύτης may mean, one thing is clear,—that it cannot mean, 'this rumour' ('when this was noised abroad,' E. V.: so also Erasmus, Calv., Beza, Grotius, &c.), which would be unexampled (the two pas-
 sages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. [1.] 46). We have then to choose between two things to which φωνή might refer:—(1) the ἦχος of ver. 2, to which it seems bound by the *past* part. γενομένης (compare ver. 2, ἐγένετο . . . ἦχος), which would hardly be used of a speaking which was still going on when the multitude as-
 sembled: compare also John iii. 8;—and (2) the speaking with tongues of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνή, but by φωναί: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτοῦμενοι αὐτὸν σταυρω-
 θῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν. And when he uses the sing., he explains it, as in ch. xix. 34, φωνὴ ἐγένετο μία ἐκ πάντων. So that we may safely decide for the former reference. The noise of the rush-
 ing mighty wind was heard over all the neighbourhood, probably over all Jerusa-

g — Matt.

xxiii. 34.

Luke xiii. 16.

ch. xiii. 11.

46. xx. 22.

25. Judg. iv.

14 A.

h see ch. i. 19

ref.

i constr., ch. i.

19 ref.

ἰστάντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ ἰδοὺ ἅπαντες
οὗτοι εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς
ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡ ἡμῶν ἐν ᾗ ἐγεννήθη-
μεν, ⁹ Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ ἰκα-
τοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

7. rec aft εξιστ. δε ins παντες (from ver 12), with ACEIN¹ rel 36 vulg syrr coptt Thdrt; ⁸ παντες ⁸ 27-9. 69: om BD a e f h l m o H¹ aeth Chr Aug². rec aft λεγοντες ins προς αλληλους (explanatory gloss; and hence became a var read also in some inferior mss in ver 12: not, as Mey., genuine here, and thence insd in ver 12), with DEI rel syrr: om ABCN p vulg coptt aeth Thdrt. rec ουκ, with AC rel: ουχ DEN p: txt B (the i became absorbed by the follg i, thence ουχ [as in LXX-A Judg iv. 14; xv. 2], and was corrd into ουκ). rec παντες, with E rel: txt A B (see table) CDIN 36. oi λαλ. bef εισιν C¹ lect-12 syr: εισιν bef ουτοι p: qui loq. Gal. sunt vulg copt.

8. την διαλεκτον D¹.gr(txt D²) vulg(not am but [Lachm] fuld)Syr Aug²(once τ. ιδιαν δ.) Jer. ημ. bef διαλ. E. ⁹ γενηθημεν AC² or ³ E¹ p 1. 13 syr-mg Thl-fin. om 3rd και D¹.gr(ins D²). om τε D¹(and lat: ins D²) vulg(not am¹ fuld).

lem. τὸ πλῆθος] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη and in the ἡκ. εἰς ἕκαστος. On these latter words see above on ver.

4. Each one heard λαλούντων αὐτῶν,—i. e. either various disciples speaking various tongues, each in some one only: or the same persons speaking now one now another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text).

συνεχύθη] Observe ref. Genesis. 7.] They were not, literally, all Galileans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers. 8—11.]

This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the catalogue itself, —of course it cannot have been thus delivered as part of a speech by any hearer on the occasion, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been spiritually uplifted into the comprehension of some ecstatic language spoken by the disciples. They were not spiritually acted on at all, but spoke the matter of fact: they were surprised at each recognizing, so far from his country, and in the mouths of Galileans, his own native tongue. 9.

Πάρθοι] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i.

Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Profittas Medos, a septentrione Hyrcanos,—undique desertis cincta,' Plin. vi. 29. See also Strabo, xi. 9, and Winer, Realw. Μηδοὶ] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia. Ἑλαμίται] in pure Greek Ἑλυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxxii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλυμαῖοι προσεχέεις ἦσαν Σουσίους, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamaeans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide determinat amnis Eulæus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem ccxli m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27. Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the

ABCDE
In a b c
d f g h k
l m o p
13

...ii. 17 I. τοῦτό ἐστιν τὸ ^aεἰρημένον διὰ τοῦ προφήτου 17 ^bἔσται ^ach. xiii. 40
 ABCDE ἐν ταῖς ^cἐσχάταις ^dἡμέραις, λέγει ὁ θεός, ^dἐκχεῶ ^eἀπὸ ^bver. 21 reff.
 d f g h k τοῦ πνεύματός μου ἐπὶ ^fπᾶσαν ^fσάρκα, καὶ προφητεύ- ^c2 Tim. iii. 1.
 1 m o p σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ ^gνεα- ^dJames v. 3.
 13 νίσκοι ὑμῶν ^hὁράσεις ὄφονται, καὶ οἱ πρεσβύτεροι ὑμῶν ^hIsa. ii. 2 al.
 ἰ ἐνυπνίοις ⁱἐνυπνιασθήσονται. 18 ^kκαὶ ^kγε ἐπὶ τοὺς ^d= ver. 33.
 δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ^{ch. x. 45.}
 ἐκείναις ^dἐκχεῶ ^eἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ- ^{Tit. iii. 6.}
 σουσιν. 19 καὶ ^lδώσω ^mτέρατα ἐν τῷ οὐρανῷ ⁿἄνω καὶ ^{Zecl. xii. 10.}
 σημεῖα ἐπὶ τῆς γῆς ^oκάτω, αἶμα καὶ πῦρ καὶ ^pἀτμίδα ^e= Mark vi. 43.
 καπνοῦ. 20 ὁ ἥλιος ^qμεταστραφήσεται εἰς σκότος καὶ ἡ ^{Luke xx. 10 al.}
^rσελήνη εἰς αἶμα, ^sπρὶν ^sἢ ἐλθεῖν ^tἡμέραν ^tκυρίου τὴν ^fMatt. xxiv. 22.
 only. Jud. vii. 13. k ch. xvii. 27 [Luke xix. 42] only. (1 Cor. iv. 8.) Joel i. c. A. l = Matt.
 xxiv. 24. (|| Mk. v. r.) 3 Kings xiii. 3, 5. m ch. vii. 36 reff. n John xi. 41. Deut. iv. 39. p James iv. 14 only. Lev. xvi. 13.
 o Matt. xxvii. 51 | Mk. Mark xiv. 66. John viii. 23. Deut. iv. 39. q Gal. i. 7. James iv. 9 only. Deut. xxiii. 5. r Matt. xxiv. 29 || Mk. Rev. vi. 12 al. Isa. xiii. 10.
 s Matt. i. 18. Mark xiv. 30. ch. vii. 2. Isa. vii. 15. t 1 Thess. v. 2. 2 Pet. iii. 10 (1 Cor. i. 8. v.
 5. 2 Cor. i. 14. 2 Thess. ii. 2) only. Isa. ii. 12.

16, 17. rec aft *προφ.* ins *ιωηλ*. *Isa.*, with ABCDEIPX rel 36 vulg E-lat syr and, bef *προφ.*, sah æth Gaud (*corrns*: 1st, *the name of the prophet supplied*; and 2ndly, *the kai inserted to suit the LXX*): *ιωηλ*, ong *kai*, Syr coptt: om D Iren-int(iii. 12, p. 193) Rebapt Hil Aug. for *εν τ. εσχ. ημ., μετα ταυτα (corrñ to LXX)* B sah æth-pl Cyr-jer: *μετα ταυτα εν τ. ε. ημ.* C 103 arm Cyr-jer Thl-fin. for *ο θεος, κυριος*

DE vulg Thl-sif(appy) Iren-int Rebapt Hil. *πασας σαρκας* D¹-gr(txt D-corr¹). for *υμων (1st and 2nd), αυτων* D Rebapt Hil Jer (*corrñ to suit πασας σαρκας* P): om 2nd *υμ. C.* om 3rd *υμ. D* Rebapt Jer. om 4th *υμ. (C¹ ?) DE.* om

αι [bef *θυγ.*] (C¹ ?) D. *ορασει* D¹. rec *ενυπνια* (so LXX-BN¹-3a), with EP rel 36 vulg D-lat E-lat Chr Sevrr: om D¹-gr: txt (so LXX-AN^{3b}) ABCD²X f k p 13 Thl.

18. for *γε, εγω* D¹ and lat: txt D⁴). transpose *ουδουλος* and *τας δουλας* X. om *εν τ. ημ. εκ.* and (as LXX) *και προφητευσ.* D Rebapt Jer.

19. om (as LXX-ABN¹) *ανω* A m 37¹ Syr sah (of these Syr omits *κατω*: so also LXX). om *αιμα* to *καπνου* D.

20. *μεταστρεφεται* D¹-gr(txt D²[and lat]): *-τραφισται* D¹⁰). om *η* (as LXX) ACDEN p 13: ins BP rel 36 Chr. rec ins *την* bef *ημεραν* (conformn to LXX-AB

the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. 16.] This prophecy is from the LXX, with very slight variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. *τοῦτό ἐστιν*, 'this is', i.e. 'this is the fact, at which those words pointed.'

See a somewhat similar expression, Luke xxiv. 44. 17.] *ἐν ταῖς ἐσχ. ἡμ.* is an *exposition* of the *μετὰ ταῦτα* of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. λέγει ὁ θεός does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἐκχεῶ LXX-AN^{3b}: καὶ ἐκχ., BN¹. It is a later form of the future; see Winer, edn. 6, § 15. ἀπὸ τοῦ πν.] In the Heb. simply 'My Spirit,'—*רוח*. The two clauses, *κ. οἱ υἱοὶ καὶ οἱ πρεσβ.*,

are transposed in the LXX. 18. καὶ γε] LXX-AN^{3a-b}: καὶ, BN¹. Aft. δούλας om μου BN¹. The Hebrew does not express it either time, but has, as in E. V., 'the servants and handmaids.'

καὶ προφητεύουσιν is not in LXX nor Heb. 19.] καὶ δώσω τέρατα ἐν οὐρανῷ Ed-vat.: txt ABN. ἄνω, σημεῖα, and κάτω are not in LXX nor Heb. αἶμα κ. πῦρ . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not devastations, but prodigies, are foretold:—bloody and fiery appearances:—pillars of smoke, Heb. 20.] See Matt. xxiv. 29. ἡμ. κυρ.] Not the first coming of Christ, which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, *His second coming*; regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the divine arrangements. The Apos-

οἶδατε ²³ τοῦτον τῇ ¹ ὥρισμένῃ ² βουλῇ καὶ ^h προγνώσει ^f τοῦ θεοῦ ⁱ ἑκδοτον ^k διὰ χειρὸς ^l ἀνόμων ^m προσπήξαντες ^g ἀνείλατε, ²⁴ ὃν ὁ θεὸς ^o ἀνέστησεν ^p λύσας τὰς ^q ὠδύνας τοῦ θανάτου, ^s καθότι οὐκ ἦν δυνατόν ^t κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ²⁵ Δαυεὶδ γὰρ λέγει ^u εἰς αὐτὸν ^v Προορώμην τὸν κύριον ^w ἐνώπιόν μου ^x διὰ παντός, ὅτι ^y ἐκ δεξιῶν μου

k = ch. xi. 30 reff.

n = ch. v. 33 reff.

39, 40, 44, 54 only.

Æl. H. An. xii. 5.

i. 7. xix. 9. (ver. 45.)

ch. (iv. 35.) xvii. 31 only. L.

u = Eph. v. 32. Heb. vii. 14.

only. Psal. xv. 8.

x. 2. Rom. xi. 10. Isa. xlix. 16.

i. 13. 1 Kings xxiii. 19.

1 = 1 Cor. ix. 21 3ce only. Wisd. xvii. 2. (Luke xxii. 37.)

o = trans., of Christ, ver. 32. ch. xiii. 32, 34. xvii. 31 only.

p = Mark vii. 35.

q Job xxix. 2. τῶν ὧδ. λύσαι δεσμούς,

r = here (Matt. xxiv. 8 || Mk. 1 Thess. v. 3) only. Ps. vii. 5.

t = here only. Josh. xviii. 1. Xen. Mem.

u = Eph. v. 32. Heb. vii. 14. 1 Pet. i. 11 only.

w = Luke i. 19. ch. iv. 10 al. Gen. xxiv. 61.

y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. vii. 55, 56. Heb.

f ch. xvii. 26

reff.

g = Luke vii.

30. ch. iv. 28.

Eph. i. 11.

Heb. vi. 17.

h 1 Pet. i. 2

only + Judith

ix. 6. xi. 19

only. see ch.

xxvi. 5.

i here only +

Bel & Dr. 22

Theod. =

Herod. vi. 85.

m here only +

of others, John vi.

s = Luke

v = here (ch. xxi. 29)

x Matt. xviii. 10. ch.

y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. vii. 55, 56. Heb.

23. rec aft εκδ. ins λαβοντες (corr'n to fill up the constr), with DEPN³ rel 36 syr Chr Cosm Thl: om ABC¹N¹ p 40 vulg Syr coptt ath arm Ath Iren-int Victorin Fulg.

rec χειρων (corr'n), with C³EP rel 36 vulg coptt Chr Iren-int: txt ABC¹DN p 13 Ath Cyr Thl-sif. [ανείλατε, so ABCDEPN d p 36 Ath Thl.]

24. aft λυσας ins δι αυτου Ε. for θανατου, αδου (corr'n from vv. 27, 31: see also Ps xvii. 5) D vulg E-lat Syr copt Polyc Epiph₁ Ps-Ath Iren-int Fulg Cassiod.

25. ins μεν bef γαρ Ε 36. [προορωμην, so AB¹CDEPN (not 36).] aft κυριον ins μου DN: om ενωπιον Syr.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, the manifestation, by the Father, of the glory of the Son. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the ordinance and doing of THE GOD OF ISRAEL.

23.] βουλῇ and πρόγνωσις are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ὥρισμένη) all things; the latter, the omniscience, by which every part of this plan is foreseen and unforgotten by Him.

ἑκδοτον] by whom, is not said, but was supplied by the hearers. τῇ ὥρισμ. &c. are not to be joined to ἑκδοτον as agents—the dative is that of accordance and appointment, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21.

δ. χειρὸς ἀνόμων] viz. of the Roman soldiers, see reff. προσπήξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from Ἰησοῦν τοῦ ὡμῶν.

Peter lays the charge on the multitude, because they abetted their rulers,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus: in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said 'we,' not 'you.'

24.] There is some difficulty in explaining the expression ὠδύνας in the connexion in which it is here found. The difficulty lies, not in the connexion of λύνειν with ὠδύνας, which is amply justified, see reff., but in the interpretation of ὠδύνας here. For ὠδύνας θαν. must mean the pains of death, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., &c., ὁ θάνατος ὠδινε κατέχων αὐτόν, κ. τὰ δεῖνὰ ἔπασχε, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff., but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word חַבֵּר, ref. Psal. 'nets, or bands,' i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὠδίνες, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ὠδίνες sometimes in Hellenistic Greek signifies bands. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., חבל.

οὐκ ἦν δυν. depends for its proof on the γάρ which follows.

25.] εἰς αὐτόν, not 'of Him,' but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every turn by the shallow objections of the

z = ch. xvii.
13. 2 Thess.
ii. 2. see Heb.
xii. 26, 27.
Ps. xvi. 5.
a ch. vii. 41
reff.
b ch. xvi. 34.
Matt. v. 12.
Luke x. 21.
1 Pet. i. 6 al.
Ps. ii. 11.
c here only.
see ch. xxi.
28.
d Matt. xiii. 32
b only. Ps.
xiv. 1.
e Rom. iv. 18
reff.
f 2 Cor. iv. 9 reff.
viii. 40 reff.
vii. 26. Ps. lxxxv. 2.
n ver. 31. ch. xiii. 34, &c. only. Job xxxiii. 28.
q = ch. xiii. 52 reff.
xii. 4. 2 Cor. xii. 4 only. Esth. iv. 2. w. aor., ch. xxi. 37 reff.
xxvi. 13. see John vii. 13. Eph. vi. 19. v. ch. vii. 8, 9. Heb. vii. 4 only. 1 Chron. xxvii. 22.
19 al. gosp. only, exc. ch. vii. 15. Heb. xi. 22. 1 Chron. xix. 28.

g = Rev. vi. 9. xx. 4 only. Wisd. iii. 1. Jos. Ant. vi. 14. 2. h constr., ch.
i Matt. xi. 23. Rev. i. 18 al. Hos. xiii. 14. k = ver. 4 reff. l = Heb.
m = Luke ii. 26. ch. xiii. 35 (from l. c.) &c. Heb. xi. 5. see Ps. lxxxviii. 48.
o 1 Cor. xii. 3 reff. p = Matt. xxi. 32. Prov. v. 6.
s constr., here only. 1 c. u ch. iv. 29, 31. xxviii. 31 only. Lev. w Matt. ii.

ἔστιν ἵνα μὴ ^zσαλευθῶ. ²⁶ διὰ τοῦτο ^aἠυφράνθη μου ^{ABCD E}
^{PN a b c}
^{d f g h k}
^{l m o p}
¹³
ἡ καρδία καὶ ^bἠγαλλιάσατο ἡ γλῶσσά μου, ^cἔτι δὲ καὶ ἡ
σάρξ μου ^dκατασκηνώσει ^eἐπ' ^eἐλπίδι, ²⁷ ὅτι οὐκ ^fἐγκατα-
λείψει τὴν ^gψυχὴν μου ^hεἰς ⁱἄδην οὐδὲ ^kδώσει τὸν
ὄσιόν σου ^mἰδεῖν ⁿδιαφθοράν. ²⁸ οἱ ἐγνώρισάς μοι ^pὁδοὺς
ζωῆς, ^qπληρώσεις με ^rεὐφροσύνης ^sμετὰ τοῦ προσώπου
σου. ²⁹ ἄνδρες ἀδελφοί, ^tἔξὸν εἰπεῖν ^uμετὰ ^vπαρρησίας
πρὸς ὑμᾶς περὶ τοῦ ^vπατριάρχου Δαβίδ, ὅτι καὶ ^wἐτε-

26. [ἠυφράνθη, so ABCDEPN m p 40 Clem.] rec η καρδ. bef μου (corr'n from LXX), with ACDEPN³ rel 36: txt BN¹ Clem. εφ' DN.
27. rec αδοῦ (so LXX-A), with EP rel Orig: txt (so LXX-BN) ABCDN b c f (k?) o p 40 Clem Thl.
28. γνωρισας D¹-gr(txt D²). ευφροσυνην A¹(appy) 96(sic Scholz), so A in LXX (Field is wrong).

Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an *ideal* meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i.e. *solely as referring to the occasion which gave rise to them*, and having no wider reference, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this *common rule* to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account the *whole circumstances of David's theocratic position, as the prophetic representative and type of Christ!* Whether the Messiah was present or not to the mind of the Psalmist, is of very little import: in some cases He plainly was: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the *great Son of David* who was to come. David often spoke *concerning himself*; but THE SPIRIT WHO SPOKE IN DAVID, *εἰς τὸν χριστόν*. The citation is verbatim from the LXX (except in the order of *μου ἡ καρ.*: see var. readd.): the Vatican, Sinaitic, and Alexandrine copies

agree throughout, except in ἄδην BN [τον αδ. N¹] and ἄδο (A), and εὐφροσύνης (BN) and -νην (A), between which our MSS. also vary. ἵνα μὴ σαλευθῶ] Heb. 'I shall not be moved.' 26. ἡ γλῶσσά μου] Heb. ^{וְיָבֵר}, 'my glory:' so in Ps. cviii. 1, where our prayer-book version renders "I will give praise with the best member that I have." Cf. also Ps. lvii. 8.
27. διαφθοράν] Heb. ^{רָחַץ}, 'corruption,' from ^{רָחַץ}, corruptit,—or 'the pit,' from ^{רָחַץ}, subsidere. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other.

28. ἐγνώρισας κ.τ.λ.: Heb. 'Thou wilt make known.' πληρώσεις κ.τ.λ.: Heb. 'Fulness of joys (is) with thy presence.' These two last clauses refer to the Resurrection and the Ascension respectively.
29. ἄνδρες ἀδελφοί] q. d., 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows. ἔξὸν supply, not ἔστω, but ἔστιν, I may, &c. The title 'Patriarch' is only here applied to David, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in the N. T. reff. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents "captains of hundreds." ὅτι] not, because; but that,—contains the subject of εἰπεῖν, and is that for which the apology is made. We learn from 1 Kings ii. 10, and

λεύτησεν καὶ ^x ἐτάφη, καὶ τὸ ^y μνήμα αὐτοῦ ἐστίν ^z ἐν ἡμῖν ^{1 Cor. xv. 4}
 ἄχρι τῆς ἡμέρας ταύτης. ³⁰ προφήτης οὖν ^a ὑπάρχων καὶ ^y ^{ch. vii. 16 reff.}
 εἰδὼς ὅτι ^b ὁρκῶ ^{bc} ὥμοσεν αὐτῷ ὁ θεὸς ἐκ ^d καρποῦ τῆς ^{z = Luke iv.}
 ὁσφύος αὐτοῦ ^f καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, ³¹ ^g προ- ^{25, 27. Col.}
 ἰδὼν ἐλάλησεν περὶ τῆς ^h ἀναστάσεως τοῦ χριστοῦ, ὅτι ^{iii. 3. Num.}
 οὔτε ⁱ ἐγκατελείφθη ^{ik} εἰς ^k ἄδου οὔτε ἡ σὰρξ αὐτοῦ ⁱ εἶδεν ^{xiii. 21.}
ⁱ διαφθοράν. ³² τοῦτον τὸν Ἰησοῦν ^l ἀνέστησεν ὁ θεός, ^{a = Luke viii.}
 οὗ πάντες ἡμεῖς ἐσμέν ^m μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ ^{41. ch. vii.}

11. = Luke i. 42. Gen. xxx. 2. e = Heb. vii. 5, 10 only. Gen. xxxv. 11. f trans., Matt.
 xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. 1 Kings xxx. 21. g Gal. iii. 8 only. = Ps. cxxix. 3. Wisd.
 xix. 1. see Gen. xxxvii. 18. h ch. i. 22 reff. i ver. 27. k here only. Isa.
 xiv. 19 al. l = ver. 24 reff. m ch. i. 8 reff. d Psal. cxxxi.

29. το μνημιον D. for εν, παρ D vulg E-lat.

30. ειδως D¹(txt D⁴). for οσφυος, καρδιας D¹(txt D⁷⁻⁸: præcordia D-lat).

rec aft οσφ. αυτου ins το κατα σαρκα αναστησειν τον χριστον (*explanatory gloss, taken into the text from margin*), with (D¹E) P rel syr Eus (Chr) Thdrt Thl—but om το D¹, om το κ. σαρ. E 4. 27-9: αναστησαι D¹E 13: aft τον χρ. ins και D-gr E 69. 96. 105: om ABCD²N p H^r vulg Syr coptt æth arm Cyr Iren-int Victorin. rec τον θρονον, with EP² rel Chr, θρονου (only) P¹: txt ABCD²N p Orig Eus Thl-sif (LXX-B^r[¹ def] N^{3a} have -νον, LXX-AK¹ -νον: Meyer thinks -νον a gramml alteration to suit better the transitive καθισαι: but qu ?).

31. προειδως D⁶ 1. 60-9. 100-4. 27-63: προειδων (= προιδ.) ACE c e 13.—om προιδ. ελ. π. τ. D¹(and lat). rec for ουτε and ουτε, ου and ουδε (*corr'n from ver 27*), with E-gr(ουκ) P rel syrr coptt Thdor-mops Thl: ουκ and ουτε 13: ουτε and ουδε B: txt ACD²N p 36 vulg E-lat Eus Nyss Chr Cyr Iren-int Victorin Fulg Bede-gr. rec κατελειφθη, with P rel: txt ABCDEN d f h 13. 36 Eus Thaum Nyss Chr Thdrt Thdor-mops Thl. rec adds η ψυχη αυτου (*from ver 27*), with C³EP rel syr(aft ab.) Chr (bef εγκατ.) Thdor-mops(aft ad.) Fulg Philast: om ABC¹D²N p vulg Syr coptt æth Did-int Iren-int Victorin. αδην B²N b (k ?) o p 36 Eus Thaum Nyss Thlg.

32. aft τουτον ins ουν D¹(and lat) E Ambr Victorin.—om τον D¹-gr(txt D⁸). ins ουν D¹(omg τον) E D-lat Ambr. εσμεν bef ημεις N: μαρτ. bef εσμεν D vulg: om εσμεν P¹: txt ABCEP² rel.

Neh. iii. 16, that David was buried at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7. Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xlvi. [xvii.] ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century).

30.] προφήτης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit. εἰδώς] See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word προειδών distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may

be gathered from this same Apostle, 1 Pet. i. 10—12: that it was not a distinct knowledge of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us. 32.]

From ver. 25 has been employed in substantiating the Resurrection as the act of God announced by prophecy in old time: now the historical fact of its accomplishment is affirmed, and the vouchers for it produced. οὐ] either masc., see ch. i. 8; xiii. 31,—or neut. The former seems

most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection. πάντες, first

and most properly the Twelve: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6. 33.] Peter now comes to the

Ascension—the exaltation of Jesus to be, in the fullest sense, Lord and Christ.

θεοῦ ἡ ψωθεὶς τὴν τε ὁ ἐπαγγελίαν τοῦ πνεύματος τοῦ
 ἀγίου ᾧ λαβὼν ᾧ παρὰ τοῦ πατρὸς ᾧ ἐξέχεεν τοῦτο ὁ ὑμεῖς
 [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ᾧ ἀνέβη ᾧ εἰς
 τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ
 μου Κάθου ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς
 σου ᾧ ὑποπόδιον τῶν ποδῶν σου. 36 ᾧ ἀσφαλῶς οὖν
 γινωσκέτω πᾶς ὁ οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν
 ...οτι
 καὶ d

n Matt. xiii.
 12. ch. v. 31.
 xiii. 17.
 2 Cor. xi. 7.
 1 Pet. v. 6 al.
 Sir. xv. 5.
 o = ch. i. 4 reff.
 p John v. 34
 &c. ch. iii. 5.
 xvii. 9. xx.
 24. xxvi. 10.
 James i. 7.
 Rev. ii. 27.
 Num. xvii. 2.
 q vv. 17, 18
 reff.
 r John iii. 13.
 Rom. x. 6 (from Deut. xxx. 12).
 xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only.
 xiv. 44. ch. xvi. 23) only. Wisd. xviii. 6. see Gen. xxxiv. 25.
 s ver. 25 reff. Psal. cix. 1.
 Isa. lxvi. 1. Ps. xcvi. 5.
 v = Matt. x. 6. ch. vii. 42. Heb. viii.
 t Matt. v. 35. Luke
 u = here (Mark

33. for *την τε, και την D*. rec *τ. αγ. πνευμ.*, with DP rel Thdrt Cosm Thl Iren-
 int: txt ABCEN c p 13 Chr, *spiritus sancti vss*(appy). for *τοῦτο ο υμεις, υμειν ο*
 D1(and lat: txt D6): aft *τοῦτο ins το δωρον E vss Iren-int Cypr Ambr.* rec ins
νυν bef υμεις, with C³EP rel syr Cosm Thl: om ABC¹DN 1 p vulg Syr copt arm Cyr
 Did Ambr Philast. rec om 1st *και* (as unnecessary), with ACEPN rel Thdrt: ins
 BD 13.

34. for *λεγει δε, ειρηκεν γαρ D*; *dixit autem vulg*(not am fuld &c). for *ειπεν*,
λεγει D am lat-mss-in-Bede. ins *ο bef κυριος* (as LXX; see also Matt xxii. 44))
 B1²(sic, see table) PN¹.

35. om *αν D1*(ins D²).

36. ins *ο bef οικ.* CD c.

elz om 1st *και*, with Syr copt Eustath-ap-Thdrt

τῇ δεξιᾷ] by the right hand, not 'to the right hand.' The great end of this speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense 'to' might seem to agree with the *ἐκ δεξιῶν* of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word *δεξιᾷ*, though it be not in exactly the same position in the two cases. And the *ἀνέβη εἰς τοὺς οὐρ.* of ver. 34 prepares the way for the *ἐκ δεξιῶν* following without any harshness. On the *poetic* dative after verbs of approach, see Musgr., Phoenissæ, 310 (303, Matth.), and Hermann, Antig. 234. See also ch. v. 31, and Winer (who defends the construction), edn. 6, § 31. 5. Wordsw. denies that the *δεξιᾷ θεοῦ* is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are the only real instances of the expression being used, all the rest being local, *ἐκ δεξιῶν* or *ἐν δεξιᾷ*: so that his dictum goes for nothing. And in the LXX the use of God's right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xvii. 36; lix. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxiii. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irre-

levant. *ἐπαγγελίαν*] Christ is said to have received from the Father the promise above cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here referred to, though doubtless those were in Peter's mind. The very word, *ἐξέχεεν*, refers to *ἐκχεῶ* above, ver. 17.

τοῦτο, 'this influence,' this merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit.

Βλέπετε need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:"—very much of the effect of the descent of the Spirit would be visible,—the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. 34.] This exaltation of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. *Ἐε* is not 'for,' which would destroy the whole force of the sentence: the Apostle says, *For David himself is not ascended into the heavens,—as he would be if the former prophecy applied to him: BUT he himself says*, removing all doubt on the subject, &c. The rendering *δέ, for*, makes it appear as if the *ἀνέβη εἰς τ. οὐρ.* were a mistaken inference from Psalm cx. 1, whereas that passage is added to preclude its being made from the other. 36.]

THE CONCLUSION FROM ALL THAT HAS BEEN SAID. πᾶς οἶκος Ἰσρ. = πᾶς

καὶ χριστὸν ὁ θεὸς ὥ ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὡ = Matt. iv.
 ἡμεῖς ἑσταυρώσατε. 19. John vi.
 15. Rev. i.
 6 al. Gen.
 xiv. 9.

37 Ἀκούσαντες δὲ ὁ κατενύγησαν τὴν καρδίαν, εἰπόν ^z here only.
 τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί Gen. xxix.
 ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς 7. Ps. cviii.
 ὧ μετανοήσατε, καὶ ^z βαπτισθῆτω ἕκαστος ὑμῶν ^z ἐπὶ τῷ 16. (νύξ),
 Rom. xi. 8.)
 γ Matt. iii. 2.
 ch. iii. 19.
 viii. 22 al.
 Jer. viii. 6.

^z constr., here only.

Nyss₁: ins ABCDEPN rel vulg syr æth-pl Epiph₂ Nyss, Iren-int. rec καὶ
 χριστὸν bef αὐτον, with EP rel Ath₁ Epiph₁: καὶ χριστὸν ὁ θεὸς bef αὐτον c m 4. 100
 Tert: αὐτον bef κυριον copt (all transpositions for perspicuity): om αὐτον D¹(and lat):
 txt ABCD²N 36 vulg arm Eustath Ath₁ Bas Nyss₁ Chr Iren-int. εἰποι. bef
 ο θεος (corrū) BN p vulg syrr copt æth Ath₂ Leont Tert Amb: om ο θ. lect-12: txt
 ACDEP rel am fuld Epiph Iren-int. (13 def.) om τον D¹(ins D²).

37. om δε E-gr Aug. τότε παντες οι συνελθοντες κ. ακουσαντες D syr-mg.
 κατηνυγησαν E p. rec τη καρδια (see Ps cviii. 16), with DEP rel vulg Thl:
 txt ABCN p Chr. (13 def.) for ειπον τε, κατ ειπ. E: ειπ. δε p: ειποντες D²N l 18.
 73. 103 Aug₁.—καὶ τινες ἐξ αὐτῶν εἶπαν D. om λοιπους D. 104. rec ποιησωμεν.
 with D rel Cyr-jer Thdrt: txt ABCEPN a h k p Bas Epiph Chr. (13 def.)—ins ουν bef
 ποι. (see Lu iii. 10) D Iren-int Aug₂. at end, add επιδειξατε (Tischdf, but υποδ-,
 Scholz, Lachm; and Seriv in D) ημιν DE tol syr-mg Aug₂ Promiss.

38. rec ins εφη bef προς αουτους, with EP rel; φησιν bef καὶ βαπτ. ACN p vulg Cyr-
 jer: φησιν bef μεταν. D: for πετρ. δε, ειπε δε προς α h 38. 67. 113 lect-12 Syr æth
 arm (all these varr shew that originally the verb was not expressed): om B 65. 127-63
 demid. (13 def.) for επι, εν BCD Epiph: txt AEPN rel Bas Chr Cyr Thdrt

ὁ οἶκ. Ἰσρ., οἶκος being a familiar noun
 used anathorously: see Eph. ii. 21, note,
 and Winer, edn. 6, § 19, who however
 does not give οἶκος in his list: **the whole
 house of Israel**—for all hitherto said has
 gone upon proofs and sayings belonging
 to Israel, and to all Israel. ὁ θεὸς
 ἐποίησεν, as before, is the ground-tone
 of the discourse. κύριον, from ver.

34. χριστόν, in the full and glorious
 sense in which that term was prophetically
 known. The same is expressed ch. v. 31 by
 ἀρχηγὸν κ. σωτῆρα ὕψωσεν. The final
 clause sets in the strongest and plainest
 light the fact to which the discourse testi-
 fies—ending with ὃν ἡμεῖς ἑσταυρώσατε,
 —the remembrance most likely to carry
 compunction to their hearts. ‘In clausula
 orationis iterum illis exprobrat quod Eum
 crucifixerint, ut majori conscientiae dolore
 tacti ad remedium aspirēt.’ Calvin in loc.
 ‘Aculeus in fine.’ Bengel. 37—41.]
 EFFECT OF THE DISCOURSE. 37. κατ-
 ενύγ.] κατανύσσω is exactly ‘compungo.’

The compunction arose from the thought
 that they had rejected and crucified Him
 who was now so powerful, and under whose
 feet they, as enemies, would be crushed.

‘Concionis fructum Lucas refert, ut sciamus
 non modo in linguarum varietate exsertam
 fuisse Spiritus Sancti virtutem, sed in eorum
 etiam cordibus qui audiebant.’ Calvin.
 ποιήσωμεν, the deliberative subjunc-
 tive,—cf. Winer, edn. 6, § 41, a. 4,—What
 must we do? 38.] μετανοήσατε,

not, as in Matt. iii. 2; iv. 17, μετανοεῖτε.
 The aorist denotes speed, a definite, sudden
 act: the present, a habit, more gradual, as
 that first moral and legal change would
 necessarily be. The word imports *change
 of mind*; here, change from thinking
 Jesus an impostor, and scorning Him as
 one crucified, to being baptized in His
 name, and looking to Him for remission
 of sins, and the gift of the Spirit. The
 miserable absurdity of rendering μεταν.,
 or ‘penitential agite,’ by ‘do penance,’
 or understanding it as referring to a
course of external rites, is well exposed by
 this passage—in which the *internal change
 of heart and purpose* is insisted on, to be
 testified by admission into the number of
 Christ’s followers. See Calvin’s note.

βαπτισθῆτω] Here, on the day of Pente-
 cost, we have the first mention and ad-
 ministration of CHRISTIAN BAPTISM. Be-
 fore, there had been the baptism of repen-
 tance for the remission of sins, by John,
 Luke iii. 3; but now we have the im-
 portant addition ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ,
 —on the Name—i. e. on the confession of
 that which the Name implies, and into the
 benefits and blessings which the Name im-
 plies. The Apostles and first believers
 were not thus baptized, because, ch. i. 5, they
 had received the BAPTISM BY THE HOLY
 GHOST, the thing signified, which super-
 seded that by water, the outward and vis-
 ible sign. The result of the baptism to
 which he here exhorts them, preceded

a Matt. xxvi.
28. Luke xiii.
3|| Mk.
b = ch. viii. 20.
x. 45. xi. 17.
John iv. 10.
c ch. i. 4 reff.
d here only.
2 Kings vii.
19.
e ch. xxii. 21
reff.
f = ch. xiii. 2
reff.
g = Luke xi.
53. ch. xiii.
31. xxiv. 17.
xxv. 14.
xxvii. 20.
xxviii. 23. Luke only, exc. Heb. vii. 23. Num. ix. 19.
21. Rom. v. 9. Ezek. xxxv. 29. 34 al. Ps. xi. 7.
ii. 18 (Luke iii. 5) only. Deut. xxxii. 5. m Luke viii. 40. ch. xviii. 27. xxi. 17. xxiv. 3. xxviii.
30+. 2 Macc. iii. 9 al. (-δεκτός), 1 Tim. ii. 3. v. 4 only.) n ver. 47. ch. v. 14. xi. 24. Num.
xviii. 2. 1 Macc. ii. 43.

ονόματι Ἰησοῦ χριστοῦ ^a εἰς ^a ἄφεσιν ^a ἁμαρτιῶν, καὶ λήμ- ABCDE
ψεσθε τὴν ^b δωρεὰν τοῦ ἁγίου πνεύματος. ³⁹ ὑμῖν γάρ P^a a b c
ἐστὶν ἡ ^c ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς f g h k l
^d εἰς ^{de} μακράν, ὅσους ἂν ^f προσκαλέσῃται κύριος ὁ θεὸς m o p 13
ὑμῶν. ⁴⁰ Ἐτέροις τε λόγοις ^g πλείοσιν ^h διεμαρτύρατο καὶ
παρεκάλει αὐτοὺς λέγων ⁱ Σώθητε ἀπὸ τῆς ^k γενεᾶς τῆς
^l σκολιᾶς ταύτης. ⁴¹ Οἱ μὲν οὖν ^m ἀποδεξάμενοι τὸν λόγον
αὐτοῦ ⁿ ἐβαπτίσθησαν, καὶ ^o προστετέθησαν [ἐν] τῇ ἡμέρᾳ
i = Matt. i.
h ch. viii. 25 reff. 1 = Phil. ii. 15. 1 Pet.

Thl. ins του κυριου bef ιησ. χρ. DE syrr sah arm Cyr-jer Bas (Epiph) Thdrt Cyrp
Hil Lucif Ambr Aug Vig. (Syr copt Iren-int om χριστου.) των αμαρ. υμων A B(sic;
see table) N p vulg coptt æth Vig Fulg Aug; των αμ. ημων C: txt DEP 13 rel syrr
Cyr-jer Bas Chr Iren-int Cyrp Lucif Ambr Aug₂.

³⁹. ημιν and ημων D Aug₁. for οσους, ους (mistake in copying?) AC 104 sah.

⁴⁰. for τε, δε D-gr k: om c. [διεμαρτυρατο, so ABCDEN a h p Chr Thl.]
rec om αυτους, with EP rel Chr₂ Thl 36-comm: ins ABCDN p 36-txt vulg Lucif, and,
bef παρεκαλει, syr-w-ast. ταυτ. bef της σκολιας D lect-1 vulg Lucif.

⁴¹. for αποδεξ, πιστευσαντες D (syr-mg Aug ins και πιστευσαντες bef εβαπτισ-
θησαν). rec ins αιμενωσ bef αποδεξ. (explanatory gloss on αποδεξ. from margin:
or from ch xxi. 17), with EP rel syrr Chr Thl Aug: om ABCDN p vulg coptt æth Clem
Chr₁(appy) Aug₁. rec om εν, with EP rel (coptt?) Chr: ins (possibly as a conra
to avoid the apparent connexion of τη ημ. εκ. with προστετεθησαν) ABCDN p vulg æth.

by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the receiving the gift of the Holy Spirit.

³⁹.] τοῖς τέκνοις ὑμ., viz. as included in the prophecy cited ver. 17, your little ones: not, as in ch. xiii. 32, 'your descendants,' which would be understood by any Jew to be necessarily implied.

πᾶσιν τοῖς εἰς μακράν, the Gentiles; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles always expected the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion as Gentiles, which was yet to be revealed to Peter. It is surprising to see such Commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσῃται ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακρ.; not all, but as many as the Lord our God προσκαλ., shall summon to approach to Him,—bring near,—which, in his present understanding of the words, must import—by becoming one of the chosen people, and conforming to their legal observances.

⁴⁰.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole

speech above.

σώθητε is improperly rendered in E. V. 'save yourselves:' it is not (see Stier, R. A. i. 62) σώζετε ἑαυτούς, as in Luke xxiii. 35, 37, 39: be saved, *lasset euch retten*, is the true sense.

σκολιᾶς — see reff. Peter alludes to reff. Deut.

⁴¹.] This first baptism of regeneration is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, on the profession of repentance; and faith in Jesus as the Christ. There was no instruction in doctrine as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pflanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile con-

ἐκείνη ὁ ψυχὰι ὡσεὶ τρισχίλιαι. 42 ᾤσαν δὲ προσκαρτε-
 ροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ
 κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 ἐγένετο δὲ

q ch. i. 14 reff. r Matt. vii. 28. ch. v. 28. xiii. 12. Rom. vi. 17 al. Ps. lix. tit. only. s = Gal.
 ii. 9. Lev. vi. 2. t Luke xxiv. 35 only +. u = but w. ἐπί, ch. v. 5 reff.

ἐκείνη bef τη ημερα D. ως N¹.
 42. for ᾤσαν δε, καὶ ᾤσαν D Syr. ins εν bef τη διδ. A 98 vulg D-lat Syr. aft
 αποστ. add εν ιερουσαλημ D. rec ins καὶ bef τη κλασει, with D²EPN³ 13 rel: om
 ABCD¹N¹ p.

43. rec ἐγενετο (corr'n as more usual), with EP rel sah Chr: txt AN vulg syrr copt,

verts was (see ch. x. 47, and note), by *affusion or sprinkling, not by immersion*. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period.

42.] τῇ διδαχῇ τῶν ἀποστ., compare Matt. xxviii. 20.

τῇ κοινωνίᾳ] *community*: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ. The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by 'communicatione fractionis panis,' *per Hendiadyon*, is curious enough. If suggested by 1 Cor. x. 16, it should have been 'communicatione et fractione panis.' The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἀγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of which all partake, are κοινωνοί: whereas the κοιν. τῶν ἀποστ. must signify fellowship *with* the Apostles, or fellowship *with that Society* of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear.

The special sense in which κοινωνία occurs, Rom. xv. 26, could not be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) εἰς τοὺς παῶχους, or the like. τῇ κλάσει τ. ἄρτου] This has been very variously ex-

plained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγαν, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τροφῆς μεταλάμβανον. And similarly Eumenius, and of the moderns Bengel: 'fractione panis, id est, victu frugali, communi inter ipsos.' But on ver. 46 he recognizes a covert allusion to the Eucharist.

The interpretation of ἡ κλ. τ. ἄρτ. as *the celebration of the Lord's supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration in *one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, *as now understood*, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the ἀγάπαι, or love-feasts*, of the Christians, and *unknown as a separate ordinance*. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord's supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted. I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διάθρυπτε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου elsewhere.

ταῖς προσευχ.] *The appointed times of prayer*: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not

τε ¹προσκαρτεροῦντες ¹ὁμοθυμαδὸν ἐν τῷ ἱερῷ, ^kκλῶντές ⁱ ch. i. 14 (reff.)
 τε ¹κατ' οἶκον ἄρτον, ^mμετελάμβανον ⁿτροφῆς ἐν ὁ ἀγαλ- ^k Matt. xiv. 19.
 λιάσει καὶ ^pἀφελότητι καρδίας, ⁴⁷αἰνοῦντες τὸν θεὸν ^{ch. xx. 7, 11.}
 καὶ ἔχοντες ^rχάριν ^sπρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος ^{xxvii. 35.}
^tπροστίθει τοὺς ^uσωζομένους ^vκαθ' ἡμέραν ^wἐπὶ τὸ ¹ Cor. x. 16.
 αὐτό. ^{xi. 24.}
^{Jer. xvi. 7.}
^{ch. v. 42.}
^{Rom. xvi. 5.}
^{1 Cor. xvi. 19.}
^{Col. iv. 15.}
^{Philim. 2.}
^{see ch. viii. 3.}
^{xx. 20.}

III. ¹ Πέτρος δὲ καὶ Ἰωάννης ^xἀνέβαινον εἰς τὸ ἱερὸν ^m constr., ch.
^(xxiv. 25.)

34. 2 Tím. ii. 6. Heb. vi. 7. xii. 10 only†. Wisd. xviii. 9. n ch. ix. 19 reff.
 14, 44. Tím. i. 9 (from Ps. xiv. 7). Jude 24 only. LXX, Psalms only.
 q ch. iii. 8, 9. Luke iii. 13. Luke only, exc. Rom. xv. 11. Rev. xix. 5. Ps. cl. 1. p here only†.
 viii. 10. Prov. iii. 4. s = Rom. v. 1 reff. t ver. 41. r = Luke ii. 52. ch.
^v ver. 46. w = ch. i. 15 reff. x Luke xviii. 10. John vii. 14. Isa. ii. 3. u 1 Cor. xv. 2 reff.

προσκαρτεροῦν D.

ἐν τῷ ἱερῷ bef ὁμοθ. C: om ὁμοθ. D 3. 103.

καὶ κατ

οἶκος αν (om αν D-corr) ἐπι το αυτο κλωντες τε αρτον D.

47. for λαον, κοσμον D. rec aft καθ ημεραν ins τη εκκλησια (explanatory gloss : see note), with EP 13 rel syrr Chr Thdrt Thl, aft ἐπι το αυτο D (D k 19. 40 syrr prefix εν): om ABCN vulg copt æth arm Cyr.

CHAP. III. 1. rec δε bef πετρος, with EP rel 36 syr Chr Thl:—ἐπι το αυτο is omd at end of ch. ii. and insd aft ανεβαινον in Syr: D ends ch. ii. with εκκλησια, but begins ch. iii. εν δε ταις ημεραις ταυταις πετρος και: txt ABCDN m² p vulg copt æth arm Cyr

sedquotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35; Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.; Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . ἐν

τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they may mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1.

κατ' οἶκον] domi, 'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf, Scal., Heinr., Olsh., Meyer, De Wette:—not, domatim, 'from house to house,' as Eras., Salmasius, Kuinoel, al.:—the words may bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses.

The κλάσις τ. ἄρτου took place at their house of meeting, wherever that was: cf. ch. xii. 12; and see ver. 42 note.

μετ. τροφ.] they partake of food:—see reff.;—viz. in these agapæ or breakings of bread.

ἀφελότητι] In good Greek, ἀφέλεια: the adj. ἀφελής (see Palm and Rost) originally implying "free from stones or rocks" (ἀ, φελλεύς, stony or rocky land), and thus simple, even, pure.

47.] αἰνοῦντες τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit.

τοὺς σωζομένους] those who were in the way of salvation: compare σώθητε, ver. 40: those who were

being saved. Nothing is implied by this word, to answer one way or the other the question, whether all these were finally saved. It is only asserted, that they were in the way of salvation when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it.

Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be rejected, as having been an explanatory gloss, ('est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata,' Bengel.) and ἐπὶ τὸ αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 44), viz. together, in the sense of making up one sum, one body assembled in one place. Meyer attributes the separation of ἐπὶ τὸ αὐτό from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμέραις ταύταις Π. κ. Ἰω. as D. De Wette asks, why should those words have been inserted at the beginning of a portion? Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a mistaken interpretation of ἐπὶ τὸ αὐτό, which was not understood. Then when ἐπ. τ. αὐ. became joined to Πέτρος, τῇ ἐκκλ. would naturally be supplied after προσετίθει.

CHAP. III. 1.—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE. 1.] ἀνέβαινον, were going up.

γ = Mark xv. 1. Luke x. 35. ch. iv. 5. Esth. v. 8 F not A[appy]. z ch. xiv. 8 reff. a = ch. ii. 30 reff. b = ch. xxi. 35 (Rom. xi. 18 reff.). c ch. ii. 46 reff. d ver. 10. Matt. xxiii. 27. Rom. x. 15 only. e constr., 1 Cor. x. 13 reff. f = Luke xi. 41. xii. 43. ch. ix. 36 al. Luke only, exc. Matt. vi. 2, &c. Tobit xii. 9. g Mark h ch. xxi. 18, 26. Heb. ix. 6 only. Exod. xxviii. 23, 31 (29, 35). 1 Kings xvi. 6. 2 Macc. iii. 14 only. i constr., see ch. xvi. 39 reff. k ch. i. 10 reff.

Euthal(appy). aft ιερων ins το δεικνουν ad vesperum D. for της προς. rec
τ. εν., ενατη τη προσευχη D¹: την ενατην της προσευχης D³(and lat) arm. g h l m.
εννατην, with p rel: νεατην B(Bch): txt A B(Mai Tischdf) CDEPN a b² g h l m.
2. ins ιδου bef τις D¹ d Syr. om υπαρχων D Syr arm Lucif: constitutus E-lat. for θυρ., πυλην
the το in εβασταζετο is superadded, but by B¹(not as Tischdf). for αυτων εισπορ. αυτων D¹.
(see ver 10: cf Eng Version) E b o Bas-sel. παρ αυτων εισπορ. αυτων D¹.
3. for os ιδων, ουτος ατεινσας τοις οφθαλμοις αυτου και ιδων D. for εισιεναι, ειναι
D¹-gr(txt D³). aft ηρ. ins αυτους D coptt. om λαβειν DP rel Hr Thl Lucif:
ut darent Syr sah æth: ins ABCEX b o p 13 coptt. aft λαβ. ins παρ' αυτων E.
4. εμβλεψας δε ο π. D. for 1st eis, προς X. συν ιωαννην κ. ειπεν D¹.

τὴν ἐνάτην] See ch. x. 3, 30. τὴν ὥραν τῆς πρ. generic;—τὴν ἐν., specific. There were three hours of prayer; those of the morning and evening sacrifice, i.e. the third and ninth hours, and noon. See Lightfoot and Wetst. in loc. 2.] ἔβαστ., was being carried. They took him at the hours of prayer, and carried him back between times. τὴν θύραν . . τ. λ. ὠραία] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the θύρα ὠραία: (1) The gate mentioned Jos. B. J. v. 5. 3: τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ καὶ ἀργύρῳ κεκαλυμμένα πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα. μία δὲ ἡ ἔξωθεν τοῦ νεῷ Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταγύρους καὶ τὰς περιχρυσούς ὑπεράγουσα. This gate was also called Nicanor's gate (see the Rabbinical citations in Wetstein),—and lay on the eastern side of the Temple, towards the valley of Kedron. Jos. mentions it again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου, χαλκῇ οὖσα, and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, τοῦτο τοῖς ἰδιώταις κάλλιστον ἐδόκει τέρας ἀνοῖξαι γὰρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν πύλην. But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but see Wetst. as above, where it appears that lepers used to stand at Nicanor's gate): and besides, he would have taken

up his station naturally at an outer gate, where he might ask alms of all who entered. These conditions suit better (2) the gate Susan; as does also the circumstance mentioned ver. 11, that the people ran together to Solomon's porch; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name ὠραία cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying 'a lily'; the town being named, it is true, διὰ τὴν ὠραϊότητα τοῦ τόπου (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive ὠραία from τῇ, 'tempus,' and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used ὠρ. in so unusual a meaning:—not to say (see Lightf. Descr. Templi) that the meaning of τῇ itself is very doubtful. So that the matter must remain in uncertainty. 3.] ἥρῳτα . . . λαβεῖν,—so Soph. Aj. 836, αἰτήσομαι δὲ σ' οὐ μακρὸν γέρας λαβεῖν, and Aristoph. Plut. 240, αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον. ἐλεημ., as in ref. Matt. The Jewish forms of asking alms are given in Vajiera Rabb. f. 20. 3. 4 (cited by Meyer), —'Merere in me: 'In me benefac tibi,' and the like. 4. βλέψων εἰς ἡμᾶς] Calvin's note is important: 'Non ita lo-

5. for ἐπειχεν, απενεισας D-gr. λαβ. bef παρ αυτ. DE vulg Lucif.—λαβ. bef αυτου C.

7. *πιασας* (sic) P. rec om 2nd *αυτον*, with DEP rel Chr₂ Thl-txt : ins ABCN
p 36 vulg Syr coptt æth arm Eus Bas Chr Thdrt Bas-sel Cyr Lucif. και παραχρ.
εσταθα και εστ. D. rec *αυτον* bef αι *βασεις*, with EP rel : txt ABCDN p. και
στα σπυδρα (sic : but δ erased) N, B¹ also has *σπυδρα* (Tischdf.).

quitur Petrus quin de consilio Dei certus sit : et certe his verbis singulare aliquid et insolitum beneficium sperare jubet. Quæritamen potest, an facultatem habuerint edendi miracula quoties liberet. Respondendo, sic ministros fuisse divinæ virtutis, ut nihil suo arbitrio vel proprio motu tentarent, sed Dominus per ipsos egerit quum ita expedire noverat. Hinc factum est ut unus sanaret, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubeat Petrus, coniecit in eum et defixit oculos. Talis intuitus non carebat peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, excitare hoc verbo claudum voluit ad recipiendum Dei gratiam : ille tamen nihil quam elemosinam exspectat.

6.] 'Non dubium est, quin etiam iis qui non erant de communitate fidelium, datae fuerint elemosynae: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administratione, cf. ii. 45. col. iv. 35.' Benz. But.

δόμῃ.] There is no ellipsis (as Heinr. and Kuinoel) of λέγω σοι, which weakens the force of the sentence: the name of Jesus is that in which, *by the power of which*, the "rise up and walk" is to be accomplished.

are the **soles** of the feet,—**σφυρά**, the **ankles**. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] **ἐξάλλ.** describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as *πειράζων ἑαυτὸν* (Chrys.): or, that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity. If *καὶ* before *αἰνῶν* is omitted (see digest), the present participle has its ratiocinative

x ch. ii. 47 ref. ^x αἰνῶν τὸν θεόν. ⁹ καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπα-
y constr., 1 Cor. x. 37 ref. ^y ἐπεγίνωσκον δὲ αὐτὸν ^{ABCDE}
z = 2 Cor. vii. 19 ref. ^z αἰνοῦντα τὸν θεόν. ¹⁰ ^{PR abc}
Matt. xix. 8. ^a ἐλεημοσύνην καθήμενος ^b ἐπὶ τῇ ^{d f g h k}
a vv. 2, 3. ^a ὅτι οὗτος ἦν ὁ ^z πρὸς τὴν ^a ἐλεημοσύνην καθήμενος ^b ἐπὶ τῇ ^{l m o p}
b ch. v. 9. ^c ὡραία πύλη τοῦ ἱεροῦ· καὶ ^d ἐπλήσθησαν ^e θάμβους καὶ ¹³
Matt. xxiv. 23. ^c ὡραία πύλη τοῦ ἱεροῦ· καὶ ^d ἐπλήσθησαν ^e θάμβους καὶ
23. ^f ἐκστάσεως ^g ἐπὶ τῷ ^h συμβεβηκότι αὐτῷ. ¹¹ ⁱ κρατοῦν-
c ver. 2. ^d = Luke iv. 28. v. 26. ch. v. 17. xiii. 45. Gen. vi. 11, 13.
d = Luke iv. 28. v. 26. ch. v. 17. xiii. 45. Gen. vi. 11, 13.
e Luke iv. 36. v. 9 only. Cant. iii. 8. (-βείν, Mark i. 27).
f = Mark v. 42. xvi. 8. Luke v. 26 (ch. x. 10 ref.) only. Deut. xxviii. 28.
g Rom. vi. 21 ref. h Mark x. 32. Luke xxiv. 14. ch. xx. 19. xxi. 35. 1 Cor. x. 11. 1 Pet. i = Jud. xvi. 26 B. see Matt. ix. 25 al. k = Mark vi. 1 John v. 2. x. 23. ch. v. 12 only. Ezek. 13 only. Judith vi. 16. met. 1 Pet. iv. 4 only. Ps. xlix. 18. 1 John v. 2. x. 23. ch. v. 12 only. Ezek. xlii. 3. m here only. objectively, Dan. vii. 7 Theod. (-βείσθαι, Mark ix. 5.) plur., ch. v. 16. o Luke iv. 22. xx. 26 al. Isa. lii. 15. p w. dat., Luke iv. 20. xxii. 56. ch. x. n = ch. v. 8 ref. q here only. r = Mark i. 17. vii. 37 al. x. 4. xiv. 9. xxiii. 1 only. Job vii. 8 F[ἀτενοί(?) A] (Esd. vi. 28) only. with εἰς, ch. i. 10 ref. s exc. past. epp. (1 Tim. ii. 2 al.) & 2 Pet. i. (3 al.) Isa. xl. 2. Wisd. x. 12. r = Mark i. 17. vii. 37 al. s constr., ch. vii. 19. xv. 20. xxviii. 1 al. Josh. xxii. 26. 3 Kings xiii. 16 B. Winer, edn. 6, § 44. 4.

9. rec αυτον bef pas ο λ., with EP rel Chr Lucif: txt ABCD^x p vulg (sah).

for θεον, κυριον C.

10. rec (for δε) τε, with D E-gr P rel syrr æth Thl Lucif: txt ABC^x p vulg E-lat
copt Bas-sel. om αυτον N' (written above the line by N-corr'). for ουτος, αυτος
(corrn as more usual) AC^x g p 36 vulg æth Bas-sel Lucif: txt BDEP rel Chr Thl.
καβεζομενος D. την ωραιαν πυλην N' (N³ correcting τη ωραια but not πυλην).

for συμβ., γεγεννημεν D.

11. for επ, εκπορευομενον δε του πετρου και ιωανου συνεξεπορευετο κρατων αυτους· οι
δε θαμβηθεντες εστησαν εν τη στ. η (τη D³) κ. σ. εκθ. D. for δε, τε A Syr.
rec for αυτου, του ιαθεντος χωλου (beginning of an ecclesiastical lection), with P rel Thl:
txt ABCDEN c p 36 syrr copt æth arm. om τον [bef πετρ.] c.—ins τον bef ιωαν.
ABN m p Chr. rec προς αυτους bef pas ο λαος, with EP rel Syr copt: txt ABC^x
p vulg Syr sah æth arm.

12. αποκριθεις δε ο πετρ. ειπεν πρ. αυτους D. rec om ο, with EP rel Thl: ins
ABCDN^x k o p 13 Chr. for 1st η, ει (itacism) N. ως ημων τη ιδια δυν. η ενσ.
τουτο πεποιηκοτων τουτο (του D-corr) περιπ. αυτ. D. τουτον E vulg Iren-int Cass.

force, alleging the cause of the walking and leaping: and would best be rendered in English, in his praising of God.

11—26.] THE DISCOURSE OF PETER THEREUPON. 11. κρατούντος] holding,

physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, who his benefactors were. στοᾷ τῇ κ. Σολομ.]

See John x. 23, note. 12. ἀπεκρίνατο] viz. to their expressions of astonishment implied in ἔκθαμβοι. See Matt. xi.

25. ἀπεκρίνατο never signifies 'made an address,' as Bloomf.; but always 'answered': cf. ch. v. 8, note. This second discourse of Peter may be thus divided: *This is no work of ours, but of God, for the glorifying of Jesus*, vv. 12, 13:—*whom ye denied and killed, but God hath raised up*, vv. 13—15:—*through whose name this man is made whole*, ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel*, vv. 17, 18. *Exhortation to re-*

pent, that ye may be forgiven, and saved by this Jesus Christ at His coming, vv. 19—21: *whose times have been the subject of prophecy from the first*, ver. 21. *Citations to prove this*, vv. 22—24: *its immediate application to the hearers, as Jews*, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates.

ἐπὶ τούτῳ] not, at this (event): but at this man, compare αὐτὸν below, which would not be used at the first mention of one then present. Their error was not the wonder itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering at the Apostles, as if they had done it by their own power.

'Ergo,' says Calvin, 'hoc esse perperam obstupescere, quum in hominibus mentes nostræ subsistunt.' δυνάμει, power,—such as magical craft, or any other supposed means of working miracles: εὐσεβεία, meritorious efficacy with God, so

καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν [†]πατέρων [†]ἡμῶν, [†]ἐδόξασεν τὸν ^uπαῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς ^vμὲν ^vπαρεδώκατε, καὶ ^xἡρνήσασθε [αὐτὸν] ^yκατὰ πρόσωπον Πιλάτου, ^zκρίναντος ἐκείνου ^aἀπολλύειν. ¹⁴ ὑμεῖς δὲ ^bτὸν ἅγιον καὶ ^cδίκαιον ^xἡρνήσασθε, καὶ ^dἡτήσασθε ^eἄνδρα ^fφονέα ^gχαρισθῆναι ὑμῖν, ¹⁵ τὸν δὲ ^hἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ⁱἡγειρεν ἐκ ⁱνεκρῶν, οὗ ^jἡμεῖς ^jμάρτυρές ἐσμεν. ¹⁶ καὶ ^kἐπὶ τῇ ^lπίστει τοῦ

b = John vi. 69. 1 John ii. 20. c abs., ch. vii. 52 reff. d constr., Luke xxiii. 23. ch. xiii. 28. 3 Kings xix. 4. e Luke xxiv. 19. Judg. vi. 8. f ch. vii. 52 reff. g = 1 Cor. ii. 12 reff. h ch. v. 31. Heb. ii. 10. xii. 2 only. 1 Macc. ix. 61. x. 47. i 1 Cor. xv. 12 reff. j ch. i. 8 reff. k = Luke v. 5. Phil. ii. 9 al. Job xxix. 22. l constr., Rom. iii. 22 reff.

13. ins *θεος* bef *ισαακ* and bef *ιακ*. AD vulg copt æth Iren-int, ins *ο θεος* CN Chr Thl-fin (*corrms to suit LXX Exod iii. 6, and Matt xxii. 32* ||): om BEP rel syrr sah Thdot-aneyr Thl-sif. for *των*, *τω* N. for *παῖδα*, *πατερα* N¹ (corrected by N⁹ [12th cent.]). aft *ησ.* ins *χρ.* D æth-pl. *ημεῖς* D. rec om *μεν* (erased because no correspondg δε follows), with D m: ins ABCEPN rel 36 vulg Chr Thl Iren-int Jer. aft *παρὲδ.* add *εις κρισιν* D syr-mg Iren-int; *εις κριτηριον* E. Iren-int Jer: ins DEP rel syr sah Chr. *πειλατου του κριναντος* *εκεινου απολυνου* *αυτου θελοντος* D; *cum judicasset ille dismittere eum voluit* D-lat (a curious instance of combination of readings); *του, θελοντος, and voluit* are marked for erasure. *κρινοντος* C 13. *απολλυειν* N.

14. *δικαιον* *εβαρυνετε* *κα* *ητησατε* D: so for *ηρησ.*, *aggravastis* Iren-int. ins *μαλλον* bef *ητησαθε* E, aft *ητησ.* syr-mg. ins *ζην* *και* bef *χαρισθηναι* *υμ.* E Aug.

15. *υμεις* D¹ (txt D¹).

16. om *επι* BN¹ p: *εν* 119 vulg D-lat E-lat coptt æth Iren-int.

as to have obtained this from Him *on our own account*. The distinction is important:—‘holiness,’ of the E. V., is not expressive of *εἶσεβ.*, which bears in it the idea of *operative, cultivate* piety, rather than of *inherent character*.

13. δ θ. Ἄβρ. κ.τ.λ.] ‘Appellatio frequens in Actis, præ cæteris libris N. T., et illi periodo temporum conveniens.’ Bengel. ὅρα πῶς αὐτὸν (τὸν θεόν) εἰσθεὶς συνεχῶς εἰς τοὺς προγόνους· ἵνα μὴ δόξῃ καὶ ὁνόν τι εἰσάγειν δόγμα· καὶ ἐκεῖ (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσε, καὶ ἐνταῦθα τῶν περὶ τοῦ Ἀβραάμ . . . (Chrys.). ἐδόξασεν] not, as E. V., ‘hath glorified,’ implying, by this honouring His Name: it is the historic aor., glorified, viz. by His exaltation through death—see John xii. 23; xvii. 10.

παῖδα] not ‘Son,’ but *Servant*: *servant*, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. *υἱός* is the word always used to designate Jesus as the SON of God. The above meaning is adopted by all the best modern Commentators, Pisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch’s in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, ‘After N.’s remarks on the subject, no one hereafter can suppose this expression equivalent to *υἱός τ. θ.*’ ‘In the next

age,” says Wordsw., “the term *παῖς θεοῦ* was applied to Christ as a *Son*. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne’s Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10.”

κατὰ πρόσωπον Π. as E. V., ‘in the presence of P.’ or better perhaps, *to the face of* Pilate. The expression is no Hebraism. Polybius often uses it. *κατὰ πρόσωπον λεγομένων τῶν λόγων*, xxv. 5. 2: κ. πρ. ἀπαντᾶν τοῖς πολεμοῖσι, xvii. 3. 3, &c. See Schweigh., Lexicon Polybianum.

κρίναντος ἐκ. ἀπολ., see Luke xxiii. 20; John xix. 4, 12.

14. ἅγιον κ. δίκαιον] not only in the higher and divine sense present to Peter’s mind, but also by Pilate’s *own verdict*, and the testimony of the Jews’ consciences. The sentence is full of antitheses; ἅγιον κ. δίκ. contrasts with the *moral impurity* of ἄνδρα φονέα, —ἀρχηγ. τ. ζωῆς, with the *destruction of life* implied in φονέα, —while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.

This last title given to our Lord implies (as Vulg.) ‘*Auctorem vitæ*’ see reff.; so ἀρχηγὸν κ. καθηγεμόνα τῆς ὕλης ἐπιβολῆς Ἀρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἴτιον γίνεται στάσεως, i. 66. 10 al.

m ver. 7 reff. 1 ὁνόματος αὐτοῦ τούτου ὃν θεωρεῖτε καὶ οἴδατε ^m ἑσπερέ- ABCDE
 n 1 Pet. i. 21. ωσεν τὸ ὄνομα αὐτοῦ καὶ ἡ πίστις ἢ ⁿ δι' αὐτοῦ ^o ἔδω- P s a b c
 o = here only. κήσιν μαθήσιν ^a ἀπέναντι πάντων d f g h k
 χρόνος διδωσι, Eurip. Suppl. 419. κεν αὐτῷ τὴν ^p ὁλοκληρίαν ταύτην ^q ἀπέναντι πάντων l m o p
 p here only. Isaa. 6 Ed-vat. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι ^r κατὰ ^s ἄγνοιαν 13
 F (not ABN) ἑπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν 18 ὁ δὲ θεὸς ἃ
 only. (-pos, 1 Thess. v. 23. ^t προκατήγγειλεν διὰ ^u στόματος πάντων τῶν προφητῶν
 James i. 4.) ^r = Matt. xix. 3. Rom. x. 2. Phil. ii. 3. iv. 11. s ch. xvii. 30 reff.
 q = Matt. xxvii. 24. Rom. iii. 18 (reff.). u ch. i. 16 reff.
 t ch. vii. 52 only τ.

om ου D¹-gr(ins D³). aft οἶδατε ins σι D¹-gr.
 17. ins ἀνδρες bef ἀδελφοί DE. ἐπισταμεθα σι υμεις μεν D. aft επραξ.
 add ποιητρον D¹, το ποιητρον D³ 34 syr-mg Iren-int Ambrst.
 18. for α, ο D-gr: qui bodl demid hal Vig.

It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course Peter had a higher view in the title than merely this. 16.] ἐπὶ τ. πίστει . . . — The E. V. is right; through, or better, on account of faith in His name. The meaning, for the sake of (i.e. of awakening, in you, and in the lame man himself) faith in his name (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the μάρτυρες ἔσμεν just before. It is evident to my mind that the πίστις τοῦ ὄν. αὐτ. is the faith of these μάρτυρες. His name (the efficient cause), by means of, or on account of (our) faith in His name (the medium operandi), &c. ἔστερ. and ἔδωκ. again are historic aorists, — confirmed and gave; better than 'hath confirmed' and 'hath given.' κ. ἡ πίστις ἢ δι' αὐτοῦ — and that faith which is wrought by Him — not 'faith in Him;' which is an inadmissible rendering. Peter's own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν, τὸν ἐξηγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν. Some of the Commentators are anxious to bring in the faith of the lame man himself in this verse. Certainly it is according to analogy to suppose that he had such faith, from and after the words of Peter: — but, as certainly, there is no allusion to it in this verse, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name on the part of us His witnesses, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the ἀρχηγία τῆς ζωῆς) had in this case worked. 17.] νῦν, introducing a new consideration: see 2 Thess. ii. 6. Here

it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28: especially with ἰδοῦ, ch. xiii. 11; xx. 22. No meaning such as 'now that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. ἀδελφοί, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker. κατὰ ἄγνοιαν] There need be no difficulty in the application of the ἄγνοια to even the rulers of the Jews. It admits of all degrees — from the unlearned, who were implicitly led by others, and hated Him because others did, — up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: even he could hardly have delivered over Jesus to Pilate with the full consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. Some degree of ἄγνοια there must have been in them all. The interpretation (Wolf) 'ye did, as your rulers (did),' is of course inadmissible, being contrary to the usage of the words: πράσσειν ὥσπερ καὶ can never mean to imitate, but ἐπράξατε must refer to a definite act (understood), and ὥσπερ καὶ must take up another subject of ἐπράξατε. 18.] πάντων, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. 'Omnes prophetæ in universum non prophetarunt nisi de diebus Messia' (Sanhedr. 99. 1), was not merely a Jewish view, but the real truth. The prophets are here regarded as one body, actuated by one Spirit; and the sum of God's purpose, shewn by their testimony, is, that HIS CHRIST should suffer. Notice

^v παθεῖν τὸν χριστὸν αὐτοῦ ^w ἐπλήρωσεν οὕτως. 19 ^x μετα-
νοήσατε οὖν καὶ ^y ἐπιστρέψατε ^z εἰς τὸ ^a ἑξαλειφθῆναι
ὑμῶν τὰς ἁμαρτίας, ^b ὅπως ^b ἂν ἔλθωσιν ^c καιροὶ ^d ἀνα-
ψύξεως ^e ἀπὸ προσώπου τοῦ κυρίου, 20 καὶ ἀποστείλῃ

27 (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32. z ch. vii. 19. Rom. i. 11, 20 al. a Col.
ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Ps. l. 9. Isa. xliii. 25. 2 Macc. xii. 42. b Luke ii. 35. ch.
xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Ps. l. 4 [6]) only. c and constr., Luke xix.
44. Heb. ix. 10. Ps. lxxviii. 13. d here only. Exod. viii. 15 only. (-ψυχῆν, 2 Tim. i. 16.)
e = here only. see 2 Thess. i. 9. Rev. xx. 11. Ps. xcvi. 5.

rec αυτου bef παθειν (alteration to suit αυτου προφ. ver 21), with P rel: txt BCDEΣ p
vulg syrr arm Chr Iren-int.—aft προφ. ins αυτου, retaining αυτου of txt, A(prob) c 66²
æth-pl Vig.—om παθ. τ. χρ. (homæotel αυτου το αυτου?) A.

19. for eis, προς BN. τας αμ. bef υμων D. επελθωσιν D-gr Tert.
aft αναψυξ. add υμων E tol lat-mss-in-Bede, and aft ελθ. Bede-gr Syr syr-w-ast copt
Chr-comm Iren-int Tert. om του E k m 36.

the inf. aor. παθεῖν, as in ch. i. 3, of a
definite single act. 19.] οὖν, quæ
cum ita sint.

εἰς τὸ ἑξαλ.] The faith
implied in ἐπιστρέψατε has for its aim, is
necessarily (by God's covenant, see John
iii. 15, 18) accompanied by, the wiping out
of sin.

ὅπως ἂν ἔλθ. κ.τ.λ.] This
passage has been variously rendered and
explained. To deal first with the render-
ing:—ὅπως ἂν cannot mean 'when,' as in
E. V.—ὅπως never occurs in that sense in
the N. T., nor indeed with an indic. at all;
—and if it did, the addition of ἂν, and the
use of a subjunctive, would preclude it here.
It can have but one sense,—in order that.
This being so, what are καιροὶ ἀναψύξεως?
From the omission of the article, some have
insisted (e. g. Stier, R. d. Apost. i. 89) on
rendering it 'times, seasons, of ἀνάψ.' But
this cannot be maintained. καιρός and
καιροὶ are occasionally anarthrous when
they manifestly must have the article in
English. Cf. especially Luke xxi. 24, καιροὶ
ἐθνῶν, where none would think of render-
ing, 'seasons of (the) Gentiles.' See for
καιρός Matt. viii. 29; Mark xi. 13; 1 Pet.
i. 5. And, since philologically we have to
choose between 'seasons' and 'the seasons,'
ἐλθωσιν must I think determine in favour
of the latter. For by that word we must
understand a definite arrival, one and the
same for all, not a mere occurrence, as the
other sense of καιροὶ would render neces-
sary. This is also implied by the aorist,
used, in a conditional sentence, of a single
fact, whereas a recurrence or enduring of a
state is expressed by the present. In order
that the times of ἀνάψυξιν may come.

What is ἀνάψ.? Clearly, from the above
rendering, some refreshment, future, and
which their conversion was to bring about.
But hardly, from what has been said, re-
freshment in their own hearts, arising
from their conversion: besides the above
objections, the following words, ἀπὸ προσ-

ώπου τοῦ κυρίου, are not likely to have
been used in that case. No other meaning,
it seems to me, will suit the words, but
that of the times of refreshment, the great
season of joy and rest, which it was under-
stood the coming of the Messiah in His
glory was to bring with it. That this
should be connected by the Apostle with
the conversion of the Jewish people, was
not only according to the plain inference
from prophecy, but doubtless was one of
those things concerning the kingdom of
God which he had been taught by his risen
Master. The same connexion holds even
now. If it be objected to this, that thus we
have the conversion of the Jews regarded as
bringing about the great times of refresh-
ment, and those times consequently as de-
layed by their non-conversion ('neque enim
est Mutate vos in melius, ut Deus mittat
Christum: non esse potest: hoc non pen-
det a nostra μετανοία.' Morus in Stier
R. A. i. 91), I answer, that, however true
this may be in fact, the other is fully borne
out by the manner of speaking in Scripture:
the same objection might lie against the
efficacy of prayer. See Gen. xix. 22;
xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet.
iii. 12.

ἀπὸ προσώπ. τ. κυρ.] From
the presence of God (the Father), who
has reserved these καιροὶ in His own power.
When they arrive, it is by His decree,
which goes forth from His presence. Cf.
ἐξῆλθεν δόγμα παρὰ Καθ. Αγ., Luke
ii. 1.

20.] ἀποστείλῃ (see above),
literally,—not figuratively, by the Spirit:
—even if the word send be no where else
applied to the second coming of the Lord,
there is no reason why it should not be
here: the whole ground and standing-point
of these two orations of Peter are peculiar,
and the very mention of the 'times of re-
freshment' proceeding forth from the pre-
sence of the Father would naturally lead
to the position here assigned to the Son, as

f ch. xxii. 14.

xxvi. 16 only.

Exod. iv. 13.

Josh. iii. 12.

2 Macc. iii. 7.

viii. 9 only.

g = ch. iv. 12

reff.

j here only +, see note.

21. Ps. lxi. 11.

τὸν ¹προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ²¹ὃν ²δεῖ ^{ABCDE}
^{PNabc}οὐρανὸν μὲν ^hδέξασθαι ἄχρι ⁱχρόνων ^jἀποκαταστάσεως
^{dfghk}πάντων, ^kὃν ^lἐλάλησεν ὁ θεὸς ^mδιὰ στόματος τῶν ⁿἁγίων
^{lmop}

h = Luke ix. 53. xvi. 4, 9.

k attr., ch. i. 1 reff.

m ch. i. 16 reff.

i and constr., ch. xvii. 30. Matt. ii. 7. Luke i. 57.

l = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i.

n Luke i. 70. 2 Pet. iii. 2.

20. rec προκεκηρυγμένον (either a mistake, or a gloss agreeable to the sense of vv. 18, 21), with Orig, qui prædicatus est vulg, prius annunciatum copt-wilk: txt ABCDEPN rel 36 vss syr-mg-gr Chr Euthal Chron: præparatum Iren-int: destinatum and præ-designatum Tert: prædestinatum D-lat E-lat syrr sah: προκεχειρισμένον æth. rec ιησ. bef χρ. (corr'n to more usual appelln, the connexion of χρ. not being perceived, see note), with AC m p rel vss Chr Chron Cosm Iren-int: txt BD-gr EPN a c g h l syr sah Thl.

21. χρόνον D¹(txt D-corr¹). rec for των αγ., παντων αγ., with Cosm: παντων των αγ. EP 13 rel Chr, Chron Thl (corr'n to suit ver 24, and των omd in rec by mistake, owing to -των preceding): txt ABCDN (c) o p H^r Orig Chr, Iren-int Tert.—aft αγ.

one sent by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the 'sending' to one definite event.

προκεχειρισμένον] before appointed, as apparently in the first ref.: or perhaps προ- merely gives the idea of forth, before the rest, as in the two others, and perhaps even in the first also. ὑμῖν, to you,—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστὸν may be connected with τὸν προκεχ. ὑμ., Him who was predestined your Messiah, namely, Jesus.

21. ὃν δεῖ οὐρ. μ. δέξασθαι]

These words admit of a double rendering:

(1) 'Whom the heaven must receive.' (2)

'Who must possess (capessere) the heaven.'

Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely expressed. Besides, the emphatic position of οὐρανόν, with μὲν attached to it, is almost decisive against this rendering. I apprehend that this participle in a sentence of the present form is always found appended to the subject, never to the object; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν δεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, 'Cælo capi, i.e. cohiberi, concludi, violenta est interpretatio, quasi cælum Christo super omnes cælos,' is best answered by himself 'Non tamen nullo sensu dici potuit, cælum suscipit Christum: admittit scil. ut thronus Regem legitimum;' only I would rather understand it locally, and recognize a parallel expression with that in

ch. i., also local, νεφέλη ὑπέλαβεν αὐτόν. And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is his, obeying his will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns: see (besides very numerous instances of οὐρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἑσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὦ τῶν αἰῶν οὐρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note.

ἀχρι] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but until; see below.

χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, 'Ἥλιος μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of all things: and that ὢν does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or ἀνω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a glorious and complete restoration, in ch. i. 6. To render our word fulfilment, and apply it to πάντων ὢν ἐλάλ. κ.τ.λ., is against all precedent. And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This

ο ἀπ' αἰῶνος αὐτοῦ ἡ προφητῶν. ²² Μωσῆς μὲν εἶπεν ὅτι ο = Luke i. 70.
 προφήτην ὑμῖν ἡ ἀναστήσει κύριος ὁ θεὸς *ὑμῶν ἐκ τῶν ch. xv. 18.
 ἀδελφῶν ὑμῶν ὥς ἐμέ· αὐτοῦ ἀκούσεσθε ἡ κατὰ πάντα Ps. cxviii. 52.
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δέ, ἡ πᾶσα ἡ ψυχὴ p = Matt. xxii.
 ἡ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἡ ἐξολεθρευθῇ - 24. ch. vii.
 σεται ἐκ τοῦ λαοῦ. ²⁴ ἡ καὶ πάντες ἡ δὲ οἱ προφητῆται ἀπὸ 37. from
 Σαμουὴλ καὶ τῶν ἡ καθεξῆς ὅσοι ἐλάλησαν καὶ ἡ κατήγ- Deut. xviii.
 15, 18.
 ἡ = ch. xvii.
 23. Col. iii.
 30, 22. Heb.
 iv. 15.
 ἡ = and constr.,
 ch. ii. 17, 21.
 ἡ Matt. vii.

24. x. 32. Col. iii. 17. u = ch. ii. 43 reff.
 w Matt. x. 18. John vi. 51. viii. 16, 17 al.
 y ch. xiii. 5 reff.

v here only. Deut. vii. 10 al. Jos. Antt. viii. 11. 1.
 x Luke i. 3. viii. 1. ch. xi. 4. xviii. 23 only. L.

ins των B²-marg(sic: see table) EN³ c k l3. rec αυτου προφ. bef απ αιωνος, with
 P rel 36: om απ. αιων. D 19 arm Cosm Iren-int Tert: 13 has it thus, αγ. αυτου των
 απ' αι. προφ.: alii aliter (prob the expr was found difficult, as Mey suggests, because
 strictly απ' αιωνος there were no prophets. Hence it was ejected to the marg and
 found its place variously when reinserted): txt (a very usual collocation in the Acts)
 ABCE² (k) p Chron. ins των bef προφ. D¹.—om αυτου k.

²². rec aft μεν ins γαρ (to connect the prophecy of Moses, as an example, with ver
 21), with P rel Syr Chr: om ABCDEN b¹ o p 36 vulg syr copt aeth Chr, Iren-int.

rec ins προς τους πατερας bef ειπεν, with P rel Thl: aft ειπεν DE sah aeth arm Chr,
 Iren-int: om ABCN p vulg Syr copt.—(D d e f sah aeth Iren-int add ημων aft the
 above insn; E 24. 43 add υμων.) *ἡμῶν CEPN³ a² b c e f h l o l3 syr sah aeth

Justn Thl: om B 60 Syr copt Chr₁: υμων ADN³ p rel vulg Chr₁ Iren. for 2nd
 υμων, ημων D-gr a 5. 14. 57. 95 lect-12 Thl-sif. εμων D¹-gr(txt D²).

²³. rec αν, with BDE rel: txt ACPN b c d e f g l m o p Thl. [εξολεθρ., so
 ABCD.]

²⁴. om δε D. for οσοι, οι C²D²N vulg coptt: o D¹: txt AB C¹(appy) C³E rel
 D-lat Iren-int Chr Chron. ελαλησεν D¹: επροφητευσαν C² aeth arm. rec

προκατηγγειλαν (gloss), with C² rel Cosm: txt AB C¹(appy) DEP³ c d e f g k l m p 36
 vulg syrr coptt aeth arm Chr Thl Iren-int.

would be contrary to all Scripture analogy. I understand it then of the *glorious restoration of all things*, the παλιγγενεσία, which as Peter here says, is the theme of all the prophets from the beginning. No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐπ' ἐσχάτου τῶν χρόνων. If the distinction be true between χρόνοι and καιροί, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage: for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is completed, as καιρός (not καιροί) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δε to answer to μέν is contained in the sense of ἀποκατάστασις: it is rather contained in the previous clause, καὶ ἀποστείλῃ, κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after προφητῶν—τότε δὲ αὐτὸν ἀποστείλει. ὦν, i. e. οὗς, agreeing with χρόνους, or perhaps περὶ ὧν, i. e. χρόνων. It does not refer to πάντων,—see above. On the testimony of the prophets, see ver. 18, note. ²².] This citation is a free but faithful

paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And none of the whole prophetic body entirely answered to the ὡς ἐμέ, but Christ. The Jews therefore rightly understood it (though not always consistent in this, compare John i. 21 with vi. 14) of the Messiah. ²³. ἐξολεθρ.] LXX ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides reff., Gen. xvii. 14; Deut. ix. 3; Ps. xvii. 40; lxxii. 27. In most places where it occurs, the readings vary between -ολεθρ- and -ολεθρ-; see var. readd.

²⁴.] See ver. 18, note. The construction of the Vulg., defended by Casaubon and adopted by Valeknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetæ a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27. Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one,

..εΙς
 ην C.
 ABDE
 P N a b c
 f g h k
 l m o p
 13

1.] ἐπέστ., see reff. οἱ ἱερεῖς, *the officiating priests*, as soon as they were released from their duties. The στρατηγὸς τ. ἱεροῦ was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, δραμόντιες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6. 2, of ὁ στρατηγὸς Ἄνανος: and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, Realw., art. Temple, end. Σαδδουκ.] See note on Matt. iii. 7. Perhaps *they* on this occasion had moved the guard and the priests to notice the matter: for διαπορν. seems only to refer to *them*. Cf. also ch. v. 17. 2.] ἐν τ. Ἰησ.—not, as E. V., ‘*through* Jesus,’ but *in the person* (or example) of Jesus, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The ἐν in reff. carries this somewhat further, but the usage is philologically the same. The resurrection *through* Jesus

^b constr., ch. ix. 5, 32, 37. ^c xv. 1. xxi. 1, 5. Matt. xviii. 13. Luke iii. 21. vi. 1, 6, 12 al. ^c = ch. iii. 1. ^d here only. Esth. v. 8 A. ^e Matt. xxii. 34. vv. 26, 27, 31. ch. xi. 26 al. Neh. vi. 2. ^f = ch. xiii. 27. ^g Col. ii. 1. Herod. i. 57. vii. 185. ^h = ch. vii. 13. xiii. 26. Rev. xii. 16. Jer. xlviii. (xli.) 1. ⁱ here only +. Jos. Antt. xv. 3. 1. ^k Matt. xviii. 2 || Mk. [John viii. 3.]. ^l constr., ch. x. 29. xxiii. 19. ^m = Luke vi. 32, 34. ch. xxi. 34. Rom. iii. 27 al. 2 Kings xv. 2. ⁿ = ch. iii. 12 al. ^o = Luke x. 17. ver. 10. ch. xvi. 18 al.

rec *ωσε*, with EP rel Chr : *ως* B(sic, see table) D : om *ΑΝ* p vulg copt æth Hil.

5. aft *αυριον* ins *ημεραν* D¹. *συνηχθησαν οι αρχ.* κ. οι *πρεσβ.* κ. *γρ.* and *αννας* & c D. om *αυτων* D 3. 95¹ Syr copt æth. rec om 2nd and 3rd *τους* (supposed unnecessary), with EP rel : ins *ΑΒΝ* b c o p. rec (for *εν*) *εις* (corr'n to *suit συναχθηναι*, cf Matt vi. 26, xiii. 30; and esp xxvi. 3), with *ΠΝ* rel : txt ABDE b h k o p 36 sah Chr₁.—om *εν ιερ.* Syr.

6. rec *ανναν τον αρχιερεα κ. καιαφαν κ. ιωαννην κ. αλεξανδρον*, with EP rel 36 : txt AB D(see last verse) *Ν* p.—om *ο* [bef *αρχ.*] B(sic; see table).—for *ιωαννης*, *ιωαβας* D.

7. om *τω* DEP rel Chr Thl : ins *ΑΒΝ* p 36 Ec. *τουτο* bef *εποιησατε* (so corrected a prima manu from *εποιειτε*) *Ν*.

does not appear on the present occasion to have formed part of their preaching.

3.] *ἐσπερά*, perhaps, from their adjourning the case till the next day, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note.

4.] *ἐγενήθη*—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11; 1 Thess. ii. 14; Winer, § 15. It appears to have been originally a Doric form: and is commonly, though this cannot always be pressed (1 Thess. i. 5, 6; ii. 5, and notes there), used where a passive sense is admissible, and an agent understood: cf. e.g. Matt. vi. 10; viii. 13; xxi. 42. Here the agent would be God: see ch. ii. 47.

τῶν ἀνδρῶν—It does not appear whether we are to take this strictly as masculine, or more loosely as if it were *ἀνθρώπων*: Meyer thinks the former: Olshausen, that as yet only *men* attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41 (see however Luke ix. 14, and cf. || Mt.): but leaves it undecided. The laxer use of *ἀνδρῶν* occurs Luke xi. 31, and James i. 20. In ch. v. 14, *men and women both* are mentioned as being added to the Lord. Wordsw. sees in the 5000 *ἀνδρες* a fulfilment of the prophecy contained in the miracle of feeding the 5000. But how will the circumstances tally, seeing that these were but new converts, babes in grace, not yet fed to the full as were those others? And again, it is not quite certain whether this number

was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH.

5.] *αὐτῶν*, of the Jews; a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note; Rom. ii. 26; Winer, edn. 6, § 22. 3. 3 b. In this place, however, it *has been* mistaken: for Meyer refers *αὐτῶν* to the believers just mentioned, inasmuch as they were Jews: absurdly enough.

ἀρχ. κ. *πρεσβ.* κ. *γρ.*] *The Sanhedrim*: see Matt. ii. 4; xxvi. 59; ch. v. 21.

ἐν ἱερουσαλήμ] Why is this specified? The difficulty of accounting for it has led in some mss. to *ἐν* being altered to *εἰς*, so as to imply that certain of them who dwelt out of town (Lightf. &c.) were summoned to Jerusalem. I believe it merely implies that the meeting was not held *in the temple*, but *in the city*.

6.] On *Annas and Caiaphas*, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zacchai of the Talmud, who however (De W.) was not of the high-priestly, but only of the priestly race:—and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Antt. xviii. 8. 1. But this is very improbable; for he was Alabarch of the Jews at Alexan-

..αρχον-
τες p.
ABDE
p a b c
d f g h
k l m o
13

8 τότε Πέτρος ^p πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτοὺς ^q Ἀρχοντες τοῦ λαοῦ καὶ ^{rs} πρεσβύτεροι [τοῦ ^s Ἰσραήλ], ⁹ εἰ ἡμεῖς σήμερον ^t ἀνακρινόμεθα ^u ἐπὶ ^v εὐεργεσίᾳ ^w ἀνθρώπου ἀσθενοῦς, ^x ἐν τίνι οὗτος ^y σέσωσται, ¹⁰ ^z γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ^a ἐν τῷ ^a ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ^b ἤγειρεν ἐκ ^b νεκρῶν, ^x ἐν τούτῳ οὗτος ^c παρέστηκεν ^d ἐνώπιον ὑμῶν ^e ὑγιής. ¹¹ οὗτός ἐστιν ὁ λίθος ὁ ^f ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν ^g οἰκοδόμων, ὁ ^h γενόμενος εἰς ⁱ κεφαλὴν ^{ik} ᾧ ὡς ἰσχυρὸς. ¹² καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ¹ ἡ ¹ σωτηρία. * οὔτε γὰρ ^m ὀνομά ἐστιν ⁿ ἕτερον ^o ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ^x ἐν ^φ ^p δεῖ ^a σωθῆναι ἡμᾶς. ¹³ θεωροῦντες δὲ τὴν τοῦ Πέτρον

p = ch. ii. 4 reff.
q ver. 5.

r = Matt. xxi.
23. Luke vii.

s ch. xxv. 15.

t Exod. xxiv. 1.

u Luke xxii. 14.

v ch. xii. 19 a13.

w 1 Cor. ii. 14.

x only. L. P.

y 1 Kings xx.

z 12.

a = Rom. vi.

b 21 reff.

c 1 Tim. vi. 2.

d only. Ps. 2.

e lxxvii. 11.

f constr., Rom.

g iii. 22. ix. 12

h reff.

i x = ch. xi. 14

j reff.

k y = ch. xiv. 9

l reff.

m z ch. xiii. 38

n reff.

o a ver. 7.

p b 1 Cor. xv. 12

q c ver. 26 (from

e Matt. xii.

f g here

h Rom. xiv. 3 reff.

i constr., ch. v. 36 reff.

j Ps. cxvii. 22.

k l absol., John iv. 22 (ch.

l Phil. ii. 9 a1.

m = Phil. ii. 9 a1.

n Dan. ii. 28.

Ps. ii. 3). Mark xiv. 47 al. 1 Kings xvi. 21, 22. d = ch. ii. 25 reff. f Rom. xiv. 3 reff. g here only. 4 Kings xxii. 6. Herod. ii. 121. Xen. Symp. iv. 4. h constr., ch. v. 36 reff. i Matt. xxi. 42 || & 1 Pet. ii. 7 (from l. c.) only. k ch. xxvi. 26 reff. l absol., John iv. 22 (ch. xiii. 26). Rom. xi. 11. Rev. vii. 10. xii. 10. xix. 1. Obad. 17 AN^{3b} (om ἡ BN¹). m = Phil. ii. 9 a1. n = ch. ii. 40 al. o ch. ii. 5 reff. Job ii. 2. p = Luke xxiv. 7. ch. iii. 21. xiv. 22. Dan. ii. 28. q = ch. xvi. 30, 31 al. fr.

8. om του ισρ. (as unnecessary aft του λαου?) ABN vulg coptt aeth Cyr Fulg: ins DEP rel 36 syrr Chr₂ Thl Iren-int Cyp₂ Ambr. at end ins ακουσατε E 15-8. 36-7 vulg Syr aeth Cyp₂.

9. aft ανακρινου. ins αφ νμων DE Syr aeth-pl Iren-int Cyp₂. επ' D m. σεσωται N.

10. for παντι, παν N¹. ins του κυριου bef ιησ. χρ. E vulg-ed(not am fuld demid). ins σημερον bef υγιης E: aft υγ. Bede-gr. add και εν αλλω ουδενι E syr-mg Cyp₂.

11. ημων D-gr. rec οικοδομουντων (corr'n to suit LXX and Matt xxi. 42), with EP rel Chr: txt ABDN c 36 Orig Did.

12. om η σωτ. D. * ουδε (philological correction? so Meyer) ABN a b h k o 13. 36 copt Dtd Thrt Bas: ou D: ουτε EP rel Chr. ετερον bef εστιν AE a c h m 13 demid fuld Cyr: εσ. ετ. ον. D-gr Bas Iren-int Aug: ετ. ον. εσ. N: txt B rel. om υπο του ουρανου P b c g l m o H¹ Thl. o δεδομενον D¹, quod datum est D-lat, q. d. sit Iren-int: txt D². om εν D 117-63 vulg Iren-int Cyp₂. νμας B.

dria, Jos. ibid. 7.] ἐν ποίᾳ δυνάμει— not = ἐν π. ἐξουσίᾳ, 'in what authority,' —but in what (manner of) power; of what kind was the enabling cause, the element in which, as its condition, the deed was wrought?—ἐν ποίῳ ὀνόματι—not 'in what name,'—i. e. 'by whose authority,' but by ('in,' see above) what (manner of) name, spoken as a word of power: see ch. iii. 16, 16; Jos. Antt. viii. 2. 5. τοῦτο, not the teaching (Olshaus., &c.), —nor both the miracle and the teaching (Heinr.), but the miracle: and that only. 8.] πλησθ. πν. ἀγ., i. e. specially, for the occasion. 9.] εἰ, if, with an implication of the fact being so: see ch. xi. 17. ἐν τίνι, not 'by (in) whom,'—this is not yet brought forward: but wherein, in what, as the conditional element. No person had been mentioned in the question, ver. 7,—nor does Peter afterwards say ἐν

Ἰησοῦ χρ., but ἐν τῷ ὀνόμ. Ἰ. χρ. On the other hand, ἐν τούτῳ, ver. 10, may very well be masculine, as referring to Ἰησοῦς χρ. Himself, included in the previous words τῷ ὄν. Ἰ. χρ.:—it may also be neuter, 'in this Name': but the masc. is preferable, on account of οὗτος following so soon in ver. 11. 10.] δν . . . δν: the copula is omitted to make the contrast more striking. παρέστηκεν, stands, as in E. V. He was there present.

11.] See Matt. xxi. 42, note. 12.] In Jos. Antt. iii. 1. 5, Moses, praying to God for Israel, says, ἐν αὐτῷ γὰρ εἶναι τὴν σωτηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ. σωτηρία is used here in the higher sense of salvation, not with reference to the healing of the lame man. See reff. The article implies, 'the salvation for which we all look; our salvation: ἐστιν ἡ σωτ. is paraphrased in the next clause by δεῖ σωθῆναι

^r = ch. ii. 29. ^{xxviii.} 31. ^{1 Tim.} iii. 13. ^{Wisd.} v. 1. ^s = ch. x. 34. ^{xxv.} 25. ^{Eph.} iii. 18. ^t see John i. 5. ^{there only.} ^u 1 Cor. xiv. 16, 23, 24. ^{2 Cor.} xi. 6 only. ^{Prov.} vi. 8 (only?). ^v constr., 1 Cor. xiv. 37 reff. ^w = Luke vii. 42. xii. 4 (ch. xxv. 26). ^{Heb.} vi. 14. ^{Prov.} iii. 27. ^x Luke xxi. 15 only. ^{Esth.} viii. 8. ^y Matt. xxvi. 59. ch. v. 27, 34. xxiii. 1 al. ^{Jer.} xv. 17. ^{xx.} 32. ^{Gen.} xx. 9. ^d constr., ch. i. 19 reff. ^{xxix.} 26 only. ^{Gen.} xxvii. 42. [constr., ch. v. 28 reff.]

^z = here (ch. xvii. 18 reff.) only †. see Josh. xi. 5 complet. ^b = here only. (ch. i. 19 reff.) ^e ch. xx. 9. xxiv. 4. 2 Tim. ii. 16. iii. 9 only. ^{Jer.} ii. 12. ^h ch. ix. 1 reff. ^a constr., Matt. c = ver. 30. ch. ii. 43 al. ^f here only. ^g Deut. i i Pet. ii. 23

^{ABDE} ^{PN} ^{a b c} ^{d f g h} ^{k l m o} ¹³

^r παρρησίαν καὶ Ἰωάννου, καὶ ^s καταλαβόμενοι ὅτι ἄνθρωποι ^t ἀγράμματοί εἰσιν καὶ ^u ἰδιώται, ἐθαύμαζον, ^v ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. ¹⁴ τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν ^w ἔχον ^x ἀντειπεῖν. ¹⁵ κελύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, ^y συνέβαλλον πρὸς ἀλλήλους λέγοντες ¹⁶ τί ^a ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ ^b γνωστὸν σημεῖον γέγονεν ^c δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι. ¹⁷ ἀλλ' ἵνα μὴ ^e ἐπὶ πλείον ^f διανεμηθῇ ^g εἰς τὸν λαόν, [^h ἀπειλῇ] ⁱ ἀπειλησόμεθα αὐτοῖς μηκέτι λαλεῖν

13. om και ιδιωτ. D. for τε, δε D 36 E-lat copt.
 14. rec δε, with P rel 36 copt Thl-sif: om D¹: txt ABD³EN c vulg syrr sah aeth Chr Thl-fin Lucif. αυτων D¹-gr(txt D²). ειχον ποιησαι η αντειπειν D-gr.
 15. κελυσαντος N¹(txt N-corr¹[?]). om δε D-gr c aeth. for απελθειν, απαχθηναι D-gr. rec συνεβαλλον (corrⁿ to more usual tense), with D c 36 syr sah aeth Thl fin: txt ABEPN rel vulg Syr copt Chr Thl-sif Lucif.
 16. rec ποιησωμεν, with D-gr P rel E-lat vulg Chr Thl-fin Lucif Ambr: txt AB E-gr N k m 13. 36 D-lat Thl-sif. γεγονεναι D¹-gr. φανεροτερον εστιν D-gr.
 rec αρνησασθαι (the more common N. T. word), with EP rel Chr Thl: txt ABDN c Bas-sel.
 17. om αλλ D-gr. for μη, δε A². πλεον τι D. aft λαον ins τα ρηματα παντα E syr-mg Lucif. om απειλη (prob mistake in copying; perhaps om^d as unnecessary) ABDN vss Bas-sel (Ec Lucif: ins EP rel 36 syr Chr Thl. επιλησόμεθα ουν αυτοις D¹-gr(A²: D⁸: -σωμεθα, adding ergo, D-lat).—(σωμεθα P b d e k² o.) for μηκετι, μη A 142.

ἡμάς. οὕτε γὰρ . . .] lit. for neither is there another name under heaven (which is) given (by God) among men (not 'to men,' Vulg., Beza, Kuinoel), whereby we must be saved; i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM.

13.] καταλαβόμενοι, having had previous knowledge; not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. ἰδιώται,—the word of contrast to those professionally acquainted with any matter: here therefore, laics, men of no knowledge on such a subject as this. ἐπεγίνωσκον, —they recognized them; (so Od. δ. 215, αὐτὰρ ἐγὼν πατὸρς πεῖρήσομαι ἡμετέροιο, αἶ κ' ἐμ' ἐπὶ γνώῃ κ. φράσσειται ὀφθαλμοῖσιν: Plat. Euthyd. 301 E, ἄρα μοι ποτε αὕτη [ἡ σοφία] παραγενήσεται ὥστε μοι οἰκία γενέσθαι; Ἐπιγινούης ἄν αὐτήν, ὦ Σώκρατες, ἔφη, οἰκίαν γενομένην;) their astonishment setting them to think, and re-

minding them that they had seen these men with Jesus:—not for a *pluperfect*, here or any where else: nor is ἦσαν;—that they (once) were with Jesus. 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, and the presence of the healed man standing with them.

17. διανεμηθῇ be scattered or spread: lit., be distributed: so Plato, Minos, 317 D, τίς ἐπιστήμων διανέμει ἐπὶ γῇ τὰ σπέρματα; and afterwards, τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σώματα διανέμει ἀριστος; [ἀπειλῇ] ἀπειλ. for idiom, see reff. The construction of ἀπειλέω with an infin., stated by Dr. Bloomf. to be 'so rare that even the best lexx. scarcely adduce an example,' is its

^k ἐπὶ τῷ ὀνόματι τούτῳ ¹ μηδενὶ ¹ ἀνθρώπων. ¹⁸ καὶ καλέσαντες αὐτοὺς ^m παρήγγειλαν τὸ ⁿ καθόλου μὴ ^o φθέγγεσθαι μηδὲ διδάσκειν ^k ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτοὺς ^p Εἰ δίκαιόν ἐστιν ^a ἐνώπιον τοῦ θεοῦ ὑμῶν ^r ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, ^s κρίνατε· ²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς ἂ εἶδαμεν καὶ ἡκούσαμεν μὴ λαλεῖν. ²¹ οἱ δὲ ^t προσαπειλησάμενοι ^u ἀπέλυσαν αὐτοὺς, μηδενὶ ^v εὐρίσκοντες ^w τὸ πῶς ^x κολάσωνται αὐτοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεόν ^y ἐπὶ τῷ γεγονότι. ²² ^z ἔτων γὰρ ἦν πλείονων τεσσεράκοντα ὁ ἄνθρωπος ^a ἐφ' ὃν γηγόνει τὸ σημεῖον τοῦτο τῆς ^b ἰάσεως. ²³ ^u ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ^c ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν. ²⁴ οἱ δὲ ἀκούσαντες ^d ὁμοθυμαδὸν

s = Luke vii. 43. 1 Cor. xi. 13. Ps. lvi. 1.

v = Luke v. 19. (and constr.) xix. 48.

x = Luke v. 16. y Rom. vi. 21 reff.

a constr., see Mark xv. 33. Luke i. 65.

xxiv. 23 reff. d ch. i. 14 reff.

t here only t.

w Luke i. 62. ix. 46.

z constr., Mark v. 42.

b ver. 30 and Luke xiii. 32 only.

Prov. iii. 5.

u = ch. xxvi. 32 reff.

u = ch. xxvi. 32 reff.

u = ch. xxvi. 32 reff.

u = ch. xxvi. 32 reff.

u = ch. xxvi. 32 reff.

for ἀνθρώπων, ἀνθρώπων P a h l 13.

18. for καὶ καλ. αὐτ., συνκατατιθεμένων δε αὐτῶν τῇ γνώμῃ φωνήσαντες αὐτοὺς D syr-mg(exc φων. αὐτ.) Lucif; D. goes on παρήγγειλαντο κατὰ τὸ μὴ φθ. rec aft παρήγγ. ins αυτοῖς (a common filling up), with P rel vss Thl Lucif: om AB D-gr EN k 36 vulg syr arm Chr. om το Ν¹.

19. ἀποκριθεὶς δε π. κ. ι. D Syr æth. ins o bef ιωαν. A. rec pr. αὐτ. bef εἶπον, with P rel Thl: txt ABDEN e k 13 vulg syrr coptt arm Chr.—εἶπαν B. τουτο υμ. δίκαιον φαίνεται E. om μη D¹(ins D⁵).

20. δυνάμεθα B. rec εἰδομεν, with B²(see table) EP rel (-ω- P a f): οἶδαμεν B¹-corr: txt AB¹DN Chr-wlf.

21. for μηδεν, μη D k vulg Syr coptt Lucif. aft ευρισκ. ins αιτιαν D Syr copt. om το E 18. κολασωσιν B¹: -σονται P Scr's mss. φοβουμενοι

τον λαον παντες γαρ E.

22. ins ην bef o ανθ, retaining ην above, D-gr. rec εγεγονει, with AEPN rel: εγενετο k: txt BD. om τουτο D-gr Iren-int Lucif.

23. εκεινοι δε απολ. E. transp αρχ. and πρεσβ. E. [εἶπαν, so ABDN.]

ordinary construction: see Palm and Rost sub voce, and cf. Il. α'. 161; v'. 143; α'. 179, al. freq.: Od. λ'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. 18.] ἐπὶ, so as to make that Name the subject (basis) of their discoursing.

19—22.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] προσαπειλ., having threatened them in addition;—with threats superadded to the inhibition of ver. 18.

18. μηδέν, no means: not μηδεν αἰτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπέλυσαν αὐτ.

22.] πλ. τεσσ. for πλ. ἢ τεσσ., as sometimes in classical Greek; so οὐκ ἔλασσον πέντε καὶ εἴκοσι, Thucyd. vi. 95. See

Winer, edn. 6, § 37, 5. The constr. ἐφ' ὃν γηγόνει (see as in reff.) is accounted for by the sense involved in it being the access, so to speak, of the event to the person mentioned. In the note on Rev. iv. 2, I have noticed that καθῆσθαι ἐπὶ is commonly used when the fact is announced for the first time, with an accus.; but afterwards when the same fact is again referred to, with a gen. or dat. τὸ σημ. τῆς ἰάσεως.—the genitive of apposition; so τὸν ἀρραβῶνα τοῦ πνεύματος, 2 Cor. v. 5: σημεῖον περιτομῆς, Rom. iv. 11, &c. The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] τοὺς ἰδίους, the other Apostles, and possibly some others

e = Luke xvii. 13. 1 Kings xxx. 4. f = Luke ii. 29. Rev. vi. 10. 2 Pet. ii. 2. Jude 4 only. (1 Tim. vi. 1, 2 al.) Isa. i. 24. iii. 1. g ch. xiv. 15. Rev. xiv. 7. Exod. xx. 11. (Gen. i. 1. Isa. xlii. 5.) h ch. i. 16 reff. i = Luke i. 69. Isa. xlv. 26. k 1 Cor. x. 29 reff. Ps. ii. 1. l here only. 1. c. x 2 Macc. vii. 34 only. m Mark xiii. 11. 1 Tim. iv. 15 only. Prov. viii. 7. n = 1 Cor. xv. 10 reff. φόβος κενός, r ch. i. 15 reff. o ver. 10 reff. p ver. 5. q = Matt. xxii. 34. Neh. vi. 2. u ch. x. 34 reff. Deut. xxii. 20. t Rev. xi. 15. xii. 10. x Luke iv. 18, from Isa. lxi. 1. ch. x. 35. 2 Cor. s = Matt. xxvii. 1 al. w = ch. iii. 26 reff. v = Matt. xxvii. 27. i. 21. Heb. i. 9 (from Ps. xlv. 7) only. L.P.H.

24. aft ακουσαντες ins και επιγοντες την του θεου ενεργειαν D. την φων. αντων E syrr coptt æth: την φων. c. [ειπαν, so ABDEPN.] om o θεος ABN am demid fuld copt Ath Did Ambr: ins DEP rel 36 æth Thl-fin Lucif.—κυριε o θεος, omg συ, 13. 40. 96: συ ει o θεος 32. 42. 69 lect-1 syrr sah Thl-sif Iren-int. (The variations may be explained by the difficulty found in the position of o θεος, some treating it as voc, others as nom, and glossing accordy.)

25. rec o δια στοματος Δαβιδ του παιδος σου (see below), with (P) rel 40 (om του P a c d g h k m 40) Chr, Thl-fin Hil: os δια πνευματος αγιου δια του στομ. λαλησας δαβιδ παιδος σου D: alii aliter, see Scholz: txt ABEN 13. 36. (It seems to me that every testimony tends to confirm the more difficult and complicated reading of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.) for ειπων, λαλησας D.

27. rec om εν τη πολει ταυτη (as unnecessary, see note), with P rel Thl: ius ABDEPN b c d e g k o 13 vss Chr Cyr Cosm Iren-int Tert₂ Lucif Hil.—aft πολει ins σου A. σου bef παιδα D 137 Hil₂.

assembled with them. There is nothing in ver. 31 to mark that only the Apostles were present on this occasion. 24.] ὁμοθ.

ἤραν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some one, and all assenting; not τὰς φωνὰς, but φωνήν: see note on ch. ii. 6.

25.] Thou art God (or, if ὁ θεός be omitted, He) who hast made:—not Thou O God who hast made:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the same God, who was now doing these things, that had beforetime prophesied them of Christ. 25.] The text of this verse (see var. readd.) is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann. Though harsh in construction, their words are not senseless, as De Wette styles them,—στόματος Δαβιδ . . . being in apposition with πνεύματος ἁγίου. The rec.

has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27. ἵνα τί κ.τ.λ.] cited verbatim from the LXX.

The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e.g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view. φηράσω is only found in the middle in good Greek (see Kypke, Observ. ii. p. 30 f. Meyer). φηράσσω ἐστι τὸ ἀλόγιστον κίνημα, Athanas. in Catena.

27.] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: Thou art the God who hast, &c., for these events have happened accordingly. ἐν τῇ πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundancy, answers to ἐπὶ Σιών ὅπου τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37; Luke

καὶ ὡς λαοῖς Ἰσραὴλ, ²⁸ ποιῆσαι ὅσα ἡ ^z χεὶρ σου καὶ ἡ ^y βουλὴ σου ^a προώρισεν γενέσθαι. ²⁹ καὶ ^c τὰ ^e νῦν, κύριε, ^d ἔπιδε ἐπὶ τὰς ^e ἀπειλὰς αὐτῶν, καὶ ^f δὸς τοῖς δούλοις σου ^g μετὰ ^g παρρησίας ^h πάσης ⁱ λαλεῖν τὸν ⁱ λόγον σου ³⁰ ἢ ἐν τῷ τὴν ^k χεὶρά σου ^k ἐκτείνειν [σε] εἰς ^l ἴασις, καὶ σημεῖα καὶ ^m τέρατα γίνεσθαι ⁿ διὰ τοῦ ^{no} ὀνόματος τοῦ ἁγίου ^p παιδός σου Ἰησοῦ. ³¹ Καὶ ^q δεηθέντων αὐτῶν ^r ἐσαλεύθη ὁ ^s τόπος ἐν ᾧ ^t ἦσαν ^t συνηγμένοι, καὶ ^u ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ⁱ ἐλάλουν τὸν ⁱ λόγον τοῦ θεοῦ ^g μετὰ ^g παρρησίας.

j = ch. iii. 26. Rom. xv. 13. 4 Kings v. 18. k of God, here only. Exod. vii. 5. see Matt.
viii. 3. ch. xxvi. 1. l ver. 22 reff. m ch. vii. 36 reff. n ch. x. 43. 1 Cor.
i. 10 only. o = ch. iii. 16. viii. 12 al. p ver. 27. q absol., here only. 3 Kings
viii. 33 B. Sir. xxviii. 2. r Matt. xi. 7. ch. xvi. 26. Ps. xvii. 7. s = ch. vii. 49, from
Isa. lxvi. 1. t = Matt. xxii. 41. Neh. vi. 2. u ch. ii. 4 reff.

λαος E 3. 33 Syr Thl-sif Hil Aug.

²⁸. om 2nd σου A¹B am¹ E-lat¹ Hil Lucif Ambr.

²⁹. εφίδε D. for απειλας, αγιας D¹-gr(txt D-corr¹). πασ. bef parr. D-gr
E vulg copt Hil Lucif: om πασ. g 26. 36. 57. 137 lect-1 Syr æth Thl-sif-comm.

³⁰. for χειρα σου εκτεινειν σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE N^r(see
Tischd^f's note) e f 13 vss Chr: ins PN¹ rel 36 Thl (both pronouns here and σου in ver
27 agree better with the character of the diction of the prayer). γενεσθαι D¹
(txt D³) 133 Thl-sif. syr-mg has a note that "some copies have not the word
name."

³¹. παντες N¹. rec πν. αγιον, omg του (see ch ii. 4), with EP 13. 36 rel vulg
Chr: txt ABD am. aft parr. ins παντι τω θελοντι πιστευειν DE Iren-int (Aug).

xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted.

παῖδα, servant, as before, ch. iii. 26. Jesus, the Servant of Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him.

²⁸.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, [ὡς μὲν ἐδόκει, τὴν ἰδίαν βουλὴν, ὅπως δὲ] ὅσα . . . As De Wette well remarks, συνήχθησαν ποιῆσαι is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—as they believed—but *really* as many things as Thy hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἐχριστας, 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it.

ἡ χεὶρ σ. κ. ἡ βουλὴ] not a ἐν διὰ δοῦν (Kuinoel): χεὶρ indicates the *Power*, βουλὴ the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word προώρισεν is used of both by what grammarians call *zeugma*—as in γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, 1 Cor.

iii. 2. See Winer, edn. 6, § 66. 2, e.

³⁰.] ἐν τῷ, see ref. ch. iii. and note there: In Thy stretching forth (while Thou stretchest forth) Thine hand for (εἰς, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.

³¹.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. Æn. iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings.

It was on every ground probable that the token of the especial presence of God would be some phenomenon which would be *recognized by those present as such*. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. ἐπλήσθησαν, with a fresh and renewed outpouring.

τοῦ ἁγ. πν. is *personal*: they were all filled with the Holy Spirit:

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ^vκαρδία ^{ABDE}
^v here only. 2 Chron. xxx. 12. ^{PS a b c d f g h k l m o}
^w Phil. i. 27. only. i Chron. xii. 38. 13
^x Matt. xxvii. 14. John i. 3. Rom. iii. 10 (2 Cor. vi. 5 v. r.). 2 Kings xiii. 30.
^y neut. plu. part. w. dat., Luke viii. 3. xii. 15 only. Gen. xxxi. 18 Ed-vat (B def.). Job xx. 29 B^N only. see ch. iii. 6 reff. z = John x. 3, 4, 12. a = ch. ii. 44 reff. b = ch. i. 8 reff. c = here only. d = 1 Cor. i. 6 reff. see 1 Cor. ii. 1. = μαρτυρία, John i. 7 and passim. e ch. i. 22 reff. f = Luke ii. 40 al. see note, and ch. ii. 47. g = Luke x. 6. [Rom. iii. 22.] i Pet. iv. 14. h here j ch. i. 18 reff. k = ch. v. 2, 3. vii. 16. Matt. 19. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

32. rec ins η bef καρδια, with D³EP rel Orig₂ Chr₃ Bas₃ Leont Thl: om ABD¹N
 Orig₂ (Ath Thdrt) Euthal Bas₃. rec ins η bef ψυχη, with EP rel 36 Orig₂ Chr₃
 Bas₃ Leont Thl: om ABD¹N Orig₂ Ath Thdrt Euthal Bas₃. aft μια ins και ουκ ην
 διακρισις εν αυτοις ουδεμια D(E) Cyp₂ Zeno Ambr.—for διακ., χωρισμος, and for ουδ.,
 τις E. om και E. ουδεις D e l. om τι D. αυτου D: αυτων P b²
 f g k l¹ m 40: om H^r 18. 36. 133. αλλα D. παντα BD: txt AEN 13
 rel 36.

33. rec meg. bef δυν., with EP rel coptt Thl: txt ABD¹N a c h vulg syrr Chr Iren-
 int Ors Aug. oi αποστ. bef το μαρτ. AE a g h k o Thl-sif Ors Aug.
 ins (aft ιησου) χριστου (A)DE(N) Syr copt aeth-rom arm Chr: om BP syr.—ιὺ χυ bef
 του κυ AN 36(addg ημων).—for κυ ιὺ, ιὺ χυ e Syr.—(Very usual varr where the name
 ιησ. or χρ. occurs: the canon being in such cases, that the simplest well-supported
 form of expression was the genuine text.)—τ. κ. ι. bef τ. αναστ. B.
 34. for υπηρχεν, ην (corrⁿ to avoid tautology) A(B)¹N Fr-coisl a h Cyr: txt DEP
 rel.—ην bef τις B. οσοι γαρ κτητ. ησαν χωρ. η οικων υπηρχον (combination) D¹:
 om υπηρχ. D-corr (and lat) N¹. D has πωλουντες. αι φεροντες (αιφρον [εφ. D⁸])
 τας D² and lat, prefg και τιμας των πιπρασκο . . των (-σκομενων D² and lat).

the meaning being the same with πν. αγ.,
 the influence of the Holy Spirit,—but the
 form of expression varied. See ch. i. 8;
 ii. 33, 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH
 AT THIS TIME. This passage forms the
 conclusion of this division of the history
 and the transition to ch. v. 32. τῶν
 πιστευσάντων] Much the same meaning
 as τῶν πιστευόντων, but with reference to
 their having become converts, and specially
 to those mentioned in ver. 4,—though the
 description is general. 'Ubi regnum habet
 fides, animos ita conciliat ut omnes idem
 velint et nolint. Hinc enim discordiæ,
 quod non regimur eodem Christi Spiritu.'
 Calvin. On the community of goods, see
 note at ch. ii. 45. We have the view there
 taken strikingly confirmed here by the ex-
 pressions used. No one called (reckoned)
 any thing of his goods (which were still
 τὰ ὑπάρχοντα αὐτῷ, not alienated) [to be]
 his own. (ἔλεγεν, dicebat: hoc ipso præ-
 supponitur proprietatem possessionis non
 plane fuisse deletam. Bengel.) 33.]
 The Apostles were the specially appointed
 witnesses of the Resurrection, ch. i. 22: and
 this their testimony they gave with power,

i.e. with a special gift of the Holy Spirit
 to enforce and illustrate, to persuade and
 dispute on, those facts of which their own
 experience (see ver. 20) informed them.
 That the Spirit did not inspire them with
 unbroken uniformity in matters of fact,
 our present Gospels, the remnants to us of
 this very testimony, sufficiently witness.
 Nor was this necessary: each man reported
 what he had heard and seen;—and it was
 in the manner of delivering this report
 that the great power of the Spirit was
 shewn. See, on the whole subject, Pro-
 legg. Vol. I. i. § iii. 5 ff. χάρις, better
 grace, i.e. from God, than favour, i.e.
 from the people, which would hardly be
 so absolutely designated. 34.] γάρ
 gives a proof of God's grace working in
 them, in that they imparted their goods
 to the poor: see especially 2 Cor. viii. 7.
 πιπρασκομένων, the things which
 were being sold:—the process of selling,
 as regarded the whole church, yet going
 on, though completed in individual cases;
 in the places cited by Wetst. from Demosth.
 and Appian the pres. retains its proper
 force, as here. In Appian, B. Civ. v. p.
 1088, the expression is, τιμας τῶν ἐπι

σκομένων ³⁵ καὶ ἐτίθουν ^m παρὰ τοὺς πόδας τῶν ἀπο- ^m ^{Matt. xv. 30.}
στόλων, ⁿ διεδίδετο δὲ ἐκάστῳ ^o καθότι ἂν τις ^o χρεῖαν ^{ch. v. 2. vii.}
εἶχεν. ³⁶ Ἰωσήφ δὲ ὁ ^p ἐπικληθεὶς Βαρνάβας ^q ἀπὸ τῶν ^{58. 4 Kings}
ἀποστόλων, ὃ ἐστίν ^r μεθερμηνεύμενον ^s υἱὸς ^t παρακλή- ^{iv. 37 Ald.}
σεως, Λευεῖτης, Κύπριος τῷ ^u γένει, ³⁷ ὑπάρχοντος αὐτῷ ⁿ ^{Luke xi. 22.}
^w ἀγροῦ ^x πωλήσας ἤνεγκεν τὸ ^y χρῆμα καὶ ἔθηκεν ^m παρὰ ^{xviii. 22.}
τοὺς πόδας τῶν ἀποστόλων. V. ¹ Ἀνὴρ δέ τις Ἀνανίας ^{John vi. 11}
ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ^x ἐπώλησεν ^{only. Josh.}
^z κτῆμα, ² καὶ ^a ἐνυσφίσαστο ἀπὸ τῆς ^b τιμῆς, ^c συνειδυίης ^{xiii. 6.}
καὶ τῆς γυναικός, καὶ ἐνέγκας ^d μέρος τὴν ^e παρὰ τοὺς ^o ^{ch. ii. 45}
πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπεν δὲ ὁ Πέτρος ^(reff.)

t = ch. xiii. 15. xv. 31. 2 Macc. xv. 11.

u = ch. xviii. 2 reff.

w here only, exc. gossop. Mt. Mk. L. = Matt. xiii. 24, 44 al. Gen. xxiii. 9.

y sing., here only. plur. Mark x. 23, 24 || L. ch. viii. 18, 20. xxiv. 26 only. 2 Chron. i. 11, 12.

a Titus ii. 10 only. Josh. vii. 1. 2 Macc. iv. 32 only. b = ch. iv. 34 reff.

iv. 4 (reff.) only. Job xxvii. 6.

d = John xix. 23 al. Gen. xlvii. 24.

v = ch. iii. 6 reff.

x 1 Cor. x. 25 reff.

z ch. ii. 45 reff.

c = 1 Cor.

e ch. iv. 35, 37.

35. [διεδίδετο, so AB¹DEⁿ.] ins ενι bef εκαστω D. καθο (for καθοτι) and om αν P 31. 73.

36. rec ιωσηφ (see note, ch i. 23), with P 13 rel syr sah Chr, Thl: txt ABDEⁿ 36. 40 vulg copt Syr æth arm Chr, Epiph. rec υπο, with D rel 36 Chr: txt ABEPⁿ a d g h l m 40 H^r Thl. ερμηνενομενον B: om c². κυρ. bef λευειτης D.

37. for αγρου, χωριου D²(-ιον D¹). for παρα, προς Eⁿ 36 Thl sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (beginning of ecclesiastical portion) E. onom. bef αναν. AD b c m vulg: txt BEPⁿ Chr. σαπφειρα (corrⁿ) BD a b² g h l o Chr: σαφφυρα D¹(-ιρα D-corr): σαμφφιρι 13: σαμφφιρη N³(σαμφφιρη N¹): txt A E(-φφιρη) P k m.

2. om και N¹(eadem manu suppletum videtur). for απο, εκ D. rec συνειδυιαις (corrⁿ), with DP rel: txt ABEN. rec aft γυν. ins αυτων, with EP rel Thl: om AB D-gr N 13 arm Chr. εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms(Matthäi) syr-w-ast Thl.

πιπρασκομένων.

35.] παρὰ τοὺς πόδας,—not a Hebrew for the whole person—but *literal*. So Cicero pro Flacco, c. 28, 'Ante pedes Prætoris in foro expensum est auri pondo centum.' (Rosenm.) Wetsteingives several other examples. The Apostles, like the Pretor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence.

36.] Barnabas, בְּרַנְבָּאס, is υἱὸς προφητείας—and the interpretation has been generally made good by taking παράκλησις as included in προφητεία, and as in the sense of exhortation: see ch. xi. 23.

Λευεῖτης] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xxv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, al.

Κύπριος] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7.

37. χρῆμα] Very unusual in this sense. See Herod. iii. 38, ἐπὶ πόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας ἀποσιτίεσθαι, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. **1.]** Ἀνανίας, אֲנָנְיָא, Neh. iii. 23, or אֲנָנְיָא, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. = *The cloud of God*, or *The mercy of God*.

Σαπφείρῃ, perhaps from the Greek σάπφειρος, sapphire, or from the Syriac סַפְרַשׁ, beautiful (Grot.). The crime of these two is well described by Meyer: 'By the sale of their field, and the bringing in of the money they in fact professed to give the *whole price* as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *One*.' **3.]** The

^f John xvi. 6. ^g see Eccles. ix. 3. ^h Matt. v. 11 al. constr., here only. ⁱ Deut. xxxiii. 29. ^j ch. i. 18. ^k = here only. ^l 1 Macc. xv. 7. ^m ch. iv. 34. ⁿ ch. i. 7. ^o = ver. 9. ^p Luke ii. 49 only. ^q 2 Kings xix. 22. ^r see John xiv. 22. ^s Luke ix. 44. ^t xxi. 14. ^u Hag. ii. 19. ^v see ch. i. 7. ^w p ver. 10. ^x ch. xii. 23 only. ^y Judg. iv. 21 A. ^z Ezek. xxi. 7 only. ^{aa} r = ch. viii. 26, 27. ^{ab} ref. ^{ac} s = John xxi. 18. ^{ad} 1 Tim. 13.

Ἄνανία, διὰ τί ¹ ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ^{ABDE} ^{Ps} ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

rec om o, with DP rel: ins ABEN b m 13 Chr. for *anania*, *pros ananiam* D vulg-
 mss(Lachmann). for *επληρ., επηρωσεν* N¹. το αγ. πν. D-gr. rec om
 2nd σε, with ABEN c k l o 36: ins DP rel 38. 42. 95-6. 113-77 sah Leont. (*I have*
inserted it doubtfully, as more in character, and very likely to have been omitted as
unnecessary.)
 4. *εμενον* (but corrd) N¹: *μεσον* D¹(txt D²). om εν (*confounded with last*
syllable of πραθεν) P. om ση D. for το πρ. τουτο, ποιησαι (ins to D²)
πονηρον τουτο D sah: *facere dolose rem istam* D-lat. *εψουσου* D¹(txt D²).
 5. *ακουσας* δε D-gr: *και ευθεως ακουων* E. rec om o, with D rel 36 Orig Cc:
 ins ABEPN a b d f g h k m o Chr Thl. ins παραχημα bef πεσων D. rec
 aft *ακουοντας* ins *ταυτα* (see ver 11), with EPN³ rel syr Chr Thl: om ABDN¹ vulg Syr
 coptt ath-pl Orig Lucif.
 6. aft *αναστ.* δε ins *παραχημα* E.

διὰ τί implies the power of resistance to Satan.—Why hast thou allowed Satan to fill, &c.? 4.] While it remained, did it not remain thine own? i.e. was it not in thine absolute power? and when sold, was it not (i.e. the price of it) in thine own power, to do with it what seemed good to thee? τί ὅτι, i.e. τί ἐστιν ὅτι: see ref. ἔθου ἐν τ. καρδ., = עֲלֵי הַיָּדָיִם, Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.] This οὐκ, ἀλλὰ, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.
 5.] The deaths of Ananias and Sapphira were beyond question *supernaturally*

inflicted by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their *horror at detection, and at the solemn words of Peter*. But, in addition to all other objections against this (see on ἐξοίσουσιν, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any *justification* for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitatis pœnæ in corpore accessit, in anima potuit decedere.' κ. ἐγέν. φόβ. κ.τ.λ.] The ἀκούοντες can hardly be (Meyer) those *present*, who (De W.) not only *heard*, but saw: the remark is proleptical, and = that in ver. 11. 6.] Were οἱ νεώτεροι *a class in the congregation accustomed to perform such services*,—or merely the younger men, from whom they would na-

τεροι ^t συνέστειλαν αὐτὸν καὶ ^u ἐξενέγκαντες ^v ἔθαψαν. ^t = here only + Eur. Troad. 376. (1 Cor. vii. 29 only. Sir. iv. 31.)
⁷ ἐγένετο δέ, ^w ὥς ὥρων τριῶν ^x διάστημα, καὶ ἡ γυνή αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ^y ἀπεκρίθη δὲ πρὸς ^u = vv. 9, 10 (15. Mark viii. 23. Luke xv. 22. 1 Tim. vi. 7. Heb. vi. 8) only. see Luke vii. 12.
 αὐτὴν Πέτρος Εἰπέ μοι ^z εἰ ^a τοσοῦτου τὸ ^b χωρίον ^u = ver. 36 al. x here only + of space, Gen. xxxii. 16 al.
^c ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ ^a τοσοῦτου. ⁹ ὁ δὲ Πέτρος πρὸς αὐτὴν ^d Τί ^e συνεφωνήθη ^f ἰμῖν ^g πειράσαι τὸ ^v πνεῦμα ^h κυρίου; ἰδοὺ οἱ πόδες τῶν ^v θαψάντων τὸν ἄνδρα σου ⁱ ἐπὶ τῇ θύρᾳ, καὶ ^j ἐξοίσουσίν σε. ¹⁰ ^k ἔπεσεν δὲ

y = ch. iii. 12. Matt. xi. 25 al. Deut. xxvi. 5. z = Matt. xxvi. 63. Mark xv. 44. a gen. of price, Matt. x. 29. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1. b ver. 3. c = ch. vii. 9. Heb. xii. 16 only. Gen. xxv. 33. d ver. 4 reff. e Matt. xviii. 19. xx. 2, 13. Luke xv. 22. 1 Tim. vi. 7. Heb. vi. 8) only. f dat., Matt. v. 21? James 1 Cor. x. 9 reff. (= ἐκπ. ib.) h 2 Cor. iii. 17. see Luke iv. 18, from Isa. lxi. 1. i = ch. iii. 10, 11 reff. j ver. 6 reff. k Mark v. 22. John xi. 32. Rev. i. 17 only.

7. εως **Ν**¹. διαστημα D.

8. for απεκρ., ειπεν D vulg.—προς ην ο πετρος εφη Ε. rec (for προς αυτην) αυτη, with P rel vulg Chr Thl: om b¹: txt ABDΣ d e m 36.40 (syw-w-ast) Orig Lucif. rec ins o bef πετρος, with DEP rel Orig Chr: om ABΣ d 36. for ειπε

μοι ει, επερωτησω σε ει ara D-gr sah. το χωριον bef 1st τοσουτου D-gr. for 2nd δε, δη D¹(txt D-corr¹).

9. rec aft πετρ. ins ειτε, with AP rel 36: ειπεν δε πετρ. E: txt BDN vulg. om προς D¹-gr(ins D³). aft τει ins ουν **Ν**¹(**Ν**³ disappearing). συνεφωνησεν D. ins του bef κυρ. D. ειστανται επι τη θ. Ε. ταις θυραις Α.

10. κα επ. D Syr Lucif.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off οἱ νεώτεροι from οἱ πρεσβύτεροι, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as οἱ νεώτεροι. And the use of οἱ νεανίσκοι in ver. 10, as applying to these same persons, seems to decide that they were merely the younger members of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter.

συνέστειλαν] So περιστέλλω, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, wrapped the body up,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood. The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The immediate burial in this case adds to the probability that the young men obeyed an intimation from the Apostle.

7.] The construction is, ἐγένετο δέ, . . . καί. It happened, that; and ὡς ὁ. τ. διδασκ. is parenthetical, not the nom. to ἐγένετο. See a precisely similar construction, Luke ix. 28; and Winer, edn. 6, § 62. 2.

8.] ἀπεκρ., perhaps to her salutation: or, it may be, to her manner,

challenging a reply. The word must at any rate be taken as implying some previous communication, to which an answer was to be given.

τοσοῦτ., naming the sum: or perhaps pointing to the money lying at his feet. The sense tantilli (Born.) is implied of course, but not expressed by τοσοῦτου. No stress on ἀπέδοσθε as referring to the smallness of price: it is the ordinary word for selling, see reff.

9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit:' and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconcerted scheme to deceive God.

οἱ πόδες] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Œd. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a con-

1 παραχρήμα ^k πρὸς τοὺς ^k πόδας αὐτοῦ καὶ ^m ἐξέψυχεν ^{ABDE}
¹ ἐισελθόντες δὲ οἱ ⁿ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ ^k ἐξ- ^{PS abc}
¹¹ ἐνέγκαντες ^v ἔθαψαν ^o πρὸς τὸν ἄνδρα αὐτῆς. καὶ ^p ἐπέ- ^{d f g h}
¹³ νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας ^{k l m o}
¹³ τοὺς ἀκούοντας ταῦτα. ¹³

12 ^q Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα
καὶ ^r τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν ^s ὁμοθυμαδὸν
ἅπαντες ἐν τῇ ^t στοᾷ Σολομῶνος. ¹³ τῶν δὲ ^u λοιπῶν
οὐδεὶς ἐτόλμα ^v κολλᾶσθαι αὐτοῖς, ἀλλ' ^w ἐμεγάλυνεν αὐ-
τοὺς ὁ λαός. ¹⁴ ^x μᾶλλον δὲ ^y προσετίθεντο ^z πιστεύοντες
τῷ κυρίῳ, ^a πληθὺν ἀνδρῶν τε καὶ γυναικῶν. ¹⁵ ὥστε ^b κατὰ
τὰς ^c πλατείας ^d ἐκφέρειν τοὺς ἀσθενεῖς καὶ ^e τιθεναὶ ^e ἐπὶ
^f κλιναρίων καὶ ^g κραβάτων, ἵνα ἐρχομένου Πέτρου ^h καὶ
ⁱ αὐτοῦ ἵστασθαι αὐτοὺς ἐν τοῖς πόδεσιν αὐτοῦ. ^{Pa. xlvii. 4.}
¹ καὶ ἔτι αὐτοὺς ἔκλινον ἐπὶ τοῖς πόδεσιν αὐτοῦ. ^{d ver. 6 reff.}

rec (for προς) παρα (see ch iv. 35, 37, v. 2), with EP rel Lucif: ἐπὶ 26. 37: υπο 2: txt
ABDN Orig syr-mg, πρ. τ. π. ἀποστόλου Syr.—for πρ. τ. π., ἐνωπιον 15-8. 36.

ευραν A: ἡυραν B: txt BDPX rel. συναρτισταίντες ἐξηγεῖσθαι καὶ D-gr.
11. om ἐπὶ A sah. ακουοντες D, κατοικουντας P.

12. for δε, τε B Syr æth. Steph ἐγενετο, with h 4. 13-4-5. 78. 127-80
lect-12 Cyr-jer, Ec Thl: txt ABDEN rel 36 Chr Lucif. rec εν τω λαω bef πολλαα,
with P rel 36 Chr Thl: om πολλαα k 133 lect-12: txt ABDEPN m o 13 vulg Syr Lucif.

for απαντες, παντες ABE 1: txt DPN rel Chr Thl: add συνηγμενοι Syr copt; εν
τω ιερω D 42 sah æth; εν τω ναω συνηγμενοι E. aft εν τη στ. ins τη D 42.

rec σολομωντος, with A k o 36 Chr Thl: σαλομωντος N: txt BDEP rel.
13. και ουδεις των λοιπων D æth. ουθεις B.

14. ins οι bef πιστ. A 13.
15. for κατα, και εις ABD⁵N k 13. 36. 40; και εν ταις πλατιαις E: om æth: txt D'P,
none of the vss have kai. om τας D¹. aft ασθεν. ins αυτων D. aft

τιθ. ins επιπροσθεν αυτων E. rec κλινων (corr to more usual word), with E rel
Chr Thdrt: txt ABDN rel Cyr-jer.—pref των A. [κραβαττων, so ABDN.]

siderable distance from the city (Lightf.),
and when there, to dig a grave, and bury it.

ἐξοίσουσιν] This word, spoken *before*
her death, decisively proves that death to

have been not a *result* merely of her detec-
tion, but a judicial infliction. 10.] ἐισελ-

θόντες, when they came in: not implying
that they immediately entered, but leaving

room for some interval of time: see above.
12—16.] PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF

THE APOSTLES. 12.] Δέ is merely
transitional, and does not imply any con-

trast to the φόβος just mentioned, q. d.
‘notwithstanding this fear, the Apostles

went on working, &c.’ See ch. ii. 43.
ἅπαντες, the Apostles only, not *all the*

Christians. It does not follow, from πάντες
referring to *all the believers* in ch. ii. 1 (see

note there), that ἅπαντες necessarily refers
to the same here also. The Apostles are

the *subject of the paragraph*: and it is to
set forth *their* unanimity and dignity that

the description is given. They are repre-
sented as distinct from all others, believers

and unbelievers (both which I take to be
included under the term οἱ λοιποὶ): and

the Jewish people itself magnified them.
The further connexion see on ver. 14.

στ. Σολ.] See ch. iii. 11; John x. 23,
note.

13.] τῶν λοιπῶν, all else,
whether believers or not: none dared to

join himself to (see reff.), as being one of,
or equal to, them: but (so far was this

from being the case that) the very people
(multitude) magnified them. 14.]

And (not parenthetical, but continuing the
description of the dignity of the Apostles)

the result of this was that believers were
the more added to the Lord (not πιστ.

τῷ κυρίῳ, but προσετ. τῷ κυρ., as decided
by ch. xi. 24), multitudes of men and

women. 15.] ὥστε now takes up
afresh the main subject of vv. 12 and 13,

the glorification of the apostolic office, in-
somuch, that It is connected not

only with ἐμεγάλυνεν αὐτ. ὁ λ., but also
with ver. 12. κατὰ τὰς πλ.] down the

ἡ ⁱσκιὰ ^kἐπισκιάσῃ τινὶ αὐτῶν. ¹⁶ ¹συνήρχετο δὲ καὶ τὸ ⁱ Matt. iv. 16.
πλῆθος τῶν ^mπέριξ πόλεων Ἱερουσαλὴμ, φέροντες ἀσθενεῖς ^{Mark iv. 32.}
καὶ ⁿὄχλουμένους ὑπὸ ^oπνευμάτων ^{op}ἀκαθάρτων, ^qοἵτινες ^{Luke i. 79.}
ἐθεραπεύοντο ἅπαντες. ^{Col. ii. 17.}
^{Heb. viii. 5.}
^{x. 1 only.}
^{Judg. ix. 36.}
^{and constr.}
^{Mark ix. 7.}
^{(acc., Mt.}
^{L.). Luke i.}
^{33 only. Ps.}
^{xc. 4.}
^{1 ch. i. 6 reff.}

¹⁷ ¹Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
ἡ οὖσα ^sαἴρεσις τῶν Σαδδουκαίων, ^{tu}ἐπλήσθησαν ^uζήλου
^m here only †. Jos. B. J. ii. 19. 1. ⁿ here (Luke vi. 18 rec.) only †. Tobit vi. 7 (not N). ^o Matt.
^{x. 1 al. fr. in gosspp. Rev. xvi. 13. xviii. 2. Zech. xiii. 2. p ch. x. 14 reff. q = ch. x. 41 reff.}
^{rch. viii. 26, 27 reff. s ch. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22. 1 Cor. xi. 19. Gal.}
^{v. 20. 2 Pet. ii. 1 only †. Jos. Antt. xiii. 5. 9. see Lev. xxii. 15. t = ch. iii. 10 reff.}
^{u ch. xiii. 45 (reff.).}

αὐτ σκ. ins αυτον E 33 vulg Thdrt Thl-fin. ἐπισκιάσει B 13. 58. 133 Thl-fin.
αὐτων N¹. αὐτ αυτων add απηλασσοντο γαρ απο πασης ασθενιας ως ειχεν
εκαστος αυτων D; και ρυσθωσιν απο πασης ασθενιας ης ειχον E; et liberarentur ab
infirmatibus suis vulg(not fuld) Lucif.—liberabantur am Lucif; ab infirmitate (omg
s.) am demid.

16. διο συνηρ. E. om και(ins D²) το D¹. for περιξ, περι D¹(txt D⁵[?]).
rec ins eis bef ιερουσ., with DEP rel 36 demid Chr Thl: circa syr coptt:
om ABN k vulg Lucif.—“from the other cities round about Jer” Syr (Etheridge).
for υπο, απο D. for οιτινες, και D-gr 38. 113 sah Lucif. ειωντο
παντες D.

17. for αναστ. δε, και ταυτα βλεπων αναστ. E: om Syr. ζηλους B¹.

streets, i.e. in the line of the streets,—see Winer, edn. 6, § 49, d. note.

κλιν. κ. κρᾶβ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.)

Πέτρον.] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the *Rock* (Isa. xxxii. 2, Heb., and E. V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's shadow having been believed to be the medium (or, as is surely implied, *having been* the medium) of working miracles. Cannot the ‘Creator Spirit’ work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted. See, on the whole, ch. xix. 12, and note: and remark that only in the case of our Lord (Luke viii. 46 ||) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this healing virtue in the mere contact with or accessories of the person. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples!

16.] Keep, in both verbs, *συνήρχετο* and *ἐθεραπεύοντο*,

the imperfect sense; ‘the multitude, &c., was coming together, bearing, &c.,—for all such (*quippe* qui) were being healed:’ viz. when the next incident, *ἀναστὰς δὲ κ.τ.λ.*, happened.

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES.

17.] ἀναστὰς is not redundant, but implies *being excited* by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. (‘Non sibi quiescendum ratus est.’ Beng. *διηγέρθη κινηθεὶς ἐπὶ τοῖς γενομένοις*, Chrys.) To suppose that the H. P. ‘rose up’ after a council held (Meyer) is far-fetched, and against the *ἐπλήσθησαν ζήλου*, which points to the kindling zeal of men first stirred up to action.

ὁ ἀρχ.] Annas,—ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ] those who were with him (see ch. iv. 13; xix. 38; xxii. 9). Not the members of the Sanhedrim: but the friends and kindred (ch. iv. 6) of the H. P.: see ver. 21: Kuinoel’s ‘qui a partibus ejus stabant’ is too definite (De W.): it was so, but this meaning is not in the words.

ἡ οὖσα] attr., but implying more than οἱ ὄντες ἐξ αἰρέσεως τ. Σ.:—the movement extended through the whole sect. On αἶρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: πέμπει δὲ Καῖσαρ (Nero) Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἑπαρχον, Φήστων τὴν τελευταίην πυθόμενος. ὁ δὲ

^a παραγενόμενοι ὑπηρεῖται οὐχ εὖρον αὐτοὺς ἐν τῇ ^z φυ- ^j = ch. xv. 16
 λακῇ· ²³ ἄναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι only. Gen.
 τὸ ⁱ δεσποτήριον εὖρομεν ^k κεκλεισμένον ἐν πάσῃ ¹ ἀσφα- viii. 9.
 λείᾳ καὶ τοὺς φύλακας ἐστῶτας ^m ἐπὶ τῶν θυρῶν, ἀνοί- see John ii.
 ξαντες δὲ ⁿ ἔσω οὐδένα εὖρομεν. ²⁴ ὥς δὲ ἤκουσαν τοὺς 15. 2 Cor. i.
 λόγους τούτους ὃ τε ^o στρατηγὸς τοῦ ^o ἱεροῦ καὶ οἱ 12 al.
 ἀρχιερεῖς, ^p διηπόρουσιν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. k Matt. vi. 6.
²⁵ ^a παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ xxi. 10. ch.
 ἄνδρες οὗς ἔθεσθε ἐν τῇ ^z φυλακῇ εἰσὶν ἐν τῇ ἱερῷ ἐστῶτες xxi. 30. Rev.
 καὶ διδάσκοντες τὸν λαόν. ²⁶ τότε ^q ἀπελθὼν ὁ ^o στρα- xxi. 25.
 τηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐτοὺς οὐ ^r μετὰ ^r βίας, Ezek. xlv.
 ἐφοβοῦντο γὰρ τὸν λαόν, [^s ἴνα] μὴ ^t λιθασθῶσιν. 1, 2.
 1 = 1 Thess. v.
 3 (Luke i.
 4) only. Lev.
 xxvi. 5. (-ὦς,
 Mark xiv.
 41.)
 m = Matt. xxi.
 19. Gen.
 xviii. 1. (πρό,
 James v. 9.
 ch. xii. 6.)
 n = John xx.
 26. Gen.
 xxxix. 11.
 o ch. iv. 1 reff.
 p ch. ii. 12
 reff.

q = Matt. ii. 22. ch. ix. 17. xxiii. 32. Gen. xix. 2. r ch. xxiv. 7 (xxi. 35. xxvii. 41) only. Exod.
 i. 14. xiv. 25. s = John xviii. 28. xix. 31. see Winer, edn. 6, § 56. 2, note. t John
 [viii. 5.] x. 31, 32, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 13 only.

22. rec υπηρ. bef παραγ., with DEP rel 36 sah: txt ABN a h vulg Syr copt æth
 Lucif. add και ανυξαντες την φυλακην D vulg syr-w-ast. ουκ D.

ηυρον E. for εν τη φυλ., εσω D.

23. for δε, και D¹(δε και D-corr¹). απηγγειλον N. om οτι E-gr vulg Syr.
 rec aft το ins μεν (to answer to δε follg), with E-gr P rel 36 vulg copt Chr:
 om ABDN H^r E-lat syrr æth. ηυραμεν (twice) E. ενεκεκλεισμενον D¹.

rec ins εξω bef εστ. (gloss to particularize, and to answer to εσω follg) with Chr-txt:
 om ABDEPN rel vss Chr-comm Thl Lucif. rec for ετω, προ (more usual), with
 EP rel vulg-ed syr copt Chr: προς c: txt ABDN m 36, ad am fuld demid D-lat E-lat
 Syr sah.

24. rec ins ιερους και ο bef στρατηγος, with P rel syr Thl-fin (Ec: οι ιερεις και ο, omg
 the preceding ο τε, E: αρχιερευς και ο 67. 98. 104 Chr Thl-sif: for ο τε το αρχιερευς, ο
 τε στρατηγος κ. ο ιερους του ιερου 96; οι αρχιερευς κ. οι στρατηγοι τ. ιε. Syr æth: txt
 ABDN e 36 vulg copt arm Lucif. εθαυμαζον μεν τε και διηπ. π. αυτ. τι αν θελοι
 ειναι τ. E. aft αυτων ins το N¹(N³ disapproving). γενηται D¹(txt D⁴).

25. rec aft αυτοις ins λεγων, with 36 Thl-fin (Lucif): om ABDEPN rel vulg syrr
 copt æth arm Chr (Ec Thl-sif. om οι N¹. om εστωτες (ins N-corr¹)
 και N¹.

26. for ηγαγ., ηγεν BD⁴N: deducebant D-lat: απαγαγοντες 13: ηγαγον 1: txt AD¹EP
 rel 36 vulg Chr Thl Lucif. om ου D¹(and lat: ins D³ or 5). φοβουμενοι γαρ
 D-gr. om ινα (to connect μη with εφοβ.) BDEN 13: ins AP rel 36 Chr Thl.

known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν υἱ. Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσῃ ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but in all security—in a state of perfect safety.

24.] If the ἱερεῖς of the rec. be genuine, it must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer.)

On ὁ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been

summoned to meet the Sanhedrim, perhaps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν 'The Apostles,' the αὐτοὺς of ver. 22: not 'these words,' as would appear at first sight. τί ἂν γέν. τοῦτο] To what this would come; 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί ἂν εἴη, as ch. x. 17), as Grot. and others.

26.] [ἴνα] μὴ λιθ. depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἴνα be omitted, then this latter is

u ch. iv. 7 reff.
 v = ch. iv. 15
 reff.
 w ch. xvi. 21.
 1 Thess. iv.
 2. 1 Tim. i.
 5, 18 only +.
 x constr., ch.
 [iv. 17.] xxiii.
 11. Luke
 xxii. 15.
 John iii. 29.
 Gen. xxxi. 30
 al.
 y ch. iv. 17 reff.
 z John xii. 3.
 ch. ii. 2 al.
 Hag. ii. 8.
 a = ch. ii. 42
 reff.
 b 2 Pet. ii. 2,
 vi. 17.
 c = Matt. xxiii. 35. xxvii. 25. 2 Kings i. 16.
 d ver. 32, ch. xxvii. 21. Titus iii.
 e ch. iii. 13. xxii. 14. 1 Chron. xii. 17 al.
 f = John iv. 20, vi. 31. ch. iii. 13. vii. 11, &c. xiii. 17. xv. 10. xxii. 14. 1 Cor. x. 1. see ch. iii. 25. z = Matt.
 i ch. x. 39. Gal. iii. 13, from Deut. xxi. 23. 1 = as
 x. 8. ch. iii. 15? +. h ch. xxvi. 21 only +.
 k = as above (i). Luke xxiii. 39 (Matt. xviii. 6. xxii. 40. ch. xxviii. 4) only. Gen. xli. 19.
 above (i). 1 Pet. ii. 24.

H και
 βουλε-
 σται...
 ABDE
 HPN a b
 c d f g h
 k l m o
 13

27. ο ιερεις D¹-gr(txt D⁵) Lucif.
 27. rec ins ou bef παραγγ. (making it a question, which has evidently been occa-
 sioned by επερωτησεν), with DEPN³ rel 36 syrr sah æth Thdrt: om ABN¹ vulg D-lat
 copt Ath Cyr Lucif Prædest. for διδασκ., λαλειν A lect-17 Cyr Thdrt. om
 1st και D¹(and lat: ins D²). επληρωσατε AN Chr Cyr. εφαγαγειν D¹(txt D⁸).
 εκεινου D¹-gr(txt D⁸) sah.
 29. rec ins o bef πετρ., with 13. 36 Thl: om ABEHPN rel Chr.—D¹ omits αποκρ. to
 ειπαν, adding at end of ver o δε πετρος ειπεν προς αυτους. [ειπαν, so ABEN.]
 30. ins δε bef θεος AN copt. ins τον παιδα αυτου bef ιησ. E.

the case. 28.] δέον ερωτησαι πρω-
 τον, πως εξήλθετε; ως ουδενος γενομένου,
 ερωτώσι λέγοντες κ.τ.λ. Chrys. The same
 shyness of open allusion to the names or
 facts connected with Jesus and the spread
 of his doctrine may be traced in the *ὀνό-
 ματι τούτῳ*, and the *ἀνθρώπου τούτου*,
 and is a strong mark of truth and circum-
 stantiality. 'Fugit appellare Jesum: Petrus
 appellat celebrat, vv. 30, 31.' Bengel.
ἐπαγ. ἐφ' ἡμᾶς not meaning, that
 divine vengeance would come on them for
 the murder of Jesus: but with a stress on
 ἡμᾶς—that the people would be incited to
 take vengeance on them, the Sanhedrim,
 for that murder. The preceding clause
 (πεπληρ. κ.τ.λ.) shews this to be their
 thought. Compare the pointed address of
 Peter to the Sanhedrim, ch. iv. 8—12, and
 the distinction between them and the people
 in iv. 21. This being so, the resemblance
 between this expression and the imprecation
 of the people in Matt. xxvii. 25 must
 not be too closely pressed, though the coin-
 cidence is too striking to escape notice.

29.] Peter, by word of mouth; the
 Apostles, as a body, by *assent*, implied in
 his own utterance and their silence. There
 is no ellipse of ἄλλοι before ἀπόστ.
 This defence of Peter divides itself into the
 propositions of an ordinary syllogism—(1)
*The statement of the general truth that we
 must obey God rather than men:* (2) *The
 reduction of the present circumstances*

under that general truth, as being the
 work of the God of their Fathers—shewn
 in his having raised and glorified Jesus,
 for a definite purpose, to give, &c. (3) *The
 identification of themselves with the course
 of action marked out by the πειθαρχεῖν
 δεῖ . . .* in that they were bearing witness
 to God's work, under the inspiration of the
 Holy Spirit given them as men obedient to
 God. The whole is a perfect model of
 concise and ready eloquence, and of unan-
 swerable logical coherence; and a notable
 fulfilment of the promise, δοθήσεται ὑμῖν
 ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε (Matt. x. 19).
πειθαρχεῖν much stronger than
 ἀκούειν, ch. iv. 19.—as their conduct, in
 persisting after prohibition, had been more
 marked and determined. That was a mere
 'listening to' the proposition then made to
 them: this, a course of deliberate action,
 chosen and entered on. θεῷ—opposed
 to τῆς διδ. ὑμῶν of the II. P.; and to
 ἀνθρώπου τούτου. In the background,
 there would be the command of the angel,
 ver. 20: but it is not alleged: the great
 duty of preaching the gospel of Christ is
 kept on its highest grounds. 30. τῶν

πατ. ἡμ.] thus binding on Christ and his
 work, to the covenant whereof all present
 were partakers. ἡγειρεν] both from
 the emphatic position of the verb, and
 from the context, it must refer to the
 resurrection, not merely, as in Matt. xi.
 11, Luke i. 69, Judg. iii. 9. to raising up

31 τοῦτον ὁ θεὸς ἠ ἀρχηγὸν καὶ σωτῆρα ἠ ὕψωσεν τῇ δεξιᾷ αὐτοῦ, ὁ δούναι ὁ μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ ἰ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα [ἡ δὲ] τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες

q Matt. xxvi. 28. Luke i. 77. iii. 3. ch. ii. 38. Col. i. 14 al.
xiii. 31. Job xvi. 20. s double gen., Phil. i. 25. ii. 30. Heb. xiii. 7.

r = ch. i. 8 and Acts passim. constr., ch. t ch. iii. 24 reff.

31. for δεξια, δοξη D¹(caritate D-lat : txt D²) sah Iren-int. ins του bef δουναι B N¹(N³ disapproving) Chr₂; επι τω Chr₁. ins των bef αμαρτ. D⁵.—add εν αυτω D¹(and lat) sah æth-rom.

32. for εσμεν αυτου, εν αυτω B 69¹. 100-5 Iren-int : αυτω m : om εσμεν æth : μαρτ. bef εσμεν A am D-lat Syr Iren-int : om αυτου AD¹N g h vulg Syr sah Chr₁ Did : syr places αυτου aft ρηματων : txt (αυτου was prob omd from not being understood, and transposed from being thought to belong to τ. ρηματων τουτων) D⁵EHP 36 (æth) Chr₁ Thl. ins παντων bef των ρ. τ. D¹(and lat). om δε (corr'n ?) ABD¹N m vulg sah arm Did Thl-fin Iren-int : ins D³E (H ?) P rel 36 Chr Thl-sif. for ο, ον D¹E : om B 17. 73 copt : txt AD-corr HN rel 36.

33. ακουοντες P c h 104-5. aft ακου. ins ταυτα E 28 syr-w-ast sah.

in the ordinary sense. ὑμεῖς, answering to the ἐφ' ἡμᾶς of the H. P. ἐπὶ ξύλου] compare reff. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἀρχηγ. κ. σωτ., not, 'to be a Prince and a Saviour : ' but the words are the predicate of τοῦτον—as a P. and a S. ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας. Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech : a Prince, to whom you owe obedience—a Saviour, by whom you must be saved from your sins. τῇ δεξιᾷ, by (not to)

His right hand, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this.

δοῦναι, in his Kingly prerogative ; μετ. κ. ἄφ. ἁμ., to lead to salvation (εἰς σωτηρίαν, as 2 Cor. vii. 10 : εἰς ζωήν, as ch. xi. 18) by him as a Saviour. Somewhat similarly Bengel : 'μετ., qua Jesus accipitur ut Princeps : ἄφες, qua accipitur ut Salvator.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἄφες. ἁμ.—and immediately follows, as here, ὑμεῖς μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, corresponding to τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with

themselves,—they claim and assert the promise of John xv. 26, 27 : see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men : the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen, nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined ; that of the Apostles, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation : and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass.

ῥημάτων] histories, things expressed in words : see note on Luke i. 4. τοῖς πειθ. Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel : and otherwise we cannot do.' And a solemn invitation is

v ch. vii. 54
only 7.
1 Chron.
xx. 3 only.
w = Luke xiv.
31. John (xi.
53 v. r.) xii.
10. ch. xxvii.
39. 2 Cor. i.
17.
x Luke xiii. 6.
xxiii. 32.
ch. ii. 23.
vii. 21 al. Luke only, exc. Matt. ii. 16. Heb. x. 9. Ezek. xxvi. 8. y = ver. 27. z Luke v. 17. 1 Tim.
i. 7 only + see Neh. vii. 7 Ald. a 1 Cor. iii. 12. Heb. xiii. 4. Prov. iii. 15. b dat., ch. vii.
20 reff. Hom. Od. α'. 38. c = here only, see Job xi. 14. xxii. 23. Xen. Anab. vi. 6, 5, 25. f 2nd pers., 2 Cor. vii. 11 reff.
d ch. xxvii. 25 reff. e Luke xii. 1. xvii. 3. xxi. 34. ch. xx. 28. (Deut. iv. 9.)
g = Mark vi. 52. τὴν αὐτὴν ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ, Herod. iii. 14.

εβουλοντο (corr'n, εβουλευ. not being understood) ABE e l copt æth Chr.; επεβουλευ-
σαντο b: εβουλευσαντο k Thl-fin: txt DHPN rel vulg syrr Chr-comm Thl-sif Lucif.

34. aft συνεδ. ins αυτων E: εκ του συνεδριου D-gr E chr: om ε. τ. συνεδρ. Syr.
rec aft βραχυν ins ti, with (H) P rel Thl-sif: βραχυνητι ο: txt ABDEN Chr.,—
rec (for ανθρωπων) αποστολους,

τ. απ. βρ. τι H d e o: τ. απ. εξω βρ. ποιησαι D.
with DEHP rel 36 Syr sah æth Chr, Thl: txt ABN vulg copt arm Chr.
35. for τε, δε C k 58 copt.
εαυτους D¹. απο των ανθρωπων τουτων E tol. πραττειν N.

implied. 'Be ye obedient likewise.' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7. 33. διεπρίοντο] sc. ταῖς καρδίαις as ch. vii. 54. From its conjunction there with ἐβρυχον τ. ὀδόντας, it does not appear to have any connexion with the phrase πρίειν or διαπρίειν τ. ὀδ. with which Hesych. and Wetst. identify it. They were cut asunder (in heart). So Persius, iii. 8, 'turgescit vitrea bilis: Findor, ut Arcadiæ pecuaria rudere credas.' And Plautus, Bacch. ii. 3. 17, 'Cor meum et cerebrum, Nicobule, finditur, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), ἐχάλεπαινον κ. διεπρίοντο καθ' ἡμῶν. they were purposing, 'taking counsel with the intent,' see reff. 34.] Γαμαλιήλ = ἡμῶν, (see Numb. i. 10; ii. 20.), is generally, and not without probability, assumed to be identical with the celebrated Rabban Gamaliel, גמלי' (the old man), one of the seven, to whom, among their Rabbis, the Jews give this title Rabban (= βαββουνί, John xx. 16), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mishna, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian and be baptized by Peter and John (Phot. cod. 171, vol. iii. p. 118 b. Winer, Realw.), and in the Clementine Recogn. (i. 65, p. 1242), he is stated to have been at this

time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below. And considering that he was a Pharisee, opposing the prevalent faction of Sadducæism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the anti-pharisaical element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles as followers of Jesus. (See particulars respecting Gamaliel collected in Conybeare and Howson's St. Paul, edn. 2, vol. i. p. 69, f.) He does not here appear as the president of the Sanhedrim, but only as a member. 35.] Γαμαλιήλ see reff. to put out—'cause to withdraw.' They are recalled in ver. 40. 35.] The words ἐπὶ τ. ἀνθρ. τούτ. may be joined either with προσέχ. ἐαυτ., or with τί μέλ. πρόσσ. The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2; xix. 4. 36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, Φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γόης τις ἀνὴρ Θεοῦδᾶς ὀνόματι πείθει τὸν πλείστον ὄχλον ἀναλαβόντα τὰς κτήσεις ἐπισθαί πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῶ πρόφητης γὰρ ἔλεγεν εἶναι, καὶ προσταγμάτων τὸν ποταμὸν σχίσας, διδοὺν ἐφῆ παρέξειν αὐτοῖς ῥάδιαν. καὶ ταῦτα λέγων πολλοὺς ἠπάτησεν. οὐ μὴν εἰσεν αὐτοὺς τῆς ἀφροσύνης ὕπασθαι Φάδος, ἀλλ' ἐξέπεμψεν ἰλὴν ἱππέων ἐπ' αὐτοὺς, ἥτις

τούτων τῶν ἡμερῶν ἡ ἀνέστη Θεοδᾶς λέγων εἶναι ^h τινα ἑαυτὸν, ᾧ ^k προσεκλήθη ἀνδρῶν ἀριθμὸς ^l ὡς τετρακοσίῳν ὃς ^m ἀνῆρέθη, καὶ πάντες ὅσοι ⁿ ἐπείθοντο αὐτῷ ⁱ διελύθησαν καὶ ^p ἐγένοντο ^r εἰς οὐδέν. ³⁷ ^q μετὰ τοῦτον ἡ ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ^r ἀπογραφῆς, καὶ ^s ἀπέστησεν ^t λαὸν ^u ὀπίσω αὐτοῦ ^v κάκεινος

resin, Polyb. iv. 51. 5. l = ver. 7 al. m = ver. 33. n = ch. xxiii. 21. xxvii. 11. Gal. v. 7. James iii. 3. Prov. xxvi. 25. o here only †. διαλ. τὴν στρατιάν, Xen. Cyr. v. 5. 43. p Matt. xxi. 42, ch. ii. 11 and 1 Pet. ii. 7, from Ps. cxvii. 22. Luke xiii. 19. Rom. xi. 9. q ch. xiii. 25 ref. r Luke ii. 2 only †. 2 Macc. ii. 1 only. s = here only. (ver. 38.) Deut. xiii. 10. Herod. i. 154, and classics passim. t = Luke xiii. 5 al. u = ch. xx. 30. 1 Tim. v. 15. Rev. xiii. 3, constr. prægñ., see ch. xiii. 8. Luke iv. 38. Rom. xvi. 20.

36. ins meyan bef εαυτον D : aft, A²E k o 13. 36 tol Syr Cyr Jer : om A¹BCHN rel vulg syr copt Eus Chr Thl. aft w ins kai D-gr. rec προσεκλήθη, with f k o Chr Thl Ec : προσεκλήθησαν C¹(app) : προσεκλειθησαν D-corr : προσεθεθ 36 : appositi sunt Jer : inclinaverunt syr : adhæserunt copt : secuti sunt Syr sah aeth : accesserunt arm : txt ABEHN a² b d h m, προσεκλήθη (itacism) C²D¹P a¹ g l, consensit vulg E-lat, adsensum est D-lat (the varr have been interpretations of or substitutions for the απαξ λεγ. in N T, προσεκλήθη). rec αριθ. bef ανδρ., with DHP rel vulg syr Chr : txt ABCEN m demid. rec ωσει, with HPN¹ rel 36 Thl : txt ABCDEN³ h. τετρακοσίοι N¹. os διελυθη(ανῆρεθη D⁴) αυτος δι' αυτου D. om διελυθησαν D¹(ins D⁴). ουθεν D 33.

37. rec aft λαον ins ικανον, with HP rel 36 syrr sah Thl : pref E k 40 copt Chr : λα.

ἀπροσδόκητος ἐπιπεσοῦσα πολλοὺς μὲν ἀνείλε, πολλοὺς δὲ ζῶντας ἔλαβεν αὐτὸν γε τὸν Θεοδᾶν ὠρηγῆσαντες ἀποτέμνουσι τὴν κεφαλὴν, καὶ κομίζουσιν εἰς Ἱεροσόλυμα. But this was in the reign of Claudius, not before the year A.D. 44; and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly in no position (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχόμενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν πολλαχόσε κατ' οἰκείων ἐλπίδας κερδῶν καὶ Ἰουδαίων ἐχθρας ἐπὶ τὸ πολεμεῖν ὀρμημένων. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their propounders : e. g. that cited in Biscoe from Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5,—of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6; B. J. ii. 4. 2,—and of Wieseler, who would have us believe him the same with Matthias ὁ Μαργαλῶθου, Antt. xxvii. 6. 2, 4. The assumption of Josephus having misplaced his Theudas is perhaps improbable; but by no means impossible, in a historian

teeming with inaccuracies. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.

The λέγων εἶναι of our text is curiously related to the ἔλεγεν εἶναι of Josephus.

ὡς τετρακοσίων hardly agrees with the τὸν πλείστον ὄχλον of Josephus above, and confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters : see note on ch. xxi. 38.

37.] The decided μετὰ τοῦτον fixes beyond doubt the place here assigned to Theudas. This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δὲ . . . ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, κ. τιμητὴς τῶν οὐσιῶν γενησόμενος . . . παρῆν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίαν προσθήκηκν τῆς Συρίας γενομένην ἀποτιμησόμενός τε αὐτῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ Ἀρχελάου χρήματα. Οἱ δέ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τοῦ εἰς πλεόν ἐνατιοῦσθαι . . . Ἰούδας

v ver. 36 reff.
w Matt. xxvi.
31 (from
Zech. xiii. 7
ANS); Luke
i. 51. John
xi. 52. Num.
x. 35.
x ch. iv. 29 reff.
y = Luke iv.
13. ch. xxi.
29. 2 Cor.
xiii. 8. Sir.
vii. 2.
z = Matt. xv.
14. Mark
xiv. 6. 4 Kings
iv. 27.
a = Matt. xxi.
25.
b = Luke xxiii.
51. ch. xxvii.
12, 42.
f here only +
g = 2 Cor. iv. 2 reff.
h Matt. xxi. 35. ch. vi. 37. xxi. 19 al. ‡
k ch. iv. 17 reff.

ἀπώλετο, καὶ πάντες ὅσοι ὤπειθοντο αὐτῷ ὡς διεσκορπίσθη-
σαν. 38 καὶ τὰ τὴν λέγω ὑμῖν, ὑπόστητε ἀπὸ τῶν
ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· ὅτι ἐὰν ἡ ἐξ
ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθή-
σεται. 39 εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι
αὐτούς, μήποτε καὶ θεομάχοι εὐρεθῇτε. 40 ὤπεισθησαν
δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δέι-
ραντες ἰπαρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ
Ἰησοῦ, καὶ ἀπέλυσαν. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίρον-

ABCDE
HPS ab
c d f g h
k l m o
13

πολὺν C D-gr: txt A¹BN vulg D-lat Eus Cyr. om παντες D 95. for οσοι, οι C¹-3.
38. om τα (not B¹: corrd eadem manu: see table) E. aft νυν ins εισιν αδελφοι
D (εισιν is marked for erasure). om υμιν N¹ (ins N-corr¹). rec (for αφετε)
εασατε, with DEHP rel 36 Chr Thl: txt ABCN. aft αυτους ins μη μιαναντες τας
χειρας D 34: μη μολυνοντες τας χ. υμων E. om αυτην AHP a b c f g h l Thl-fin Ec.

39. for ει, εαν E. *δυνήσεσθε BCDEH a h k 13 (appy) 36 vulg Syr sah Orig
Chr Ec Thl-fin (alteration to agree with the foregoing future, and the conditional ει?
see note): δυνασθε AHP rel fuld syr copt Chr, Thl-sif. rec αυτο (alteration to suit
εργον), with C¹HP rel demid Syr copt Chr Thl Ec: αυτου 180: τουτου διδασκαλιαν
Orig: txt ABC²DEH am fuld syr æth arm Bede. aft αυτους add ουτε υμεις
ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι απεχσθαι ουν απο
των ανθρωπων τουτων D: simply 33-marg 180 demid syr-w-ast. om και D¹ (and
lat: ins D²) 163 coptt.

40. for επεισθησαν, εισιπστ . . . es ("una litera ante επ. et quatuor fere ante es
deletis") D¹ (txt D² [?]). aft δευρ. ins αυτους E: cæsis eis D-lat. aft λαλειν ins
τινι E: αυτους A. rec aft απελ. ins αυτους, with DEHP rel 36 vulg Chr: om ABCN.

δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα
Γάμαλα . . . ἠπειγέτο ἐπὶ ἀποστάσει.
And, in returning to the mention of him as
the founder of the fourth sect among the
Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος
Ἰούδας. From the above citation it is
plain that this ἀπογραφὴ was that so
called κατ' ἐξοχήν, under Quirinus: see
Luke ii. 2 and note. His revolt took a
theocratic character, his followers main-
taining μόνον ἡγεμόνα καὶ δεσπότην τὸν
θεόν (Jos. as above). ἀπώλετο] Not re-
lated by Josephus. διεσκορπίσθησαν]
Strictly accurate—for they still existed, and
at last became active and notorious again,
under Menahem, son of Judas τοῦ καλου-
μένου Γαλιλαίου, ὃς ἦν σοφιστὴς δεινό-
τατος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίους
δνειδίσας. (B. Jud. ii. 17. 7; see also Ant.
xx. 5. 2.) 38.] ἐὰν ἡ. εἰ. . . ἐστίν: imply-
ing by the first, perhaps, the manifold de-
vices of human imposture and wickedness,
any of which it might be, (q. d. ὅτι ἂν ἡ
ἐξ ἀνθρώπων,) and all of which would equally
come to nought,—and, on the other hand,
the solemnity and fixedness of the divine
purpose, by the indicative, which are also in-
timated, in our text, by the pres. οὐ δύνασθε.

Or perhaps the indicative is used in the

second place, because that is the case as-
sumed, and on which the advice is founded.

ἡ βουλὴ] The whole plan—the scheme,
of which this ἔργον, the fact under your
present cognizance, forms a part. 39.]

The somewhat difficult connexion of μήποτε
κ. θ. εὖρ. may be explained,—not by paren-
thesizing ὅτι . . . αὐτούς, but by under-
standing 'and ye will be obliged to give up
your attempt' (which thought is contained
in οὐ δύνασ. κατ. αὐτ.), lest ye be, &c.

καί] Opponents not only to them,
but also to God:—'even,' in E. V., does not
give the sense. As regards Gamaliel's ad-
vice, we may remark that it was founded on
a view of the issues of events, agreeing with
the fatalism of the Pharisees: that it be-
tokens no leaning towards Christianity, nor
indeed very much even of worldly wisdom;
—but serves to shew how low the supreme
council of the Jews had sunk both in their
theology and their political sagacity, if such
a fallacious laissez-aller view of matters
was the counsel of the wisest among them.
It seems certainly, on a closer view, as if they
accepted, from fear of the people (see ver.
26), this opportunity of compromising the
matter, which Gamaliel had designedly af-
forded them. 40. δέιραντες] See Deut.

τες ^m ἀπὸ προσώπου τοῦ ⁿ συνεδρίου, ὅτι ^o κατηξιώθησαν ^m ch. vii. 45
^p ὑπὲρ τοῦ ^p ὀνόματος ^q ἀτιμασθῆναι, ⁴² ^r πᾶσάν τε ^r ἡμέραν
^o Luke xx. 35.
^o (xxi. 36 v. r.)
² Thess. i. 5
^{only.} Gen.
^{xxxii.} 28 comp.
^{plat.} 2 Macc.
^{xiii.} 12.
³ Macc. iii. 21
^{(only?).}
^p ch. ix. 16 reff.
^{ellips.}, 3 John
⁷ only.
^q Mark xii. 4.
⁴ Luke xx. 11.
^{John} viii.
^{49.} Rom.

VI. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις ^v πληθυνόντων τῶν
μαθητῶν ἐγένετο ^w γογγυσμὸς τῶν ^x Ἑλληνιστῶν πρὸς ^p ch. ix. 16 reff.
τοὺς ^y Ἑβραίους, ὅτι ^z παρεθεωροῦντο ἐν τῇ ^a διακονίᾳ τῇ ^q
^b καθημερινῇ αἱ ^c χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ
^{i.} 24, ii. 23. James i. 6 only. Prov. xxii. 22.
^s ch. ii. 46 reff. ^t ch. xiii. 10 reff.
^{i.} 20. see ver. 7 reff.
^x ch. ix. 29 (xi. 20 rec.) only +. see 2 Macc. iv. 13.
^z here only +. Xen. Mem. iv. 8, 7, but not =.
^b here only +. Judith xii. 15 only.
^r Jer. xx. 7, 8. see Matt. xxviii. 20. 2 Pet. ii. 8.
^u constr., ch. xi. 20 reff. ^v intrans., here only. Exod.
^w John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 9.
^y 2 Cor. xi. 22. Phil. iii. 5 only. Gen. xxxix. 14. xli. 12.
^a = ch. xi. 29. 2 Cor. ix. 1, 12, 13 + (1 Macc. xi. 58 only).
^c ch. ix. 39, 41 reff.

41. *aft* *oun* add *αποστολοι* D 180 syr. *rec* *υπ. τ. ον.* bef *κατηξ.*, with DEHP rel
syr Chr Thl Lucif: txt ABCN a d h m vulg Syr (coptt) Orig, Thdrt Ambrst, Quæst.
rec *aft* *ονομ.* *ins* *αυτου*, with c d æth Orig, Lucif; *του κυριου ιησου* E b f g ¹² syr
Thl-sif; *ιησου* k o 13 vulg Thdrt; *τ. ιησ.* 36; *τ. χριστου* a e h m fuld tlt Chr Thdrt;
Thl-fin Ambrst Quæst (*all plainly shewing the additions to be spurious*): om ABCDHPN
Syr coptt Ammon-c.

42. *for* *τε*, δε D vulg E-lat coptt Lucif. *rec* *ιησ.* bef *τ. χρ.*, with HP rel am
tol Syr copt æth-rom Lucif: *ιησ.* χρ. E 65 Chr: *τ. κυριον ιησ.* C 13: *τον κν ν*, omg
χρ., k: *τ. κυρ. ιησ.* χρ. D sah æth-pl: txt ABN 36 fuld syr Bas Cyr-jer (Iren-int).
—(om ver c.)

CHAP. VI. 1. *ταυταις* bef *τ. ημ.* D-gr: *for* *ταυτ.*, *εκειναις* C³ 73 vulg sah. *om* 2nd
τη D¹(ins D⁶). *at* *end* *ins* *εν τη διακονια των εβραιων* D¹(and lat). *χειραι* P.

xxv. 2,—for disobedience to their command.

41. *τοῦ ὄν.*] Not '*this Name*' (as Beng. and Kuin.), but **the Name**, *κατ' ἔξοχην*, viz. of Christ. So the Heb. עֵשֶׁת is used Levit. xxiv. 11, 16: see reff. and compare *תָּהָם* ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 18, *κέκριται* (sc. Alexander) . . .

σὺ δὲ τὸ ὄνομα, ἀλλὰ δὲ ἄς ἐτόλμησε

ληστίας. 42. *πᾶσαν ἡμ.*] *every*

day, not '*all day long*,' which would be

πᾶς. τὴν ἡμ. On *κατ' οἶκον* see note on

reff. *τὸν χριστ.* *Ἰησ.*] According to

the true reading even more pointedly than

in the rec., *τὸν χριστ.* is the predicate,

and *Ἰησ.* the subject: **preaching** (that)

Jesus (is) **the Christ**.

CHAP. VI. 1—7.] ELECTION OF SEVEN

PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] **δέ**, in contrast to

the former entire unity of the church: introducing that great and important chapter

in her history of *Judaizing divisions*, which

from this time onward disquieted her.

ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days:'

the expression is quite indefinite. Some

time must have elapsed since ch. iv. 32.

Ἑλληνιστῶν—Ἑβραίων] *The Hellenists*

(from *ἑλληνίζω*) were the *Grecian Jews*:

not only those who were *themselves* proselytes,

nor only those who *came of families*

once proselytized,—but all who, on account of origin or habitation, *spoke*

Greek as their ordinary language, and used ordinarily the LXX version.

The *Hebrews* were the *pure Jews*, not necessarily *resident in Palestine* (e. g.

Paul, who was *Ἑβραῖος ἐξ Ἑβραίων*, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of *unmixed Jewish descent*, else

the *ἐξ Ἑβρ.* would hardly have been an additional distinction,—but rather distinguished by *language*, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παρεθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that *χῆραι* implies *all their poor*, is not correct. Those poor who could attend for themselves and represent their case were served: but the *widows*, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the *Hebrews*, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by the *Hebrews*, see Biscoe, *History of the Acts*, pp. 60, 61. *ἐν τῇ διακ. τ. καθ.*]

d = ch. iv. 32. xvi. 4. Luke i. 10. xix. 37 al. absol. ver. 5. e John vii. 29. ch. xii. 3. 1 John iii. 22 only. Lev. x. 19. constr., here only. f = Matt. xix. 5 || Mk., from Gen. ii. 24. 2 Pet. ii. 15. g ch. xi. 1 reff. h = here only. see Matt. iv. 11. Luke x. 40. John xii. 2. i = Matt. xv. 27. Luke x. 42. 2 Kings ix. 7. (see Matt. xxi. 12 ||.) k = here only. Ezek. xxxiv. 11. = σκ., 1 = ch. x. 2 reff. 1 Tim. v. 10. Heb. xi. 2, 39 †. (Num. xxxv. 30.) m ch. vii. 55 reff. o Matt. xxiv. 45, 47. Luke xii. 42. Gen. xli. 33, 41, 43. p = here only. 1 Macc. x. 37. 2 Macc. viii. 9.

ABCDE
HPN a b
c d f g h
k l m o
13

δώδεκα τὸ ^aπλῆθος τῶν μαθητῶν εἶπαν Οὐκ ^eἀρεστόν ^{ABCDE}
ἐστὶν ἡμᾶς ^fκαταλείψαντας τὸν ^gλόγον τοῦ ^hθεοῦ ^hδια-
κοινεύειν ⁱτραπέζαις. ³ ^kἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας
ἐξ ὑμῶν ^lμαρτυρουμένους ἐπτά, ^mπλήρεις ^mπνεύματος καὶ
ⁿσοφίας, οὓς ^oκαταστήσομεν ἐπὶ τῆς ^pχρείας ταύτης·
⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ ^aδιακονίᾳ τοῦ λόγου

2. om δε D¹-gr(ins D-corr¹) sah. [εἶπαν, so ABC.] aft εἰπ. ins pros
αὐτοὺς D, eis Syr sah Cyr. ἡμῖν CD Thl-fin: txt ABEHP rel 36 Bas Mac Marc
Chr Thl-sif.—καταλ. bef ημ. E 13. 180. καταλιπόντας E 5. 13. 40. 180 lect-12.
3. επισκεψαμεθα B. for ουν, δη A: δε B^N: om æth sah Quæst: om ἀδελφ. A
13 æth Bas Marc Orig-int Quæst: τι ουν εστιν ἀδελφοι επισκεψασθαι D: txt CEH
rel vss ff. ἐξ υμ. αυταν bef ανδρ. D Marc. επιληρης AEHP k. rec
aft πνευμ. ins αγιου, with A C^{1,3}(appy) EHP rel 36 demid sah Bas, ins κυριου μου
αγιου Syr: om B C²(appy) D(N) am fuld lux (syr) copt Chr Thl-sif-comm. (The
omission may have been made to suit ver 10: at the same time the insertion of αγιου
from ver 5 was very obvious, and is the more probable of the two.)—N¹ syr omit και also.
rec καταστησωμεν (corrⁿ), with HP e 13 vulg D-lat E-lat Marc Thl-fin: txt
αντης D¹(txt D³[?]).
ABCDE^N rel Syr sah æth Bas Chr Ec Thl-sif.
4. ημ. δε εσομεθα . . . προσκαρτερουντες D(sumus and perseveramus D-lat): προσ-
καρτερησωμεν EH 1 m coptt Ephr Bas Chr Marc Procop.

Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röhre, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distribution of food: see on ver. 2.

2.] τὸ πλῆθος τ. μ.,—
'the whole number of disciples in Jerusalem': summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant.
οὐκ ἀρεστόν ἐστιν] 'non placet': it is not our pleasure: not 'non æquum est,' as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀρεστόν being used in the LXX for the Heb. רצו: but even there it never signifies good or right absolutely, but is used subjectively, with רצונו, 'in thine eyes': see Gen. xvi. 6, ὡς ἂν σοι ἀρεστόν ᾖ: also Deut. xii. 28, τὸ ἀρεστόν . . . ἐναντίον κυρίου τ. θεοῦ σου. καταλείψαντας] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect.
διακοινεύειν] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.)—or that of apportioning the daily public meals. The latter seems to me most probable, both

on account of the καθημερινή above, and of the usage of διακοινεύειν (see reff.). That both kinds of tables may be meant, is possible: but hardly probable.
3. ἐπισκ. οὖν] The similarity to ref. Gen. seems to shew that the look ye out of the E. V. is the right rendering.
μαρτυροῦ- μένους] For this use of the pass. not found in the Gospp., compare besides reff., Jos. Antt. iii. 2. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεγκωμιάζε, μαρτυροῦμενον ἐφ' οἷς ἔπραξεν ὑπὸ παντὸς τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχῶς ἐφιστάναι, τίνες εἰσιν οὗτοι, ὑφ' ὧν μαρτυρεῖσθαι θέλεις.
ἐπτά] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot's:—'quare septem eligendi, dicat cui est audacia.' Some present consideration of convenience probably regulated the number.
ἐπὶ τ. χρείας τ.] 'super hoc opus,' Vulg.:—'ad hunc usum.' Grot.:—'over this requirement (desideratum),' Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων κατασταθήσεται ἐπὶ χρειῶν τῆς βασιλείας τῶν οὐσῶν εἰς πῖστιν, seems to make the sense business (as E. V.), duty, more probable. The duty (see above) was,

^τ προσκαρτερήσομεν. ⁵ καὶ st ἤρρεσεν ὁ λόγος ^{tu} ἐνώπιον ^{r = ch. i. 14} παντὸς τοῦ ^v πλήθους, καὶ ^w ἐξέλεξαντο Στέφανον ἄνδρα ^{reff.}
^x πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ ^s Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ ^{Matt. xiv. 6.}
^u Νικόλαον ^y προσήλυτον Ἀντιοχέα, ⁶ οὓς ^z ἔστησαν ^a ἐν- ^{Paul (Rom. viii. 8 reff.).}
⁶ ὧπιν τῶν ἀποστόλων· καὶ προσευξάμενοι ^b ἐπέθηκαν ^{t Jer. xxvii. 4.}
^{w ch. xv. 7 reff.} ^{x ch. xix. 28 reff.} ^{y ch. ii. 10, xiii. 43. Matt. xxiii. 15 only. Exod. xxi. 46, 49 al.} ^{u = Luke xiv. 10 al. Num. xiii. 34.} ^{v absol., ch. ii. 6 reff.}

^{5.} aft λογ. ins ουτος D Syr sah æth.
 μαθητων D. ἐξελεξαν τον (sic) N.
 and πνευματος N¹. προχωρων E l.
 syr-mg-gr. τιμωνα B¹D: τιμονα C².
 αντιοχεαν C.

εναντιον C. aft πληθ. ins των
 πληρης DP(-ρις) N. transpose πιστεως
 νικανωρα B²E: νικορα D-gr: νικαρινον
 παρμενα D¹(txt D-corr² [P]).

^{6.} ουτοι εσταθησαν D-gr Syr sah.

for και, οιτινες D-gr.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

^{4.]} τ. διακονία τ. λόγου, in opposition to the διακονία τραπεζῶν. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest.' Bengel. 'Hinc apparet non frustra precandī studium commendari verbi ministris.' Calvin. ^{5.]} πίστewς,—not in the lower sense (Kuin.) of 'truthfulness,'—but in the higher of faith, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightfoot and Grot. from Iren. adv. Hær. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντιοχέα, some have argued (Heins.) that he only was a proselyte, and none of the rest: some (Salmasius), that all were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are all Greek: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and

not likely to overlook or disparage them. The title of 'deacons' is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέγκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the *ecclesiastical order* so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, ὁποῖον δὲ ἄρα ἀξίωμα εἶχον οὗτοι, καὶ ποίαν ἐδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἄρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν· ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. ὅθεν οὕτε διακόνων, οὕτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τέως εἰς τοῦτο ἐχειροτονήθησαν. So also Eucumenius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τὸ διανέμειν μετὰ ἀκριβείας καὶ ὀφρανοῖς καὶ χήραις τὰ πρὸς διατροφήν. See Suicer sub voce.

But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called Φίλιππος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications. ^{6.]} ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to prayer is here specially exercised. The *laying on of hands*, the earliest mention of which is connected with blessing only (Gen. xlviii. 14), was prescribed to

αὐτοῖς τὰς ^b χεῖρας. 7 Καὶ ὁ ^c λόγος τοῦ ^c θεοῦ ^{de} ἤρξανεν,
καὶ ^{af} ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ
σφόδρα, πολὺς τε ^g ὄχλος τῶν ἱερέων, ^h ἡ ὑπήκουον ⁱ τῇ ...σφο. C.
πίστει.

8 Στέφανος δὲ ^j πλήρης χάριτος καὶ δυνάμεως ἐποίει
^k τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 ^l ἄνστησαν δὲ
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων

C ves...
ABCDE
HP a b
c d f g h
k l m o
13

7. for θεου, κυριον DE vulg syr Chr: txt ABCHP rel. ^{mn} θανοντων E.
for ἱερεων, ιουδαιων ^N 1 e o. ^{υπ} ηκουουν αν (or rather αν, Scriv) D¹: -ουεν AE g vulg
Chr. at end ins του ευαγγελιου syr-mg.

8. rec (for χαριτος) πιστεως (corrⁿ from ver 5), with HP rel: χαριτος κ. πιστ. E:
χαριτος θεου ath: txt ABDN k 36 vulg Syr copt arm Bas Did Nyss Chr Aug.
transp ^{τερ} and ^{σημ}. E 40. 96. ^{aft} λαω add δια του ονοματος κυριου ιησου χρ.
D sah Aug; δια του ονοματος του κυρ. ιησ. χρ. k 13; εν ονοματι του κυριου E; δ. τ. ον.
κυρ. syr-w-ast.

9. καθ ο ανεστ. τινες E: adversus quem &c E-lat. om 1st των N. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2. 7.] καί (not 'therefore,' as Kuin.), and, i.e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. πολὺς ὄχλ. τ. ἱερέων] The

number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Cassaubon, approved by Beza and Valcknaer, would read, πολὺς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινές) ὅπ. ; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was

probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great

element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*. I should rather refer the power to the *eminence of Stephen's faith*.

χάριτος, *divine grace* (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9.] Λιβερτίνων is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπελευθέροι. Philo, Legat. ad Caium, § 23, vol. ii. p. 568, speaks of τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν. . . . κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίαν, and adds, Ῥωμαῖοι δὲ ἡσανοῖ πλείους ἀπελευθερωθέντες: αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἡλευθερώθησαν, οὐδὲν τῶν πατρίων παραχάραξαι βιασθέντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de saceris Aegyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, quois idonea aetas, in insulam Sardiniam veherentur . . . ceteri cederent Italia, nisi certam ante diem profanos ritus exissent.' In this Josephus agrees, Antt. xviii. 3. 5,

καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ^m ἀπὸ Κιλικίας ^{m = ch. ii. 5 reff. n and constr., Mark viii. 11. ix. 14 τ. w. πρόσ, ch. ix. 29.}
καὶ Ἀσίας ⁿ συνζητούντες τῷ Στεφάνῳ, ¹⁰ καὶ οὐκ ὀΐσχυον
^p ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ ^q πνεύματι ᾧ ἐλάλει. ¹¹ τότε
^r ὑπέβαλον ἄνδρας ^s λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ ^t λα-
λῶντος ^t ῥήματα ^u βλάσφημα ^v εἰς Μωυσὴν καὶ τὸν θεόν. ^p
¹² ^w συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ

xxvi. 37. Job xli. 2.

q = Luke i. 17 al. Dan. vi. 3.

r here only t. Josh.

xxiii. 4 Symm. so ὑπόβλητος, Jos. B. J. v. 10. 4.

s constr., ch. xv. 27. 2 Pet. ii. 4. Winer.

edn. 6, § 45. 1.

t ch. xi. 14 reff.

u = 2 Pet. ii. 11. Rev. xiii. 5 only t. (1 Tim.

i. 13. 2 Tim. iii. 2 only. Isa. lxvi. 3 only. Wisd. i. 6 al.)

v constr., Mark iii. 29. 2 Macc.

viii. 4. Bel and Dr. 9 Theod.

w here only t.

λεγομένων ΑΝ k coptt Chr.-mss.

om και ασιας AD¹ (and lat : ins D²).[συνζητ., so AB¹CDEK.]

10. for και, οἰτινες οὐκ D : om και sah. τη σοφ. τη ουση εν αυτω κ. τω πν. τω
αγιω ω ελαλει, δια το ελεγχεσθαι αυτους (διοτι ελεγχοντο E) υπ (επ D¹ : υπ D²) αυτου
μετα πασης παρρησιας μη δυναμενοι ουν (ου D¹) αποφθαλμειν (so syr-mg, ἐπὶ δὲ οὐκ
ἤδυναντο αντιλεγειν E) τη αληθεια DE : simly from δια το ελεγχ. am² syr-mg.

11. λεγοντες ΑΝ, so probably D¹. for λαλουντος, λεγοντος N¹. ρημ.

βλασφημίας D-gr N¹ (but corrd) 137 vulg.

12. ins και ταυτα ειποντες bef συνεκ. τε E.

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews' 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy : and what place so likely a refuge for Jews as Jerusalem? Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτινοί, ὄνομα ἔθνους, —Schleusn., al.) ; or conjecture Λιβυστίνων to have been the true reading (so the Arm. version, *Libyorum*, Ecum., Lyra, Beza, Le Clerc, al.) ;—or even Λιβύαν τῶν κατὰ Κυρήνην (Schulthess) ;—or suppose them (Lightf.) to have been freedmen from Jewish servitude, —or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one —that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own : for there were 460 or 480 synagogues at Jerusalem (Vitranga, *Synag.* p. 256. Lightf., Meyer).

Κυρηναίων] See ch. ii. 10, note. Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1 ; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand three distinct

synagogues to be meant, notwithstanding the somewhat equivocal construction, —and λεγομένης only to apply to the unusual term Λιβερτινῶν.

τῶν ἀπὸ Κ.] It seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to towns, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of οἱ ἀπὸ Κ. κ. Ἀ. :—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.

Cilicia was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11.

Asia, —not exactly as in ch. ii. 9, where it is distinguished from Phrygia, —here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia —known also as Asia cis Taurum.

11.] Neander well remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the real character of his arguments with his opponents : —that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul.

12.] τὸν λαόν, first, —that by means of the popular feeling they might act upon the πρεσβ. κ. γρ., the members of the Sanhedrim.

x absol., Luke xx. 1. Zech. i. 10, 11.
y ch. xix. 29.
xxvii. 15.
Luke viii. 29 only. Prov. vi. 25. 2 Macc. iii. 27. iv. 41 only.
z ch. iv. 15 reff. a ch. i. 23.
ver. 6.
b Rev. ii. 2.
xxi. 8 only. Prov. xxiv. 32 (xxx. 9). see 1 Cor. xv. 15.
c and constr., ch. xiii. 10 reff.
d = Matt. v. 11. xii. 32.
e Matt. xxiv. 15. ch. xxi. 28 only. Ps. lxxvii. 5. f = Matt. xxvi. 61 ff. 2 Cor. v. 1. Ezra v. 12. g 1 Cor. xv. 51, 52 reff. h = Luke i. 9. ii. 42. ch. xv. 1. xxi. 21 al. Luke only, exc. John xix. 40. Heb. x. 25+. 2 Macc. xi. 25. i = 1 Cor. xi. 2, 23. 2 Pet. ii. 21. Jude 3. k ch. i. 10 reff.
1 Matt. xxvi. 55. Luke ii. 46. John iv. 6. xi. 20. xx. 12. ch. xx. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 16 only. m ch. viii. 22 reff. n ch. xii. 15. xvii. 11. xxiv. 9.

om 2nd τους ὧς k. om ἐπιστάντες N. aft ηγαγον ins αυτον A e (Syr syr-w-
ob) coptt.

13. εστ. δε H 13. 40. 96 E-lat copt: και εστ. D. aft ψευδ. ins κατα(κατ D-corr)
αυτου D. λεγοντες N. οντ. bef ο ανθρ. C some-vss Chr Thl. rec aft ρημ.
ins βλασφημα (insertion from ver 11), with EHP (k) 36 lux aeth arm Procl Thl: om
ABCDN rel vulg syr coptt.—κατα τ. τοπ. τ. αγιου κ. τ. νομου λαλων ρημ. βλασφ. k 13
Chr Procl. λαλ. bef ρημ. BCN (k) vulg syr coptt Procl: txt ADEH rel Chr Thl.

rec aft αγ. ins τουτου (to agree with ver 14: or perhaps because the meeting of
the Sanhedrim seemed to have been in a part of the temple), with BC 13 rel 36
syr sah Chr Thl-fin: bef, k: om ADEHPN a b c e f h l o vulg copt aeth arm Nyss-ins
Chr comm Damase Thl-sif.

14. εβνη B¹(corr d appy eadem manu).

for α παρεδ., απερ εδωκεν Pd 78. 116-23.

15. ητενιζον δε αυτα D¹-gr(txt D²[and lat]): om εις N¹(ins N-corr¹). for
απαντες, παντες ABCD²EN¹ c Thl-sif: om 13: txt (see proleg) D¹HP rel Chr (Ec Thl-
fin. καθημενοι D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D:
του θεου aeth sah.

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE tol. om αρα (as unnecessary) ABCN 36:
ins D-grEHP rel syr Chr Thl (Ec: enim E-lat: not expressed in vulg D-lat. τουτο D.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among of ἀπὸ Κιλικίας, being, as is afterwards (ch. vii. 58) implied, among the foremost,—came upon him (see reff.), and seized him.

13. ψευδεῖς] The falsehood of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and misrepresenting what perhaps, totidem verbis, he had actually said. τοῦ τόπ.

τ. ἀγ.] The temple, see reff. 14.] We may either take the words thus, ὅτι Ἰησοῦς ὁ Ναζωραῖος, οὗτος κατ., 'that Jesus of N., he it is who shall destroy' . . . (see ch. vii. 35; 1 Cor. vi. 4),—or ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος, κατ., 'that Jesus, this Nazarene, shall destroy' . . .—or, which seems by far the best, take the whole together, that this Jesus of N. shall destroy, as in E. V. Compare ὁ Παῦλος οὗτος, ch. xix. 26.

15.] It is a question with regard to this verse, Does it relate any supernatural appearance, glorifying the face of Stephen,—or merely describe the calm and

holy aspect with which he stood before the council? The majority of Commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see examples in Wetstein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was lighted up with a divine radiance. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως

ABCDE
HPs a b
c d f g h
k l m o
13

ⁿ ἔχει; ² ὁ δὲ ἔφη Ἀνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ^ο here only. Ps. xxviii. 3. see 1 Cor. ii. 8. Heb. ix. 5. Ps. xxiii. 7, 9.

ὁ ὁ θεὸς τῆς ὁδοῦς ^p ὥφθη τῷ ^q πατρὶ ἡμῶν ^q Ἀβραάμ

p ch. ii. 3 reff.
ii. 21 only.

q Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (56). Rom. iv. (1) 12, 16. James

2. ἀδελφῇ (sic) D¹-gr(txt D²).

being apparently only rhetorical and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

CHAP. VII. 1.] On the H. P.'s question, see Chrys. just quoted. It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.]

STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "It is not I, but *χοῦ*, who from the first times till now have rejected and spoken against God." And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the

exclusion of the apologetic and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part agree with the LXX version. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable. 2. *ἀνδρ. ἀδ.*

κ. πατ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The *ἀνδρ. ἀδ.* would embrace all: the *πατ.* would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1.

ὁ θεὸς τ. δόξης] Not = *θεὸς ἔνδοξος*, but the God of (i. e. who possesses and manifests Himself by) *Glory*, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55.

The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak.

ὥφθη . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah. § 15 end, vol. ii. p. 12), having paraphrased the divine command, says, *διὰ τοῦτο τὴν*

r Matt. i. 18.
Mark xiv. 30.
ch. ii. 20.
Isa. vii. 15.
s Gen. xii. 1.
t Luke i. 61.
ver. 14 only.
Exod. xii. 21.
Job xxxii. 2.
u ver. 34 (from
Exod. iii. 10).
Matt. xix.
21 ||. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only.

ὄντι ἐν τῇ Μεσοποταμίᾳ ἵπρὶν ἣ κατοικῆσαι αὐτὸν ἐν
Χαρρᾶν, ³ καὶ εἶπεν πρὸς αὐτὸν ^s Ἐξελθε ἐκ τῆς γῆς σου
καὶ [ἐκ] τῆς ^t συγγενείας σου, καὶ ^u δεῦρο εἰς τὴν γῆν ἣν
ἄν σοι δείξω. ⁴ Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκη-
σεν ἐν Χαρρᾶν. κακέειθεν ^v μετὰ τὸ ἀποθανεῖν τὸν πατέρα

...προς
αυτον d.
ABCDE
HPN a b
c f g h
k l m o
13

χαρρα E m²(Aug): χαρα m¹: χαραν D-gr vulg(not am demid fuld &c).

3. for 1st εκ, απο D¹(txt D⁸, de D-lat).

om 2nd εκ BD-gr sah Thl-sif: ins

(so LXX) ACEHPN rel 36 vss Thl-fin Iren-int Aug.

aft συγγ. σου ins (from LXX)

και εκ του οικου του πατρος σου E 65-7 Aug.

aft δευρο ins ει D¹.

rec om

την (perhaps an error owing to similarity of endings: perhaps an attempt to render
γην more indefinite), with HP rel 36 Chr Thl: ins ABCDEN.

εαν N¹.

4. aft τοτε ins αβρααμ D Syr.

και κατωκησεν D¹(and lat).

for εν, εις H

e f m o Thl: om 65-7: επι 13.

for κακειθεν, κακει ην, insg και bef μετωκ., D¹

πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς
τὴν Χαρραίων λέγεται ποιεῖσθαι. But he
accurately distinguishes between the λόγιον
which he obeyed in leaving Chaldaea, and
the θεὸς ὥφθη afterwards, adding a reason
after his manner, why God could not be
seen nor apprehended by him while he was
yet χαλδαίων and an astrologer. The
fact of his having left Ur by *some divine*
intimation is plainly stated in Gen. xv. 7,
and referred to in Neh. ix. 7. It was surely
both natural and allowable to express this
first command in the well-known words of
the second. But we can hardly suppose
that Stephen adopted the pluperfect ren-
dering of ἤρξα in Gen. xii. 1, as the LXX
has εἶπεν. (Josephus, ordinarily cited as
relating the same tradition, throws, as he
often does, the whole history into confusion,
saying, it is true, Antt. i. 7. 1, καταλείπει
τ. Χαλδαίαν . . . τοῦ θεοῦ κελεύσαντος εἰς
τὴν Χαναναίαν μετελθεῖν, but omitting
entirely the sojourn in Haran, and connect-
ing the migration with an outbreak of the
Chaldeans against him for teaching the
worship of the true God.) Χαρρᾶν] So
the LXX for ἡρ, Gen. xi. 31, &c.; 4 Kings
xix. 12; Ezek. xxvii. 23,—Κάρραι τῆς
Μεσοποταμίας, Herodian iv. 13 (Ptol. v.
18. 12. Strabo, xvi. p. 747),—‘Carras cæde
Crassi nobiles,’ Plin. v. 24,—‘Miserando
funere Crassus Assyrias Latio maculavit
sanguine Carras,’ Lucan i. 104. It lay
on an ancient road, in a large plain sur-
rounded by mountains; it was still a
great city in the days of the Arabian
caliphs. See Winer, Realw.

4. μετὰ
τὸ ἀποθανεῖν τὸν πατ. αὐτ.] In Gen. xi.
26, we read that Terah lived 70 years
and begot Abram, Nahor, and Haran;
in xi. 32, that Terah lived 205 years, and
died in Haran; and in xii. 4, that Abram
was 75 years old when he left Haran.
Since then cir. 70 + 75 = cir. 145, Terah
must have lived cir. 60 years in Haran
after Abram’s departure. It seems

evident, that the Jewish chronology,
which Stephen follows, was at fault here,
owing to the circumstance of Terah’s
death *being mentioned* Gen. xi. 32, *before*
the command of Abram to leave Haran;—
it not having been observed that the men-
tion is *anticipatory*. And this is confirmed
by Philo having fallen into the same mis-
take, de Migr. Abrah. § 32, vol. i. p. 464,
πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς
Ἀβραὰμ ᾤκησεν εἰς Χαρρᾶν. τελευτήσαν-
τος δὲ αὐτοῦ τοῦ πατρὸς ἐκέιθε καὶ ἐκ ταύ-
της μετανίσταται. It is observable that the
Samaritan Pentateuch in Gen. xi. 32, for
205, reads 145, which has most probably
been an alteration to remove the apparent
inconsistency. The subterfuge of under-
standing the *spiritual death* of Terah, who
is, as a further hypothesis, supposed to
have *relapsed into idolatry* at Haran, ap-
pears to have originated with the Rabbis
(see Kuinoel ad loc. and Lightf. Hor.
Heb.) on discovering that their tradition
was at variance with the sacred chronology.
They have not been without followers in
modern Christendom. It is truly lament-
able to see the great Bengel, warped by the
unworthy effort of squaring at all hazards,
the letter of God’s word in such matters,
write thus: ‘Abram, dum Thara vixit in
Haran, domum quodammodo paternam habuit
in Haran, in terra Canaan duntaxat peregrinum agens; mortuo autem patre,
placuit in terra Canaan domum unice habere
cepit.’ (This alteration of relation in the
land being expressed by μετῴκησεν αὐτὸν
εἰς!) The way in which the difficulty has
been met by Wordsworth and others, viz.
that we have no right to assume that
Abram was born when Terah was 70, but
may regard him as the *youngest son*, would
leave us in this equally unsatisfactory po-
sition:—Terah, *in the course of nature*,
begets his son Abram at 130 (205—75):
yet this very son Abram regards it as in-
credible that he himself should beget a son

αὐτοῦ ^w μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην ^x εἰς ἣν ὑμεῖς ^w ver. 43 only.
 νῦν ^x κατοικεῖτε, ⁵ καὶ οὐκ ἔδωκεν αὐτῷ ^y κληρονομίαν 1 Chron. viii.
 ἐν αὐτῇ, οὐδὲ ^z βῆμα ποδός· καὶ ^a ἐπηγγείλατο ^a δοῦναι 6. (-*κεσία*,
 αὐτῷ ^b εἰς ^c κατάσχεσιν αὐτὴν καὶ τῷ ^d σπέρματι αὐτοῦ see Matt. i.
^e μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησεν δὲ 11.)
 οὕτως ὁ θεός, ὅτι ἔσται τὸ ^d σπέρμα αὐτοῦ ^f πάροικον ἐν 2 Chron. xix.
 γῇ ^g ἀλλοτρίᾳ, καὶ ^h δουλώσουσιν αὐτὸ καὶ ⁱ κακώσουσιν 4 B.
 ἕτη τετρακόσια. 7 καὶ τὸ ἔθνος ^q ἂν δουλεύουσιν ^y = Heb. xi. 8.
^k κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται Josh. xiii. 14.
 καὶ ^l λατρεύουσιν μοι ἐν τῷ τόπῳ τούτῳ. 8 καὶ ἔδωκεν ^z = here only.
 5. Deut. ii. 5.
 (ch. xii. 21
 reff.)
 a GEN. xiii. 15.
 constr., Mark
 xiv. 11.
 b = Mark xiii.
 9. xiv. 9 al.
 c GEN. xvii. 8.
 d ver. 45 only.
 e Num. xxxii.
 5.

d Rom. ix. 7 reff. e ch. xiii. 25 reff. f ver. 29. Eph. ii. 19. 1 Pet. ii. 11 only. GEN. xv. 13.
 g Rom. xiv. 4 reff. h Rom. vi. 18, 22. 1 Cor. vii. 15. ix. 19. Gal. iv. 3. Tit. ii. 3. 2 Pet. ii. 19 only.
 Gen. i. c. Wisd. xix. 14. 1 Macc. viii. 11 only. i ver. 19. ch. xii. i. xiv. 2. xviii. 10. 1 Pet.
 iii. 13 only. Exod. v. 22 al. k = 1 Cor. xi. 31, 32. Rev. xviii. 8. xix. 2. Gen. i. c. 1 Matt.
 iv. 10 (from Deut. vi. 13). ver. 42. ch. xxiv. 14. Rom. i. 9 al. Exod. iii. 12. (-*ρεία*, Rom. ix. 4.)

(and lat : κακειθε D²). μετουκισεν D¹(txt D²). aft aut. ins o θεο E Syr.
 aft κατοικ. ins και οι πατερες ημων DE syr-w-ast Aug, but for ημων, υμων E
 syr-w-ast Aug; D adds further οι προ ημων, syr-w-ast οι προ υμ.

5. for 2nd και, αλλ D am &c sah Iren-int: txt ABCEHP^x rel fuld syrr copt Chr
 Thl. rec αυτα bef δοῦναι: txt ABCDEHP b c e f l m o Thl.—δοῦναι αυτην εις
 κατασχ. αυτω AEN a h k 13. for last αυτω, αυτου C.

6. for ουτως, αυτω H¹N k: αυτω ουτως b 49. 96 Ath. aft o θ. ins προς αυτον
 D Iren-int: λεγων πρ. αυτον Syr. for αυτου, σου N. for αυτο, αυτους D vulg
 coptt æth: αυτω e 13. aft κακωσ. ins αυτο C vss Thl-sif-comm; αυτω 13.—κακ
 αυτο κ. δουλ. E.

7. το δε C e 120 sah æth-pl. an BD: txt ACEHN rel Chr. rec δουλευ-
 σωσιν (corr'n to suit LXX), with BEHP^x rel vulg Chr: txt AC D-gr syrr coptt Iren-int.
 rec ειπεν bef o θ., with DEHP rel 36 vss Chr Thl Iren-int: txt ABCN. aft
 εξελ. ins εκειθεν E. λατρευουσιν C¹E.

at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being out of the course of nature, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. μετ. αὐτ. εἰς] In these words Stephen clearly recognizes the second command, to migrate from Haran to Canaan: and as clearly therefore made no mistake in ver. 2, but applied the expressed words of the second command to the first junction, the λόγιον of Philo.

5. οὐκ ἔδωκεν] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency, Schöttgen and Bengellay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina acceptit Abraham, sed emit, ipsa emtione peregrinum eum esse docente' (Bengel).

Kuinoel and Olshausen take οὐκ for οὐπω.

καὶ before ἐπηγγ. is not 'yet' (Beza), nor is ἐπηγγ. to be construed pluperfect (id.); and he promised is the simple rendering of the words, and the right one. The following καὶ is by Kuin. rendered 'nimirum:' but again it is only the simple copula, *et*.

6, 7.] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them.

The round number, 400 years, given here and Gen. i. c., is further specified Exod. xii. 40 as 430. (See Gal. iii. 17, and note.)

7.] ὁ θεὸς εἶπεν is inserted by Stephen in passing from the narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγώ).

8.] On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of that covenant was δώσω σοι κ. τῷ σπέρματί σου μετὰ σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον καὶ ἔσομαι αὐτοῖς εἰς θεόν, id. ver. 8.

m = ch. iii. 25. ^{ABCDE} ^{HPN a b} ^{c f g h} ^{k l m o}
^{Heb. ix. 4.} ^{Exod. xix. 5.} ^{n 1 Cor. vii. 19} ^{reff.} ^{o = Rom. v. 12} ^{reff.} ^{p 1 Cor. vii. 18} ^{reff.} ^{GEN.} ^{xxi. 4.} ^{q here bis.} ^{ch. ii. 29.} ^{Heb. vii. 4} ^{only. 1 Chron.} ^{xxiv. 31 B.} ^{xxvii. 22.} ^{r = ch. xvii. 5.} ^{1 Cor. xiii.} ^{4. James iv.} ^{2. GEN.} ^{xxxvii. 11.} ^{s = ch. v. 8.} ^{Heb. xii. 16} ^{only. GEN.} ^{xxxvii. 28.} ^{36.} ^{t ch. x. 38 reff.} ^{GEN. xxxix.} ^{21, 23.} ^{u = ver. 34. ch.} ^{xii. 11. xxi.} ^{27. xxvi. 17.} ^{(Matt. v. 29.} ^{xviii. 9) only.} ^{Exod. iii. 8.} ^{v Rom. v. 3 reff.} ^{w = ch. ii. 47} ^{reff.} ^{GEN.} ^{xxxix. 21.} ^{x Mark ii. 12.} ^{Luke i. 6. xx} ^{26. xxiv. 19.} ^{ch. viii. 32 only.} ^{Gen. vi. 8.} ^{y Luke xii. 14. vv. 27, 35.} ^{Heb. vii. 28.} ^{GEN. xli. 41.} ^{z = Matt. ii. 6.} ^{Luke xxii. 26.} ^{Heb. xiii. 7, 17, 24.} ^{Deut. i. 15.} ^{a = ch. x. 2 reff.} ^{b Luke} ^{i. 25. xv. 14.} ^{GEN. xli. 54.} ^{c = Luke ix. 12.} ^[Rom. iv. 1.] ^{2 Tim. i. 18.} ^{Lam. i. 6.} ^{d here} ^{only ‡.} ^{Gen. xlii. 27.} ^{Deut. xi. 15 al.} ^{e ch. v. 30 reff.} ^{f constr., ch. xxiv. 10 reff.} ^{g here} ^{only.} ^{Prov. xxx. 22.} ^{σίτος, GEN. xlii. 2.} ^{σίτα, Job xii. 11 al.} ^{h = ch. xix. 22 reff.} ^{i ch. ix. 30. xi.} ^{22 al4.} ^{Gal. iv. 4, 6.} ^{Luke i. 53. xx. 10, 11 only.} ^{L.P. GEN. xlv. 1.} ^{k = here only.} ^{l here} ^{only.} ^{GEN. xlv. 1.} ^{m 1 Cor. iii. 13 reff.} ^{n = ch. iv. 6 reff.} ^{o ch. x. 32. xx. 17. xxiv.} ^{25 only.} ^{Hos. xi. 2.} ^{p ver. 3 reff.}

8. for ογδοη, εβδομη Ν¹. rec ins o bef 2nd ισαακ, with DHP rel 36 Chr Thl-fin
 Ec: om ABCEN Thl-sif. aft ισ. ins εγεννησε E. rec ins o bef 2nd ιακωβ,
 with D²HP rel 36 Chr Ec Thl: om ABCD¹EN.

10. [εξειλατο, so ABCDEPN m 36 Thl-fin.] χαριν bef αυτ. D-gr: om αυτω Α.
 εναντι Ν k. ins εφ bef ολον AC E-gr Ν g vulg Syr copt: om BDHP rel
 36 E-lat Chr. for αυτου, τουτου Β¹.

11. rec την γην αιγυπτου, with EHP rel 36 syr æth Chr: εφ ολης της αιγυπτου D,
 super omnem terram ægypti D-lat (see LXX): txt ABCN vulg Syr coptt. [ημερισκον,
 so B(sic: see table) EP k.]

12. rec σιτα, with HP rel Chr: σιτον 13 Thl-sif: σιτεια 15. 40. 100: txt ABCDEN.
 rec εν αιγυπτω (corr'n, as more usual: Meyer thinks eis ayg. to have been a
 gloss to εξαπεστειλεν, and then to have found its way into the text to the exclusion of
 the original εν ayg., but this is far-fetched), with DHP Chr Thl: txt ABEN 40.
 εξαπεστειλαν Ν¹.

13. for εν, επι D 18. αγνωρισθη AB: εγνωσθη 25: agnitus est E-lat: recog-
 nitus est D-lat: cognitus est vulg: txt CDEHN rel 36 Chr Thl. om αδελφοις P.
 for εγενετο, εγενηθη D. om τω [bef φαραω] Ν. rec ins του bef ιωσηφ
 (added for clearness), with DHP rel Chr: om BC.—for ιωσ., αυτου ΑEN 40 vulg arm.

14. rec τον πατ. αυ. bef ιακωβ, with HP rel syrr Chr: om ιακωβ 15-8. 47¹. 163
 æth: txt ABCDEN a h m vulg coptt arm. rec aft συγγ. ins αυτου (for ex-
 plicitness), with DE rel: om ABCHPN b f g m o 36 am demid fuld arm Chr Thl.

οὕτως, thus, 'in this new covenant state';
 —or, 'in fulfilment of the promise of seed
 implied in the above words.' In this word
 οὕτως lies hid the germ of the subsequent
 teaching of the Holy Spirit by St. Paul, Gal.
 iii. 9.] Here we have the first hint
 of the rebellious spirit in Israel, which the
 progress of the history brings out.

10.] Observe (Mey.) the simple coupling
 of the clauses by καί, as characteristic of
 this speech. χάριν κ. σοφ.] No
 Hendiadys: favour, so that he was ac-
 ceptable to Pharaoh (see reff.): and wis-
 dom, so that Ph. consulted him and followed
 his suggestion, especially in the important
 case recorded Gen. xli. 38. κατ-

9 ἐν ἑψυχαῖς ἐβδομηκονταπέντε. 15 καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, 16 καὶ μετετέθησαν εἰς Συχὲμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὦν ἡσάτο Ἀβραὰμ τιμῆς ἀργυρίου

v Gal. i. 6. Heb. vii. 12. xi. 5 bis. Jude 4 only. Sir. xlv. 16. Deut. xxvii. 17. w = John xix 41, 42 al. 3 Kings xiii. 31. x Luke viii. 27 || Mk. xxiii. 5. xxiv. 1. ch. ii. 29. Rev. xi. 9 only. Exod. xiv. 1. y attr., ch. i. 1 reff. z here only. f. a = ch. iv. 34 reff. b ch. iii. 6. xx. 33. Exod. xxi. 32.

εβδ. bef ψυχ. (see LXX) DH a (c) f h m : δ και ε ψ D : D syr Chr seem to join εν ε. π. ψ. with κατεβη follg (see LXX Deut x. 22).

15. rec κατεβη δε, with BH rel coptt Chr : κατεβη (alone) D 40. 73. 96 syr : txt ACEPN 36 vulg Syr ath. (From similarity of και κατ., και dropped out as in D, and then δε was supplied.) om εις αιγυπτον B. (Omitted as superfluous? or perhaps it was a gloss from the marg. Tischendorf [ed 7] excludes it from the txt : but the authority is too weak.) aft αυτος ins εκει E Syr : τε D.

16. μετεχθησαν D. συχεν (1st) D-gr. rec (for φ) δ, with HP rel Chr Thl-

έστησεν] viz. Pharaoh: a change of subject: see reff. Gen. 14. ἐν ψυχαῖς

ἐβδομηκονταπέντε] In the Hebrew text, Gen. xlv. 27; Exod. i. 5; Deut. x. 22, seventy souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xlv. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἴγ., ψυχαὶ ἐννέα. πᾶσαι ψυχὰς οἴκου Ἰακώβ αἱ εἰσελθούσαι μετὰ Ἰακώβ (om μετὰ Ἰακώβ, and ψυχὰς below, A, but obviously without any effect on the general statement) εἰς Αἴγυπτον, ψυχὰς ἐβδομηκονταπέντε:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Deut. x. 22 A. (Wordsw., who is careful to note that A omits μετὰ Ἰακώβ in Gen. xlv. 27, omits the fact that it reads πέντε here, by stating “seventy” as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives, minus [Joseph and his wife, and Judah’s wife who died in Canaan] = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were invited, —Moses of those who went, Krebs and Loesner:—that πάντες should be read for πέντε, Beza:—&c.), see above on vv. 6, 7. The remarks of Jerome are curious:—he is arguing, on Gen. i. c., that the number really was seventy,—and adds, ‘Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Ægyptum, facilis excusatio est. Non enim debuit sanctus Lucas, qui

ipsius (istius?) historiae scriptor est, in gentes Actuum Apostolorum volumen emittens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.’ Philo, de Migr. Abr. § 36, vol. i. pp. 467 f., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Wordsworth’s solution, that Stephen includes those born of Jacob’s line in Egypt to shew that they “were equally children of the promise with those born in Canaan,” is hardly better. When we come to understand μετεκατέσαστο... πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομηκονταπέντε, as represented by including, for a purpose, those already in Egypt, it seems to me that a stigma is cast on St. Stephen far more serious than that of mere numeral inaccuracy.

16.] μετετέθησαν, viz. αὐτὸς καὶ οἱ πατέρες ἡμῶν, not the latter only,—as Kuin., Olsh., and Wordsw., to evade part of the difficulty of the verse. The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. l. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 26) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in Hebron, and adds, B. J. iv. 9. 7, ὅν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πόλει (Hebron) δέκνυνται, πάντων καλῆς μαρτύρου καὶ φιλοτίμως εἰργασμένα:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in Sychem: and Jerome (Ep.

c = Rev. iii. 18. c παρὰ τῶν υἱῶν Ἑμμὼρ τοῦ Συγχέμ. 17 α καθὼς δὲ
 2 Kings xxiv. 21. ε ἡγγίξεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ἡ μόμολόγησεν p o xpo-
 d = (here only?) 2 Macc. i. 31. ὁ θεὸς τῷ Ἀβραάμ, ἡῦξησεν ὁ λαὸς καὶ ἐπληθύνθη ABCDE
 e = Luke xxi. 28, xxii. 1 al. ἔν Αἰγύπτῳ, 18 κ ἄχρι οὗ ἠνέστη βασιλεὺς ἑτερος ὃς HPS ab
 Deut. xxxi. 14. ἐν Αἰγύπτῳ, 18 κ ἄχρι οὗ ἠνέστη βασιλεὺς ἑτερος ὃς m o p
 f = ch. iii. 21. οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος κατασοφισάμενος τὸ 13
 g ch. i. 4 reff. ο γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν
 h = Matt. xiv. 7. Jer. li. (xlv.) 25. i ch. vi. 7 (reff.). Exod. i. 7. k w. indic.,
 i ch. vi. 7 (reff.). Exod. i. 7. m = ch. ii. 40 al.
 j ch. vi. 7 (reff.). Exod. i. 7. n here only. Exod. i. 10. Judith v. 11. x. 19 only. o = ch. xviii. 2 reff. p ver. 6 reff. q absol.,
 John vi. 58. vii. 22. ch. xiii. 32. xxvi. 6. Rom. ix. 5. xi. 28. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only. r = ch.
 iii. 12 reff. s = Matt. iii. 3 || v. 36. Rev. xxi. 5.

fin : txt ABCDEN c g l m Thl-sif. aft αβρ. ins ο πατηρ ημων E(sic). rec
 εμμορ, with EP rel Thl-sif : txt ABCDHN a c h copt Chr. for του, εν BCN¹ sah
 arm : του εν AEN³ tol copt : του εκ syr : et Sychem D-lat : txt D-grH(P) rel vulg aeth
 Chr Thl Ec. (The varr arise from this συχημ having been mistaken for a place, as
 above.)—του χεμ (passing from υ to υ) P.

17. for καθως, ως A. rec ωμοσεν, with HP p rel syr-txt : επηγγειλατο DE tol
 syr-mg : txt ABC N(σολογ.), confessus erat vulg. (The varr have arisen from the
 unusual sense of ωμολ.)

18. rec αχρῖς (corr), with AB²EHPN 36 Chr : txt B'CD Thl-sif. aft ετερος ins
 επ αιγυπτου ABCN ο 36 Syr syr-mg coptt : om DEHP p rel syr-txt Chr Thl Ec.
 for ᾔδει τον, ἐμνησθη του DE.

19. for οντος, και D-gr(om D-lat). rec aft πατερας ins ημων, with ACEHP rel

ad Eustochium : Epitaph. Paulæ, 108 [27]
 13, vol. i., p. 703) relating the pilgrimages
 of Paula to the sacred places, says : "trans-
 ivit Sichem, . . . atque inde divertens
 vidit duodecim Patriarcharum sepulchra."
 These traditions probably Stephen fol-
 lowed; and, in haste or inadvertence,
 classed Jacob with the rest. φ ὠνή-
 σατο Ἀβραάμ.] The burying-place which
 Abraham bought was not at Sychem, but
 (Gen. xxiii. 3—20) at Hebron, and was
 bought of Ephron the Hittite. It was
 Jacob who (Gen. xxxiii. 19) bought a field
 where he had pitched his tent, near Sychem,
 of the children of Hamor, Shechem's father :
 and no mention is made of its being for a
 burying-place. The two incidents are cer-
 tainly here confused : and no ingenuity of
 the Commentators has ever devised an es-
 cape from the inference. The mention of
 a few such attempts may suffice.—(1) The
 omission of Ἀβραάμ (Beza, Valck., Kuin.,
 Schött., al.) against all ms. evidence [not
 excepting E, the reading of which, vari-
 ously stated by Meyer and Tischendorf,
 has been ascertained by inspection],—and
 against the construction also; for after
 μετετέθησαν, Ἰακώβ could hardly be the
 subject to ὠνήσατο :—(2) rendering, against
 all grammar, while omitting Ἀβραάμ, ὠνή-
 σατο 'emptum erat' (Kuin.) :—(3) con-
 struing Ἀβραάμ, Abrahamides, i. e. Jacob
 (Surenhus. al.) :—(4) that of Wordsworth,
 made up of—omitting Jacob from the
 grammatical construction (see above);
 —proving, from Jerome and Bede (with-
 out any allusion to the passage of Josephus

above cited!), that the other patriarchs
 were buried at Shechem :—a priori reasons
 why Stephen should have chosen to bring
 forward Shechem and not Hebron; reasons
 (see Wordsw.'s note) not very creditable,
 if they existed; &c. &c. The fact of
 the mistake occurring where it does, will
 be far more instructive to the Christian
 student than the most ingenious solution
 of the difficulty could be, if it teaches him
 fearlessly and honestly to recognize the
 phenomena presented by the text of
 Scripture, instead of wresting them to
 suit a preconceived theory. I entirely
 agree with Wordsworth, that "there is
 nothing in these difficulties which invali-
 dates the claims of St. Stephen to Inspira-
 tion," any more than those expressions
 in Scripture "invalidate its inspiration,"
 which imply that the sun revolves round
 the earth. But as Wordsw. lives in days
 when men are no longer burnt for asserting
 that the earth moves, he surely might
 abstain from railing in such unmeasured
 terms (see his Acts, p. 35, col. i.) at those
 who in contending for common fairness
 and honesty find it necessary to carry some-
 what further the same canon of reasonable
 interpretation. Humble searchers after
 divine truth will not be terrified by being
 charged with "assumption and conceit," or
 being told that their exegesis can produce
 no result but "degeneracy, degradation, dis-
 belief, and demoralization." But they will
 deeply feel it to be their duty, to caution
 the student against all crooked and disin-
 genuous ways of handling the word of God.

τὰ [†] βρέφη ^u ἔκθετα αὐτῶν ^v εἰς τὸ μὴ ^w ζωογονεῖσθαι. [†] Luke i. 41, 44. ii. 12, 16. 20 ^x ἐν ^x ^φ ^x καιρῷ ἐγεννήθη Μωσῆς καὶ ἦν ^y ἄστέιος xviii. 15. 2 Tim. iii. 15. ^z τῷ θεῷ. ^{δς} ^a ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ 1 Pet. ii. 2. πατρός. 21 ^b ἔκτεθέντος δὲ ^c αὐτοῦ ^d ἀνείλατο αὐτὸν ἡ θυγά- 1 Macc. i. 61. τηρ Φαραὼ καὶ ^a ἀνεθρέψατο ^c αὐτὸν ἐαυτῇ ^e εἰς υἷον. Ps. viii. 3 Aq. 22 καὶ ^f ἐπαιδεύθη Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν ^u here only ^t. Ezek. xlii. 3. δὲ ^g δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. 23 ὥς δὲ ^h ἐπλη- Alius in Hexap. ροῦτο αὐτῷ ⁱ τεσσαρακονταετῆς χρόνος, ^k ἀνέβη ἐπὶ τὴν ver. 21. Eur. Philo. Vit. Moys. 3, 8.

vol. ii. p. 83. ἔκθεσις, Wisd. xi. 14.) ^v ch. iiii. 19. Rom. i. 11, 20 al. ^w Luke vol. ii. 33. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22 al. ^x here only. ^y ἐν αὐτ. τ. κ., Luke xiii. 1. ἐν ἐκείν. τ. κ., Matt. xi. 25. ἐν τῷ κ. τοῦτ., Mark x. 30. ^y Heb. xi. 23 only. Exod. ii. 2. ^z dat., Jonah iii. 3. 2 Cor. x. 4. James ii. 5. (1 Cor. ix. 2.) Winer, edn. 6, § 31. 4. see Gen. x. 9. xxiii. 6. xxx. 8 (Heb.). Luke i. 16. 2 Cor. i. 12. ^a here bis. ch. xxii. 3 only ^t. Wisd. vii. 4 BN F (not A) only. ^b = here only [†]. Wisd. xviii. 5. (ch. xi. 4 reff.) see ver. 19 reff. ^c constr., John viii. 30. xii. 37. ^d = here only. Exod. ii. 10. see ch. v. 33 reff. ^e = ver. 5. ch. xiii. 22. Isa. xlix. 6. ^f = ch. xxii. 3. 2 Tim. ii. 25 (1 Cor. xi. 32 reff.). Prov. xxix. 17. ^g ch. xviii. 24 reff. ^h = Luke xxi. 24. ver. 30. ch. ix. 23. xxiv. 27. Gen. xxv. 24. ⁱ ch. xiii. 18 only. ^k w. ἐπὶ, 1 Cor. ii. 9 only. Isa. lxxv. 16. Jer. iii. 16. ^w ἐν, Luke xxiv. 38 only.

36 am-corr¹ vss Chr: om BD^x am¹ fuld. rec εκθετα bef τα βρεφη, with DEHP rel

36 Chr Thl: τα βρεφη αυτων εκθετα m p: txt ABC^x. aft ζωογον. ins τα αρρενα E. 20. rec aft πατρος ins αυτου, with DE g m o 13 Thl: om ABCHP rel Chr.—N¹ has μου, but marked for erasure by the same hand.

21. rec εκτεθεντα δε αυτου, with EHP rel: txt ABCD^x p 36. [ανειλατο, so ABCDEH f¹ p.]—add eis (para D) τον ποταμον DE syr-w-ast. oin αυτου [aft ανειλατο] a c e h k o Chr Thl. om και D¹-gr (ins D² or 4). om αυτου [aft ανεθρ.] D¹ (and lat) c, ins syr-w-ob; for εαυτη, αυτη D¹ 180, εν αυτη 13: txt D³. om eis B.

22. rec om 1st εν, with B D-corr HP rel 36 vulg Orig-ms, Chr, Thl: ins ACEN vulg-ms syrr coptt æth Orig. Ps-Just Bas Thdrt.—πασαν την σοφian D¹. for δε, τε D E-gr l vss: txt ABCHP^x rel 36 E-lat copt Chr, Thl. rec ins εν bef εργ., with E-gr P g l m 13 vulg æth: om A B (sic: see table) CDH^x a b f h o p 36 E-lat copt Chr Thl.—εργοις κ. εν λογοις c.—εν λογω κ. εν εργω k. rec om αυτου (as unnecessary), with HP rel syr Ps-Just Chr: ins ABCDE^x p 36 vulg Syr coptt.

23. μ' ετης (sic) bef αυτω D. for επι, eis H.

“Non tali auxilio, nec defensoribus istis.”

17.] καθώς, not ‘when’ (as E. V., Beza, Kuin.), but as, ‘in proportion as.’ See ref. 19. τοῦ ποιεῖν] so that they exposed, see ref. Meyer maintains that the inf. of the purpose is not to be departed from,—‘in order that they might expose:’ but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ κ.τ.λ.

20. ἀστ. τῷ θεῷ] add to ref. (Meyer), Hesiod, Op. 825, ἀναίτιος ἀθανάτοισιν,—and Æsch. Agam. 352, θεοῖς ἀναμπαλάκτος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θείον. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθεὶς οὐδὲν οὐ παῖς εὐθύς ὕψιν ἐνέφηνεν ἀσπειροτέραν ἢ κατ’ ἰδιώτην. 22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh’s daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see West. ad loc.), consisted mainly in natural philosophy, medicine, and ma-

thematics, and its teachers were the priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμοὺς μὲν οὐκ κ. γεωμετρίαν, κ. τήν τε ρυθμικὴν κ. ἀρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμπασαν, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξέδοις τοπικωτέραις. Αἰγυπτίων οὐ λόγιοι παρέδοσαν, κ. προσέτι τῶν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδείκνυνται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, ἃ καὶ θεῶν τιμαῖς γεραίρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον· οἱ δ’ ἐκ τῶν πλησιοχώρων, τὰ τ’ Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανίων Χαλδαϊκὴν ἐπιστήμην.

δυνατὸς ἐν λόγοις] So Josephus calls Moses πλήθεσιν ὁμιλεῖν πιθανώτατος, but late in his course, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his ‘slowness of speech’ into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16.

23. τεσσέρα-

1 = ch. xv. 36. ^k καρδιαν αὐτοῦ ¹ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς ^{ABCDEF} ^{HPN a b} ^{c f g h k} ^{1 m o p} ¹³
 Matt. xxv. 36, 43. James i. 27. Judg. xv. 1.
 m ch. x. 36 reff. Exod. ii. 11. n ¹ υἱὸς Ἰσραὴλ. ²⁴ καὶ ἰδὼν τινα ⁿ ἀδικούμενον ^o ἡμύνато
 n ¹ Cor. vi. 7. 2 Cor. vii. 12. Isa. i. 17. o here only. Isa. lix. 16. p Luke xviii. 7, 8 only. Micah v. 15. q Rom. xii. 19 reff. r 2 Pet. ii. 7 only. 2 Macc. viii. 2 AB(not Ed-vat F) only. s = Matt. xxvi. 31 ||, from Zech. xiii. 7. t w. 67t, Matt. xvi. 12. xvii. 13. Isa. xliii. 10. abs., Matt. xiii. 13, 15 || (from Isa. vi. 9, 10). u ch. xi. 30 reff. v pres., ch. xvi. 38 reff. w = Luke i. 71. 1 Kings xiv. 45. Jos. Antt. ii. 9. 7. x ch. xxiii. 11. xvi. 11 reff. 1 Chron. xx. 1. see Matt. vi. 11 and note. a here only t. 2 Macc. 2 John vi. 52. 2 Tim. ii. 24. James iv. 1 only. Exod. xxi. 22. b 1 Cor. x. 29 reff. c Rom. xiii. 9, 10 reff. Exod. ii. 13. d Rom. g = ch. k = Matt. i ver. 35. Luke xii. 14 only. Exod. i. c. i John iv. 52. Heb. xii. 8 only. 4 Kings ix. 26. m ver. 6 reff. Exod. ii. 22. 1 = Luke i. 29. ch. v. 5 al.

ins του bef επισκ. E 180.

om 2nd τους B.

24. aft adik. ins εκ του γεροντος αυτου DE Syr syr-w-ast æth.—om αυτ. D-gr.

aft αιγ. add (from Exod ii. 12, LXX) και εκρυνψεν αυτον εν τη αμω D æth.

25. ενομιζον D-gr 13. om 1st αυτου BCN vulg(am demid, not tol): ins ADEHP

rel. rec αυτ. bef σωτ., with EHP rel syr sah Chr: txt ABCDN m p vulg copt
 Fulg. for οι, ου N¹ (but corrd). om ου D¹-gr (ins D-corr¹).

26. elz (for τε) δε, with EP vulg coptt: txt ABCD²HN rel 36 syr æth Chr Thl Ec.

—for τη τε, τότε D¹. aft μαχ. (-vos D¹-gr: txt D²) ins και ειδεν αυτους αδικουντας

D¹. συνηλασσαν BCDN o sah æth Promiss, reconciliabit vulg, reconciliavit D-lat:

συνηλασεν H p: txt AEP rel vss Chr. (The varr appear to be occasioned by expla-
 nations of the origl συνηλασεν.) αυτοις C¹H. om υμεις (as unnecessary)

ABCEH p vulg (Syr?) sah arm Chr Promiss: ins HP rel 36 (syr copt) Thl Ec.—τι
 ποιειτε ανδρες αδελφοι ινα τι αδικειται εις(om εις D²) αλληλους D.

27. ειπας D. for και, η E vss. ημων (from LXX, Exod ii. 14) ABCHPN
 m² p 13 Thl-sif: txt DE rel Chr.

28. [εχθες, so B¹CDN.]

29. ουτως και εφυγαδυσεν Μωυσης D¹(txt D²): εφυγαδευσεν δε Μωυσην E.

κοντατης χρ.] μέγας γενόμενος M., Exod. ii. 11, LXX. The exact age was traditional, see Lightf.

ἄν[εβη] No nominative (as διαλογισμός, Kuin.) must be supplied: it is impersonal; see reff.

24.] τὸν Αἰγύπτιον, from the history being so universally known, that the agent in the ἀδικία would be readily supplied: see Winer, edn.

6, § 67. 1, d. 25.] The present, διδω-
 σιν, sets forth the work of liberation as already begun by the act just related, see reff.

Here we have again the resistance to the Holy Spirit hinted: see

ver. 51, and note on ver. 2. 26.]

αὐτοῖς, to them, two of them, taken as representing his brethren the children of Israel.

συνήλασεν, not imperf., 'he endeavoured to unite'; the aorist will not bear this sense: nor is it needed:—the

act, on Moses' part, was complete;—not 'he would have set them at one' (E. V.), but, he set them at one. If the explanatory reading συνηλασσαν be taken, we then have the imperfect force—"he was reconciling," or "attempted to reconcile," them.

ἄνδρες ἀδελφοί should be taken together, as in Gen. xiii. 8, ἄνθρωποι ἀδελφοί ἔσμεν ἡμεῖς. See also ch. ii. 14 (De W.).

27.] The further progress of resistance to the Spirit on the part of Israel.

29. Μαδιάμ] So LXX, Exod. ii. 15, for מִדְיָן. Winer (Realw. 'Midian')

supposes this Midian to have been a nomad detachment of the more settled Midianites,—which at that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro, Moses' father-in-law, is not found there, in Exod. xviii. 1 ff., but comes to

ἐγέννησεν υἱοὺς δύο. ³⁰ καὶ ⁿ πληρωθέντων ἐτῶν τεσσερά- ^{n = ver. 23.}
 κοντα ὃ ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ^{o ver. 26.}
 ἐν ^p φλογὶ ^p πυρὸς ^r βάτου. ³¹ ὁ δὲ Μωυσῆς ἰδὼν ^s ἐθαύ- ^{Exod. iii. 2.}
 μαζεν τὸ ὄραμα προσερχομένου δὲ αὐτοῦ ^a κατανοῆσαι ^p ^{Rev. i. 14. ii.}
^v ἐγένετο φωνὴ κυρίου ³² Ἐγὼ ὁ θεὸς τῶν πατέρων ^{15. xix. 12.}
 σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ^w ἔντρομος ^{Ps. xxviii. 7.}
 δὲ γεινόμενος Μωυσῆς οὐκ ἐτόλμα ⁿ κατανοῆσαι. ³³ εἶπεν ^{π. φ.}
 δὲ αὐτῷ ὁ κύριος ^x Ἀὔσον τὸ ^{xy} ὑπόδημα τῶν ποδῶν σου ^{2 Thess. i. 8.}
 ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῇ ἁγία ἐστίν. ³⁴ ^z ἰδὼν ^{Heb. i. 7. Sir.}
^{viii. 10.}

^s constr., Luke vii. 9. Jude 16. Job xxxii. 22. Xen. Cyr. iii. 1. 38. ^t ch. ix. 10 a¹⁸. Acts only.
^{exc.} Matt. xvii. 9. Gen. xlii. 2. ^u Luke xii. 24, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 9.
^v = John x. 35. ch. x. 13. xlii. 32. Gen. xv. 1, 4. ^w ch. xvi. 29. Heb. xii. 21 only. Ps. xlii. 7. Dan.
^x 11 Theod. ^x = Luke iii. 16 || Mk. J. ch. xiii. 25. Exod. iii. 5. ^y as above (x). Matt.
^{iii. 11.} Luke xv. 22. Gen. xiv. 23. ^z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from
 Gen. xxii. 17.

δω D¹(txt D⁸).

30. aft και ins μετα ταυτα D. πλησθενταν αυτω ετη D¹(txt D²[and lat]).

rec aft αγγελος ins κυριου (natural addn, and here occasioned by Exod iii. 2, LXX), with DEHP rel Syr: om ABCN p vulg coptt. πυρι φλογος (see note) ACE

36 vulg Syr: txt BDHPN p rel syr coptt Chr Thl.

31. rec εθαυμασε (corrtn to historical tense), with ABC rel vulg Chr Thl-fin: txt DEHPN b f g l m p 36 Thl-sif Aug. om το οραμα Α. και prosep. αυτ. [κ]αι

κατ. D¹. ο κυριος ειπεν αυτω λεγων D Syr æth. for κυρ., εκ του ουρανου λεγουσα

E. rec aft κυρ. ins προς αυτον, with CEHP rel vulg-mss sah Chr: om ABN p am demid syr copt arm.

32. om o [bef 1st θεος] CH¹: εγω ειμι θ. E vulg(not am fuld) D-lat. om o [bef 2nd θ.] C¹.

rec ins ο θεος bef ισ. and bef ιακ., with (D)EHP rel æth Chr Thl: (om o, twice, D:) om ABCN p syrr coptt arm. (The insertion has prob been to suit LXX, which D does still more closely by omg the artt.) μωυσης bef γενομενος N.

ετολημσεν N.

33. om o [bef κυρ.] A. for κυρ., θεος E. for 1st clause, και εγενετο φωνη

προς αυτον D. λυται D⁴(?) 142. aft υποδ. ins σου εκ C¹: εκ C²E k syrr æth.

—σου bef τ. π. B. rec for εφ, εν (corrtn to suit LXX), with EHP rel 36 Chr: txt

ABCD²N p.—for εφ ω, ου D¹: add συ C(συν C¹) lect-13 sah arm.

visit Moses from a distance. See also

Numb. x. 29 ff. υἱοὺς δύο] Exod. ii.

22; iv. 20; xviii. 3. 30. ἔτ. τεσσ.]

This follows from the tradition of ver. 23,

combined with Exod. vii. 7, ‘Moses in

palatio Pharaonis degit xl annos, in Mi-

diane xl annos, et ministravit Israel xl

annos.’ Bereshith Rabba, f. 115. 3. (Mey.)

Σινᾶ] Horeb, Exod. iii. 1. But

both were points of the same mountain

range, and the names were convertibly used.

In Exod., Levit., and Numb., the law is said

to have been given from Sinai; in Deut.

from Horeb. ‘The desert of Mount Sina’

is the desert in which Mt. S. is situated.

So ‘the Peak of Derbyshire,’ originally no

doubt some single hill, has come to mean

the whole district in which that hill is

situated. ἄγγελος] Here, as con-

tinually in the O. T., the angel bears the

authority and presence of God Himself:

which angel, since God giveth not His

glory to another, must have been the great

Angel of the covenant, the מַלְאָכִי of Isa.

lxiii. 9, ‘the Angel of His Presence,’—the

SON OF GOD. See below on εἰς διαταγὰς

ἀγγέλων, ver. 53. Stier remarks, that

this second appearance of God, to Moses (see

ver. 2), introduces the legal dispensation, as

the first, to Abraham, the patriarchal.

The readings of the LXX, as well as of our

text, vary between πυρὶ φλογός (B) and

φλογὶ πυρός (A). The Heb. is אֵשׁ־חַבֵּרֶת.

The construction is, in the fiery flame (or,

the flaming fire) of a bush. 32.]

The order of Exod. iii. 6, is here somewhat

varied. The command to put off the shoe

was given on the approach of Moses, and

before these words were spoken. οὐκ

ἐτόλμ. καταν. = εὐλαβεῖτο κατεμβλέναι,

LXX. 33.] See Josh. v. 15. Putting

off the sandals was a mark of reverence.

The priests performed all their ministra-

tions barefooted. The Arabs to this day

continue the practice: they always enter

their mosques barefooted. Among the

Pythagoreans it was a maxim, ἀνυπόδητος

θεὸς κ. προσκύνει, Iamblich. vita Pythag.

105 (Mey.). So Juvenal, Sat. vi. 158,

‘Observant ubi festa mero pede sabbata

a here only.
Exod. i. c.
Thucyd. vii.
82 init.

b Rom. viii. 26
only. Exod.
ii. 24.

c = Gen. xi. 5.
Exod. iii. 8.
d = ver. 10 reff.

e = Rev. xviii.
i. xxi. 9.
Gen. xxxi.
44.

f = Matt. x. 33.
ch. iii. 13, 14.
2 Pet. ii. 1
al. 4.

g ver. 10 reff.
h ver. 27 reff.
i here only.

Lev. xxv. 31.
32. Ps. xviii.
14. lxxvii. 35
only.

k συν. = 1 Cor.
xv. 10.
1 ch. ii. 3 reff.

xii. 37 al.
xv. 19. 2 Cor. xii. 12.
r = Matt. xxii. 24. ch. iii. 22, from DEUT. xviii. 15, 18.

^z εἶδον τὴν ^a κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ ^{ABCDE} ^{HPN} ^{a b} ^{c f g h k} ^{l m o p} ¹³ τοῦ ^b στεναγμοῦ αὐτῶν ἤκουσα, καὶ ^c κατέβην ^d ἐξελεῖσθαι αὐτούς· καὶ νῦν ^e δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.

35 τοῦτον τὸν Μωυσήν ὃν ^f ἠρνήσαντο εἰπόντες Τίς σέ ^g κατέστησεν ἄρχοντα καὶ ^h δικαστήν; τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ ⁱ λυτρωτὴν ἀπέσταλκεν ^k σὺν χειρὶ ἀγγέλου τοῦ ^l ὀφθέντος αὐτῷ ἐν τῇ ^m βάτῳ. 36 οὗτος ⁿ ἐξήγαγεν

αὐτοὺς ^o ποιήσας ^p τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ^q ἐρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαεράκοντα.

37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην ὑμῖν ^r ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν

for αυτων, αυτου BD.
rec αποστειλω, with HP rel Syr Thl (here, though
αποστειλω is accordg to LXX, the corr to -ειω was so very obvious, that I have re-
tained the more unusual form, esp as the authorities in its favour are so strong):
αποστειλω a: txt ABCDEN c p Chr.
35. aft δικαστ. ins εφ ημων CDN p 36; εφ ημας E k o; so, tol Syr syr-w-ast coptt
æth arm Chr Thl-fin (corr to suit LXX and ver 27): om ABHP rel vulg Thl-sif.
rec om 2nd και, with ACHP rel vulg Chr: ins BDE p syr: it is supplied by N¹ or
N³-corr¹. αρχηγον A a h Chr. for λυτρωτην, δικαστην N¹: λυτρωτην δικαστην
rec (for συν) εν,
N³. rec απεστειλεν, with CHP rel Chr: txt ABDEEN c p.
with HPN rel 36 D-lat Chr, Thl: per manum vss: txt ABCDE c p 13 vulg syr sah
Chr₂ (εγ has appy arisen from a confusion with the last syll of απεσταλκεν. I cannot
see the force of Meyer's reasoning, that συν is a corr setting forth more strikingly
the superhuman powers of Moses).
36. ins o bef ποιησας D¹. for γη, τη BC m D-lat sah: om b¹: txt A D-gr EHPN
Chr (Ec Thl-sif. rec αιγυπτου, with D rel Thl-fin: txt ABCEHPN h k l m o p
36 sah Chr (Ec Thl-sif.
37. om 1st o DH a b² c e f h o.
EHP rel 36 Chr: txt ABCDN p.
Syr: om ABDN p vulg sah æth: for θεος, κυριος syr. rec aft θεος ins υμων, with
b m 13: ημων EH rel Thl: om ABDN p vulg syrr coptt æth. om υμων N¹.

reges.' On the sanctity of the place,
Chrys. remarks, — οὐδαμῶν ναός, κ. ὁ τόπος
ἄγιος τῇ ἐπιφανείᾳ κ. ἐνεργείᾳ τοῦ χριστοῦ.
34.] ἰδὼν εἶδον, LXX. Emphatic,
to express the ἡδὴ τῆς of the Heb., as
often elsewhere. The instances commonly
cited from the classics, of the phrase φεύ-
γων ἐκφεύγειν, Herod. v. 95; Aristoph.
Acharn. 177; Nub. 168; Eur. Phen. 1231,
&c., do not apply: for, as Porson observes,
'in his locis simpliciter verbo conatus, compo-
sit effectus indicatur.' ἀποστείλω]
aoris tsubjunctive, as LXX, Exod. iii. 10.
See Winer, edn. 6, § 41. 4. 35.] The
second τοῦτον is repeated emphatically.
So οὗτος again, vv. 36, 37, 38.
ἠρνήσαντο, ver. 27. The rejecter of Moses
there is regarded as the representative of
the nation: see note on αὐτοῖς, ver. 26.
In this express mention of the rejection

of Moses by the Jews and his election
and mission by God, the parallel of Jesus
Christ is no doubt in Stephen's mind, and
the inference intended to be drawn, that
it does not follow that God REJECTS
those whom THEY REJECTED. The
difficulty of ἀπέσταλκεν has caused it to
be altered into the historic tense, ἀπ-
έστειλεν. But the perf. sets forth not only
the fact of God's sending Moses then, but
the endurance of his mission till now—
him hath God sent: with a still closer
reference than before, to Him whom God
had now exalted as the true ἄρχοντα κ.
λυτρωτὴν. See ch. v. 31. 37.] See
ch. iii. 22, notes. Our text has probably
been altered to agree verbally with the
former citation. 38.] γινώμαι μετὰ is
not a Hebraism, as Kuin.: see reff.
That Moses conversed with both the Angel

^s ὡς ἐμέ. ³⁸ οὗτός ἐστιν ὁ ^t γενόμενος ἐν τῇ ^u ἐκκλησίᾳ ἐν τῇ ἐρήμῳ ^t μετὰ τοῦ ἀγγέλου τοῦ λαλούντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν ^v πατέρων ^v ἡμῶν, ὃς ^w ἐδέξατο ^x λόγια ^y ζῶντα ^z δοῦναι ἡμῖν, ³⁹ ᾧ οὐκ ἠθέλησαν ^a ἀπήκοοι γενέσθαι οἱ ^v πατέρες ^v ἡμῶν, ἀλλὰ ^b ἀπόσαντο καὶ ^c ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Ἀαρὼν ^d Ποίησον ἡμῖν θεοὺς οἱ ^e προπορεύονται ἡμῶν· ὁ γὰρ ^f Μωσῆς οὗτος, ὃς ^g ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ^h ἐγένετο ⁱ αὐτῷ. ⁴¹ καὶ ⁱ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ^j ἀνήγαγον ^k θυσίαν τῷ ^l εἰδῶλῳ, καὶ ^m εὐφραίνοντο ἐν τοῖς ⁿ ἔργοις τῶν ⁿ χειρῶν

a 2 Cor. ii. 9. Phil. ii. 8 only. Prov. iv. 3.

3. 1 Kings x. 6. Lam. i. 20. see ver. 42.

xiv. 19. Josh. x. 13. f constr., Rev. ii. 26. iii. 12.

viii. 13. 1 Macc. iv. 27. i here only. Exod. xxxii. 8.

iii. 15 al. k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xlv. 1.

ii. 36. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27. w. ἐν, Rev. xviii. 20. 1 Kings ii. 1

n Rev. ix. 20 (Heb. i. 10, from Ps. ci. 25) only. Ps. cxxxiv. 15. Isa. xxxvii. 19.

b ver. 27. Jer. ii. 37.

d Exod. xxxii. 1.

e Luke i. 76 only. Exod.

g see ver. 36. h Matt.

j = here only. 3 Kings

11 Cor. x. 19 reff. m ch.

1 Kings ii. 1

and pass.

c Matt. xvii.

only. Num.

xiv. 4. 16 al.

y = John vi. 51.

Heb. iv. 12.

x. 20. 1 Pet.

i. 23. see Ps.

cxviii. 50.

z ver. 8. ch.

xxii. 21 al.

Ezek. xx. 11

and pass.

ωσει D¹. rec aft εμε ins αυτου ακουσεσθε (from LXX), with CDE (ακουεσθε D¹[?], quem audistis E-lat¹) rel 36 vulg syrr copt: om ABHPN a f g h l m p sah Chr₂ Thl-sif.
³⁸. om 2nd tou D¹(ins D⁶). υμων N: om e. for εδεξ., εξελεξατο B.

υμιν N.

³⁹. for ω, σι D-gr. [αλλα, so ABCDEHN k o.] απεστρ. D m. aft εστρ. ins και N¹(but corrd). rec om εν, with DEHP rel vulg Chr₂ Ec Thl
 Iren-int: ins ABCN 36. 40 Did-c. τη καρδια HP rel syr copt aeth-pl Chr₂ Ec
 Thl Iren-int: txt ABCDE p 36. 40 vulg Syr aeth-rom. om αυτων D.

⁴⁰. ειπαντες D. aft ουτος ins ο ανθρωπος N. ο εξαγαγων E. rec
 γεγονεν (corrⁿ to LXX, Exod xxxii. 1), with DEHP p rel Chr Ec Thl: txt ABCN
 36.

⁴¹. for ανηγαγον, απηγοντο D¹(ανηγοντο D-corr¹: txt D-corr).

of the covenant and our fathers, implies that he was the mediator between them, as indeed ὃς ἐδέξατ. λόγ. ζ. more plainly declares.

ἐκκλησία probably, the assembly held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the church' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6.

λόγια ζῶντα] living, see reff., not = ζωοποιούντα (Grot., Kuin.), 'life-giving': still less to be understood 'given viva voce' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμφαλα γὰς ἀπονοσφίζων | μαντεῖα· τὰ δ' αἰεὶ | ζῶντα περιποταῖται.

³⁹.] Another instance, brought home again by the words οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant.

ἐστράφησαν] they turned back in their heart to Egypt: not, 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύονται; but 'they apostatized in heart to the Egyptian idola-

tries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18.

⁴⁰. προπορ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above.

In the οὗτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.'

⁴¹. ἐμοσχοποίησαν] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The ox was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803)

o intrans.
(appy), here
only; trans.,
Matt. v. 39.
Rev. xi. 6
only. see ver.
39.

p = Rom. i.
24, 26, 28.
Job xvi. 12.
constr., here
only. see ch.
xvi. 4.

q ver. 7.
r Luke ii. 13
only.

s 3 Kings xxii.
19. Jer. vii. 18.

v ch. ii. 36 reff.
xii. 25. ch. xxvii. 20.

4 al.) l. c. only. Jos. Ant. i. 19. 8, 10.
27. Hag. ii. 19.

αὐτὸν. 42 ὁ ἔστρεψεν δὲ ὁ θεὸς καὶ ᾠ παρέδωκεν αὐτοὺς
λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται
ἐν βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ θυσίας προσ-
ηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ,
καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον
τοῦ θεοῦ Ῥεφάν, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν
αὐτοῖς; καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.

ABCDE
HPN a b
c f g h k
l m o p
13

t here only. Amos v. 25.

w = here only. (ch. xx. 13, 14. xxiii. 31. Eph. vi. 13, 16. 2 Tim. iv. 11.)

z ver. 4 reff.

u = ch. xxi. 25. Heb. xi. 4. John xvi. 2. Num. xxxi. 50.

x Luke

a here only. = Isa. xlviii. 1. of time, Lev. xxii.

42. aft εστρ. δε ins αυτους C sah. om των D. εν τη ερ. οικ. ισ. bef ετη
τεσ. (see LXX-A) A: εν τη ερημω is in the margin of B: εν ερ. bef ετη τεσ. a h.
at end ins λεγει κυριος C.

43. rec aft θεου ins υμων (corr'n to suit LXX), with ACEPN rel vulg syr copt; ημων
al 1: om BE Syr sah arm Orig Iren-int Philas. rec ρεφαν, with rel Chr Thl-sin:
ρεφам D: ρουφα B: ρουφαν N¹: ρεμφа р vulg-mss (Lachm): ρεφα H: ρεφφα o:
ρεφван P h k l CE: ραφαν 180 Just: txt (A)CE(N³) g 13. 36 Syr syr-mg-gr copt
Orig-ms Cyr Thdrt Thl-sif Jer.—ραψαν AN³. for επεκ., επι [τα με]ρη D¹(txt D⁴);
in illas partes D-lat, in partem E-lat.

as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28.

42. ἔστρεψεν] neuter, changed,—turned, as ἀναστρέψω, ch. xv. 16. No word, as ἐαντόν, or τὴν γυνάμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἔστρ. κ. παρ. be rendered 'again delivered them' (Vitring, De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτοὺς (as C in var. readd.),—God turned them; for, though philologically there is no objection to this, the sense requires that ἔστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, now provoked by their rebellion, turned, and delivered them up to their own ways.

παρέδωκεν—not 'suffered them to fall into:' all these explainings away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἴασε) it was a judicial delivering up, not a mere letting alone, see reff.

τῇ στρ. τ. οὐρ.] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26. βίβλ. τ. προφ.]

The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX.

μὴ σφάγ. κ. θ.] A question usually preceding a negative answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix.

8 al.: but not always: see Matt. xii. 23 (xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοί ('Is it to Me that ye offered, &c. [i. e. to me only?]' as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—it is not true that ye offered to Me (but no stress on Me) sacrifices, &c.; 'I regard it as never having happened.'

43.] The answer, by God Himself: Yea, ἀνελάβετε, ye carried about with you, (not My tabernacle as your sole or chief holy place, but) the tabernacle (σκηνή, the portable tent for the image: Diod. Sic. xx. 65, mentions the ἱερὰ σκηνή in the Carthaginian camp) of M., &c. Stephen was not the sole dishonourer, if a dishonourer, of the holy place—their fathers had done it before. Μολόχ]

So the LXX: the Heb. has מלכּ, 'of your king;'—the LXX probably followed another reading (מלכּ is actually found in 577 Kennicot and 440¹ De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21 xx. 2—5) were openly transgressed by

44 ἡ ^b σκηνὴ τοῦ ^b μαρτυρίου ἦν τοῖς ^c πατράσιν ^c ἡμῶν ἐν ^b τῇ ἐρήμῳ, καθὼς ^d διατάξατο ὁ λαὸν τῷ Μωυσῇ ποιῆσαι αὐτὴν κατὰ τὸν ^c τύπον ὃν ἐώρακει, ⁴⁵ ἦν καὶ ^f εἰσάγαγον ^g διαδεξάμενοι οἱ ^c πατέρες ^c ἡμῶν μετὰ Ἰησοῦ ἐν τῇ ^h κατασχέσει τῶν ἐθνῶν ⁱ ὧν ^k ἐξῶσεν ὁ θεὸς ἀπὸ ^l προσ-

xxv. 40. Phil. iii. 17 al. f = here only. Xen. Rep. Ath. ii. 3. g here only. 2 Chron. xxxi. 12.
 h ver. 9 only. Num. xxxii. 5. i attr., ch. i. 1 reff. k = here (ch. xxvii. 39) only. Jer.
 xxiv. 9. 1 ch. v. 41. Rev. xx. 11. Num. xx. 6. DEUT. xi. 23.

44. rec ins *εν* bef *τοις*, with D¹ E-gr k² 36 syr Thl-fin : om ABCD²PN p rel am fuld lux E-lat copt Chr Thl-sf. *υμων* A g o : om k m 13. *εταξατο* N¹. om δ D. *αυτη* (sic) N. *κατα το πα[...]* υπον (? *πατατυπον*) D¹ (txt D⁴). *εορα-*
κεν DH, *εωρακεν* E 36.

45. μ. *ιησουν* D¹, *cum jesum* D-lat.

εξεσεν E N (but corrd) 5. 13. 180.

Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphy. de Abstin. ii. 56),—among the Cretans and Rhodians (Porphy. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31.

τὸ ἄστρον τοῦ θ. Ῥεφάν] Heb. צִיּוֹן, Chîun; but what the meaning of either this or Ῥαιφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains Ῥεφάν (Ῥηφάν) to be a Coptic word, signifying the planet Saturn, and answering to the Arabic 'Kewan;' (2) that of Hengstenberg, Authentice des Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposes Ῥηφάν to have arisen from a misreading of צִיּוֹן for צִיּוֹן. But Winer (Realw.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars.

De Wette and Hengstenberg believe צִיּוֹן to be an appellative noun, and would render it, *Geßfell*, the carriage or frame, on which the star or image was carried: '*imaginem idolorum vestrorum*,' Vulg. Amos. l. c. Wordsw. after Cyr. alex. in Catena, supposes Ῥεφάν to signify σκότισμα, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, Bibl. Dict., art. Remphan. Βαβυλῶνος] Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, to shew that holiness is not con-

fined to locality or building. This part of his subject Stephen now enters on more particularly. The words ἡ σκ. τ. μαρτ. are the LXX rendering of צִיּוֹן צִיּוֹן (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from צִיּוֹן, 'testatus est,' instead of צִיּוֹן, 'constituit.'

τύπον] (ref.): another contrast, cf. *τύπους οὓς ἐποίησατε*, ver. 43. 45. εἰσάγ.] absolute: introduced, viz. εἰς τὴν γῆν:—not connected with ἐν τῇ κατασχ.,—see below.

διαδεξ.] Having inherited it, i. e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.'

ἐν τῇ κατασχέσει] at (or 'in') their taking possession. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, *δοθήτω ἡ γῆ αὐτῇ τοῖς οἰκέταις σου ἐν κατασχέσει*, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -sis where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with *καύχησις* in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this *κατάσχεσις* and this expulsion was taking place (for it was not complete till the time of

m = 2 Tim. i. 18.
 n Luke i. 30.
 Heb. iv. 16 only. Gen. xxxiii. 10.
 o constr. (but not ellipt.), ch. iii. 14 reff. see Eccl. ii. 10.
 p Ps. cxxxii. 5 = Heb. xii. 17. see Hos. xii. 8.
 q 2 Pet. i. 13, 14 only. Ps. xxv. 8.
 r 1 CHRON. xxviii. 6. Matt. vii. 24, 26. Luke vi. 48, 49 (but οικίαν).
 s abs., Luke i. 32, 35, 76, vi. 35 only. Deut. xxxii. 8 al. u of God, ch. xvii. 24. Matt. xxiii. 21. Eph. iii. 17 only. (see Eph. ii. 22.) x ch. iv. 7 reff. a see ch. xi. 21 reff. e Jer. vi. 10.
 t ch. xvii. 24. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11, 24.
 v Isa. i. 18. w ch. ii. 35 reff. x ch. iv. 7 reff. y = ch. iv. 31.
 z Heb. iii. 11, 18, iv. 1, 3, &c., only. Deut. xii. 9 = Ps. cxxxii. 14. d Ezek. xlii. 7. Jer. ix. 26. e Jer. vi. 10.
 f here only. Num. xxvii. 14. Herodian vi. 3.

46. om ηγησατο B¹. σκηνωμα bef ευρ. D. *οικω BDHN¹: θεω ACEPN³
 rel 36 vulg Syr Chr (Ec Thl).
 47. σαλωμων AC: σαλομων B. οικοδ. B¹(sic: see table) D. εαυτω CH
 Thl-sif.

48. ο δε ψ. ου(om ου D-lat) κατοικ. εν χειρ. D. rec aft χειροπ. ins ναοις (explanatory gloss: or from ch. xvii. 4), with HP rel 36 Chr Thl Aug: om ABCDEN p
 vulg syrr coptt aeth P amph-int Fulg. for καθως, ως D: καθως και E-gr (and lat²) 76.
 49. for μοι, μον D¹(txt D⁸): add εστιν D. και η γη (as LXX-B) B vss(not vulg
 syr). οικοδομησατε B 42. for τις, ποιως (as LXX) D. at end add εστιν
 D 13 Thdrt.

50. παντα bef ταυτα (cf LXX) ACDEP 1 m: txt BHN p rel.

51. for τη καρδια, καρδιας (corr'd to plur to suit the plur subject) ACD; ταις καρδιας
 B e vss Chr Jer: καρδιας B(sic: see table): txt EHP p rel spec Syr coptt Ath Cyr-jer

David) in order to arrive at the next great event of his history, the substitution of the temple of Solomon for the tabernacle.

46. ηγησατο] asked permission, see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not 'wished' (Grot., Kuin.: 'desired,' E. V.). The vow (a species of prayer) here referred to, is defined by the words εὔρειν σκηνωμα, to be that mentioned Ps. cxxxi. 1—5 (LXX).

48.] But, though Solomon built Him an house, we are not to suppose, for all that, that He is confined to earthly spots.

καθως ο πρ. λ.] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24. 51.] I do not think there is any occasion to suppose an interruption from the audience to have occasioned this outbreak of holy indignation. At each se-

parate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour, on the rebellions against and rejections of God by His people. He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. ἐνταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ κέχρηται. πολλὴ ἦν παρρησία μέλλοντος αὐτοῦ ἀποθνήσκειν· καὶ γὰρ καὶ τοῦτο οἶμαι αὐτὸν εἶδέναι, Chrysost. σκληρ. κ. ἀπερ.] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13; Neh. ix. 16:—Deut. x. 16; xxx. 6 Heb. See also Rom.

ABCDE
 HPN ab
 cf g h k
 l m o p
 13

...υμων
c. AB
CDEHP
N a b f g
h k l m
o p 13

πτετε, ὡς οἱ ^hπατέρες ^hὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν προ-
φητῶν οὐκ ¹ἐδίδωξαν οἱ ^hπατέρες ^hὑμῶν; καὶ ἀπέκτειναν
τοὺς ^kπροκαταγγέιλαντας περὶ τῆς ¹ἐλευσεως τοῦ ^mδικαίου,
οὗ νῦν ὑμεῖς ⁿπροδοταὶ καὶ ^oφονεῖς ἐγένεσθε, ⁵³ οἷτινες
^aἐλάβετε τὸν νόμον ^rεἰς ^sδιαταγὰς ἀγγέλων καὶ οὐκ
^tἐφύλαξατε. ⁵⁴ Ἀκούοντες δὲ ταῦτα ^uδιεπρίοντο ταῖς

g Matt. vi. 10.
Thucyd. viii.
1.
h ch. iii. 25 reff.
i Matt. v. 10,
11. ch. ix. 4
5. xxii. 4.
7, 8 al. Ps.
vii. 1.
k ch. iii. 18
only t.
l here only t.
m abs. = ch.
iii. 14. xxii.
1.
n Luke vi. 16. 2 Tim. iii. 4 only t. 2 Macc. v. 15. x. 13, 22 only
o Matt. xxii. 7. ch. iii. 14. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only. 4 Kings ix. 31 compl. Wisd.
xii. 5 only. p = ch. x. 41 reff. q = John vii. 39. Rom. iv. 11 al. Hos. xiii. 1.
r = ch. ii. 39. viii. 20. s Rom. xiii. 2 only. Ezra iv. 11 only. See Gal. iii. 19. t = ch.
xvi. 4 reff. u ch. v. 33 only t. 1 Chron. xx. 3 only.

Chr₁ Thdrt Thl.—add υμων N o.
om και υμεις D.

for ως, καθώς D.

ins και bef υμων D¹.

⁵². for οι πατ. υμ., εκεινοι D¹ (txt D⁶). απεκτ. αυτους τους προκαταγγελλοντας
π. (ins της D³) ελ. D¹. rec γεγενθσε (corr'n to appy more suitable tense, see
note), with HP rel Chr Thl: txt ABCDEN k p Orig.

⁵³. εφυλαξεσθε A.

ii. 29. ὥσιν] I should hardly think of any allusion to Ps. xl. (xxxix.) 6,—because the LXX have rendered 'mine ears hast thou opened' by ὥμα κατηρίσω μοι.

τῷ πν. τ. ἀγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to οἱ πατ. ὑμ.: now he has arrived at their own times. The two are taken up again in the next verse.

⁵². τίνα τ. προφ.] See Matt. xxiii. 31 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi.

³⁵. τοὺς προκ.] The office of all the prophets, see ch. iii. 18. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

τοῦ δικαίου] Schöttg. vol. ii. p. 18, has shewn from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6.

προδοταί] By Judas's treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16: —φονεῖς, by the hands of the Romans; ch. ii. 23, note.

ἐγένεσθε is preferable not only on account of its MS. authority, but as being the *historical tense*, like the rest. It was probably altered to the perfect, as suiting the *time then present*, better than the aorist.

⁵³.] The use of οἷτινες, instead of οἱ, so very frequent in the Acts and Epistles, occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25, 32.

εἰς διαταγὰς ἀγγέλων] Many explanations

have been given. Chrys. διαταχθέντα νόμον λέγει, τὸν ἐγχειρισθέντα αὐτῷ δι' ἄγγελον τὸν ὀφθέντα αὐτῷ ἐν τῷ βάτῳ: and Ec. νόμον λαβόντας διατάξεις ἔχοντα, αἵτινες ἰσαγγέλον ἐποιοῦν πολιτεῖαν ἔχειν τοὺς τελούντας αὐτόν. Heinsius and Lightfoot understand by ἀγγέλ. the prophets: Grot., Calov., and Krebs, 'præsentibus angelorum ordinibus,' taking διαταγὰς = διατάξεις in the sense of divisions of an army (Judith viii. 36), in which it never occurs,—not to say that εἰς will not bear this: Beza, Calv., Pisc., Elsn., Hamm., Kuin., &c., 'ab angelis promulgatum,' which εἰς will not bear (ἐν): Winer, Gr., edn. 6, § 32. 4, b, 'as commands of angels' (but see below), which, however, was not the fact (Mey., who refers to Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλιστα τῶν δογμάτων καὶ τὰ δοσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων):—the Syriac version, 'per mandatum angelorum?'—Vulg. and Calvin, 'in dispositione (or -onibus) angelorum.' Schöttg., 'per ministerium angelorum.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in ref. Gal., ὁ νόμος διαταγὰς δι' ἀγγέλων. The law was *given* by God, but *announced* by angels. The people received God's law then, εἰς διαταγὰς ἀγγέλων, at the injunction (a sense of διατ. amply justified, see Palm and Rost's lex. διτάξεις, and Polyb. iv. 19. 10; 87. 5: and preferred by Winer in his last edn., ut supra) of angels. So Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωῆα, they repented at the preaching of Jonas. The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's former view, above. ⁵⁴—⁶⁰.]

EFFECT OF THE SPEECH: STONING OF

καρδίαις αὐτῶν καὶ ἔβρυνχον τοὺς ὀδόντας ἔπ' αὐτόν. ^{ABCDE}
^{HPN a b} 55 x ὑπάρχων δὲ ὑπλήρης ὑπνεύματος ὑάγιον, ὑατενίσας ^{f g h k l}
^{m o p 13} εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ^a ἐκ
 δεξιῶν τοῦ θεοῦ, ⁵⁶ καὶ εἶπεν Ἰδοὺ ^b θεωρῶ τοὺς οὐρανοὺς
 διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ^a ἐκ δεξιῶν
 ἐστῶτα τοῦ θεοῦ. ⁵⁷ ^d κράξαντες δὲ ^d φωνῇ ^d μεγάλη ^e συν-
 ἔσχον τὰ ὦτα αὐτῶν καὶ ^f ὤρμησαν ^g ὁμοθυμαδὸν ἐπ' αὐτόν,
 58 καὶ ^h ἐκβαλόντες ἔξω τῆς πόλεως ⁱ ἐλιθοβόλουν. καὶ οἱ

54. ακουσαντες δε αυτου D.

ins αυτων E k Syr sah æth.

55. aft πληρης ins πιστεως και Ν ο.

τ. θεου, αυτου C 1 Thl-fin.

56. rec ανεωγμενους (corr'n to more usual word), with D-corr¹ HP rel 36 Epiph Chr
 Constt Thdrt Thl: ηνεωγμ. D¹: txt ABCN p Ath Cyr-jer. εστ. bef εκ δεξ. ACEN¹

m vss Nys Epiph³ Cyr-jer Chr, Aug.

58. aft εκβ. ins αυτων A k 13 sah Thl-fin.

om ταυτα Ν¹.

και εβρ. τε D¹.

aft οδ.

ιησ. τον κυριον εκ δε. του θ. εστ. D.

for

aft ελιθ. ins αυτων D Syr syr-w-ast

STEPHEN.

54.] διεπρ., see note on ref.
 55.] Certainly, in so far as the vision of Stephen was *supernatural*, it was not necessary that the *material heavens should have been visible* to him; but from the words *ατενίσας εἰς τὸν οὐρανόν* it would seem that they *were*. We are not told where the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case.

ἐστῶτα] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): τί οὖν ἐστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα· καὶ γὰρ περὶ τοῦ πατρὸς λέγεται “ἀνάστα ὁ θεός.” Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, ‘Stephanus stantem vidit, quem adiutorem habuit.’ So also Arator, i. 611 ff. p. 124, ed. Migne, ‘pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.’ [See also the collect for St. Stephen’s day.] But not perhaps correctly: for ‘help’ does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour’s glory at God’s right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly*

temple; being cited before the *Sadducee High Priest* who believed neither angel nor spirit, he is vouchsafed a vision of the heavenly HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*.

ἐξω τ. πόλ.] See Levit. xxiv. 14. ‘Locus lapidationis erat extra urbem: omnes enim civitates muris cinctæ paritatem habent ad castra Israelis.’ Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 13.

ἐλιθοβόλουν] they stoned him: an anticipation of the fact, the details of which follow: not, ‘they prepared to stone him;’ nor ‘jam in itinere ad supplicii locum petulanter eum lapidibus lacerabant’ (Heinr.); nor need we conjecture ἐλιθοβόλουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

^k μάρτυρες ¹ ἀπέθεντο τὰ ἱμάτια αὐτῶν ^m παρὰ τοὺς πόδας ^k ⁿ νεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ⁱ ἐλιθοβόλουν τὸν Στέφανον ^o ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ ^p πνεῦμά μου. ⁶⁰ ^a θεῖς δὲ τὰ ^{qr} γόνατα ^s ἔκραξεν ^s φωνῇ ^s μεγάλη Κύριε, μὴ ^t στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν, καὶ τοῦτο εἰπὼν ^u ἐκοιμήθη. VIII. ¹ Σαῦλος δὲ ἦν ^v συννευδοκὸν τῇ ^w ἀναιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ

46 || Mt. J. Eccl. xii. 7.

3 Kings viii. 54.

t met., here only. propr., Matt. xxvi. 15 ?

v 1 Cor. vii. 12, 13 reff.

r as above (q).

q ch. ix. 40. xx. 36. xxi. 5.

w here only. Num. xi. 15.

Mark xv. 19. Luke xxii. 41 only + see

Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12.

2 Kings xiv. 26. Zech. xi. 12.

s ver. 57. u = 1 Cor. vii. 39 reff.

k = Deut. xvii.

1 Matt. xii. 14.

Rom. xiii. 12.

Eph. iv. 22.

25. Col. iii.

8. Heb. xii.

1. James i.

2. 1 Pet.

ii. 1 only.

= 2 Macc.

viii. 35.

m ch. iv. 35 reff.

n ch. xx. 9 reff.

Acts only.

o ch. ii. 21 reff.

p = Luke xxiii.

copt arm. om αυτων HP a b¹ f g h l m Thl-sif: ins A(B)CDEN p rel 36 vss Chr
Θε Thl-fin.—εαντ. B. aft νεαν. ins τινος D Syr arm: του f h 13 Chr₁ Thl-sif.

59. aft ιησ. ins χριστε C d 40 Chr Thdrt.

60. om δε D¹(ins D-corr¹): τε e.

om N¹. add λεγων D am spec copt.

am. bef ταυτ., with EHPN rel syr copt Chr₃ Thdrt Chron: txt ABCD vulg spec Syr
sah aeth Petr Iren-int Cyprr.

φωνην μεγαλην D¹: φωνην μεγαλη C¹ p:
στησεις D¹(txt D^s) d 180. rec την

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view. οἱ μάρτυρες] See ref. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαραπόδιστοι εἰς τὸ λιθοβολεῖν. Theophyl.

ἀπέθεντο] to keep them.

Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valeknaer, who supposed θεόν to have been omitted in the text, being absorbed by the preceding -ον.

But if any such accus. had been used, it would certainly have been τὸν θεόν.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To *Him* was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12.

60.] The more accurate philological Commentators, De Wette and Meyer, deny that στήσης here can, as ordinarily explained, refer to *weighing* (reff. Matt.; Jer. xxxix. [xxxii.] 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ἰστάναι as opposed to ἀφίεναι, τὴν ἁμαρτίαν, 'Fix not this sin upon them:?' but De Wette, as seems to me more probably, renders it **Reckon not this sin to them** ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3.

This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34.

ἐκοιμήθη] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῆδε Σάων ὁ Δίωνος Ἀκάνθιος ἱερὸν ὕπνον | κοιμάται θησκειν μὴ λέγε τοὺς ἀγαθοὺς. But it became the *usual* Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—3.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON THE DEATH OF STEPHEN. 1. συννευδ.] See reff.: and compare his own confession,

x 2 Cor. xii. 10
reff.
y ch. xiii. 50.
z ver. 4. ch. xi.
19 only.
Ezek. xxii.
15.

a plur., Luke
xii. 21.
John iv. 35.
James v. 4
only. Ezek.
xii. 15.

b here only †.
Job v. 26
only. Soph.
Ajax, 1047.

c ch. ii. 5 reff.
Ps. lxxix. 13.

xxi. 8. ch. xiv. 19.
xvii. 6. Rev. xii. 4 only.

xxii. 4. 2 Cor. iv. 11 al.
Isa. xxxiv. 2 al. fr.

ἡμέρα^x διωγμὸς μέγας^y ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-
σολύμοις· πάντες δὲ^z διεσπάρησαν κατὰ τὰς^a χώρας τῆς
Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. ² ^b συν-
εκόμισαν δὲ τὸν Στέφανον ἄνδρες^c εὐλαβεῖς καὶ ἐποίησαν
ἄκοπετόν μέγαν ἐπ' αὐτῷ. ³ Σαῦλος δὲ^e ἐλυμαίνετο τὴν
ἐκκλησίαν^f κατὰ τοὺς οἴκους^g εἰσπορευόμενος^h σύρων
τε ἄνδρας καὶ γυναικαςⁱ παρεδίδου εἰς^k φυλακὴν.

d here only. Gen. i. 10. Micah i. 8.

f Luke xiii. 22. ix. 6. viii. 1.

g ch. iii. 2. Mark i. 21 al.

h John i. 19. Luke xxi. 12. xxiv. 7. ch.

i ch. v. 19 reff. 2 Kings xxi. 3.

e here only. = 2 Chron. xvi. 10. and constr.,

g ch. iii. 2. Mark i. 21 al.

h John i. 19. Luke xxi. 12. xxiv. 7. ch.

i ch. v. 19 reff. 2 Kings xxi. 3.

CHAP. VIII. 1. **Ν**ο join *σαυλος* . . . *αυτον* to ch vii.
D sah. rec *παντες τε*, with A k o Syr æth: om δε **Ν**¹ 13. 47: και παντες **Ν**³: txt

BCEHP p rel vulg syr copt Ps-Eus Isid Chr₁ Thl. om της **D**¹(ins **D**²).

aft αποσ. add οι εμειναν εν ιερουσαλημ **D**¹ sah Aug.

2. *συνοκομισαντες* D-gr(txt **D**⁵): *συνεκομισαντο* b o.

æth. rec *εποησαντο*, with EHP rel Chr₁ Ec Thl: txt ABCDN k p Chr₁ Thdrt.

3. ο δε σ. D. *ελυμνηατο* E-gr æth-rom. *παρεδιδους*(sic) **D**¹.

τους bef *ανδρας* **Ν**¹(**Ν**³ disapproving).

aft *μεγας* ins και θλειψει

ins

for δε, τε **D**³(and lat) E-gr

ins

ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history.

ἐν ἐκ. τῇ ἡμέρᾳ. can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on *that very day*, viz. when Stephen was stoned. For what follows, πάντες δὲ διεσπάρησαν . . . cannot have happened on the same day, but would take some little time: and it is hardly allowable to render ἐγένετο 'broke out.' We have ἐν ἐκ. τῇ ἡμέρᾳ used indefinitely, Luke vi. 23; John xiv. 20; xvi. 23, 26. In Luke xvii. 31 it has direct reference to a ἡμέρα just mentioned.

πάντες] Not perhaps *literally*,—or some of them soon returned: see ch. ix. 26—30. It may describe the *general* dispersion, without meaning that every individual fled.

Σαμαρείας] Connected with ver. 4: this word is not without importance, as introducing the *next step in the dissemination of the Gospel*, according to our Lord's command in ch. i. 8.

πλὴν τῶν ἀποστόλων] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord, 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left (ἐτέρους γενέσθαι θράσους αἰτιαι, Chrys.).

Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex., Strom. vi. 5, end, p. 762 P, from the Prædicatio Petri (and by

Euseb. H. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years: φησὶν ὁ Πέτρος εἰρηκέ-
ναι τὸν κύριον τοῖς ἀποστόλοις Ἐὰν μὲν οὖν
τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ
τοῦ ὀνόματός μου πιστεύειν ἐπὶ τὸν θεόν,
ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι μετὰ δώ-
δεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, μή τις
εἴπῃ Οὐκ ἀκηκόαμεν. But this could not
be the case, as we have Peter and John
going down to Samaria, ver. 14.

2. ἄνδρ. εὐλαβεῖς] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the δέ (as Mey.), 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c.:' the δέ is merely the transitional particle,—and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Olshausen thinks that, if they had been Christians, the term ἀδελφοί would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. [Besides, ἀδελφοί in this sense does not occur till ch. ix. 30: see reff. there.] Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen.

3. ἐλυμαίνετο] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Kuin.)

κατὰ τοὺς οἴκους, enter-
ing (the houses) from house to house,—
a pregnant construction.

σύρων] So Philo, in Flacc. 9, vol. ii. p. 526, συρόμενοι
κ. πατοῦμενοι διὰ τῆς πόλεως ἀπάσης

ABCDE
HPsa b
dfghk
lmop
13

4 Οἱ μὲν οὖν ¹διασπαρέντες ^mδιήλθον ⁿεὐαγγελιζόμενοι ¹ver. 1.
τὸν ⁿλόγον. ⁵Φίλιππος δὲ ^oκατελθὼν εἰς πόλιν τῆς ^mabs., ver. 40.
Σαμαρείας ^pἐκήρυσσεν ^aαὐτοῖς τὸν χριστόν. ⁶^rπροσεῖχον ^{ch. x. 38.}
δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ^sὁμοθυμα- ^{xiii. 14.}
δόν, ^tἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ^{xvii. 23.}
ἃ ἐποίει. ⁷πολλοὶ γὰρ τῶν ^uἐχόντων ^{uv}πνεύματα ^{uv}ἀκά- ^{xx. 25. Luke}
θαρτα ^wβοῶντα φωνῇ μεγάλη ^xἐξήρχοντο, πολλοὶ δὲ ^{v. 15 only.}
^yπαραλελυμένοι καὶ ^zχωλοὶ ^aἐθεραπεύθησαν ⁸ἐγένετο δὲ ^{1 Kings xxvi.}
^{22.}
ⁿch. xv. 35
^o = Luke iv.
^{31.} ix. 37.
^{ch. ix. 32 al.}
^{(Luke only,}
^{exc. James}
^{iii. 15.)}
^{2 Macc. xi. 29}
^{(Wisd. xi.}

22) only.

ch. ix. 20 reff.

κ. χρ. ἱστ., 2 Cor. iv. 5. see 2 Cor. i. 19.

iv. 15. 2 Cor. ii. 13.

i. 14. Heb. ii. 1. vii. 13. 2 Pet. i. 19 only.

u Mark iii. 30 only.

x = Matt. xii. 43. xvii. 18. ch. xvi. 8 al.

12. 1 Macc. ix. 55.

23. xviii. 18 f. (Sir. xviii. 19.)

p = with acc. of person, 1 Cor. i. 23. Phil. i. 15. κ. τ. χρ., L.P. κ. τ. ἱστ.,

q so ch. xx. 2. Matt. iv. 23. Luke

r = and constr., vv. 10, 11. ch. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit.

s ch. i. 14 reff.

t ch. ix. 3 reff.

w Luke xviii. 7, 38. ch. xvii. 6 al. Gen. xxxix. 14.

y Luke v. 18, 24. ch. ix. 33. Luke only, exc. Heb. xii.

z Matt. xi. 5. ch. iii. 2. Lev. xxi. 18. a Matt. iv.

4. ἦλθον N¹.5. καλεθῶν D¹-gr(txt D⁸).

art is not needed, see note) ABN m.

6. rec for δε, τε, with E-gr HP rel ath-pl: txt ABCD²N a h p 36 vulg E-lat syr
coptt Eus.—ως δε ηκουον παν οι οχλοι προσειχ. τοις λεγ. D¹(corr'd to txt by D³ and-
corr). om του D¹(ins D³) f. for ομοθ., [. . .] οντο or -τε D¹(txt D³).
αυτου N¹(perhaps: s added or renewed by N³).

7. rec πολλων (alteration to avoid the difficulty: see note. Meyer's account, that
εξηρχετο was first altered to -οντο to suit πνευματα [the converse is much more pro-
bable], and then πολλων to -οι to furnish a plur nom to εξηρχοντο, seems to me very
unlikely), with HP rel copt Chr (Ec Thl: [. . .](αρ[α]a)? (απο D⁸) πολλοις D¹:
txt ABCEN p 36 vulg syrr sah. rec μεγ. bef φωνη, with coptt: txt
ABCDEHPN rel vulg syrr Chr Thl. rec εξηρχετο (see above), with HP rel Chr
Thl-sif: txt ABCDEN k p Thl-fin. aft πολλ. δε ins και E 13 syr Chr.
om και D¹ (ins D²) m. εθεραπευοντο D 13.

8. rec και εγ., with EHP rel syrr Thl-sif: χαρα τ. μεγ. εγ. D-gr: txt ABCN p copt

ἐξαναλώθησαν. παραδίδου] viz. to the
gaolers—so παραδίδους εἰς φυλακάς, ch.
xxii. 4.

4—13.] PREACHING OF THE GOSPEL
IN SAMARIA BY PHILIP.

4.] μὲν οὖν
resumes the subject dropped at the end of
ver. 1, and determines this verse to be the
opening of a new section, not the close of
the former. διήλθ.] See reff. εὐαγγ.
τ. λόγ.] Here first we become acquainted
with the missionary language so frequent
in the rest of the book: and we have τὸν
λόγον, an expression very familiar among
Christians when the book was written, for
τ. λ. τοῦ θεοῦ. 5. Φίλιππος] The

deacon; not, as apparently implied in the
citation from Polycrates in Eus. H. E. iii.
31, v. 24, one of the twelve: this is pre-
cluded by vv. 1 and 14. And it is pro-
bable, that the persecution should have
been directed especially against the col-
leagues of Stephen. Philip is mentioned
again as δ εὐαγγελιστής,—probably from
his having been the first recorded who
εὐηγγελίσαστο τὸν λόγον,—in ch. xxi. 8,—
as married and having four daughters,
virgins, who prophesied. πόλιν τ.

Σαμ.] Verbatim as John iv. 5, in which
case it is specified as being Sychar (Sichem).

As the words stand here (πόλιν = τὴν
πόλιν, after εἰς, compare also 2 Pet. ii. 6),
seeing that Σαμάρεια (vv. 9, 14; ch. ix.
31; xv. 3) signifies the district, I should
be inclined to believe that Sychem is here
also intended. It was a place of rising
importance, and in after-times eclipsed the
fame of its neighbour Samaria, which latter
had been, on its presentation by Augustus
to Herod the Great, re-fortified and called
Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It
still, however, bore the name of Samaria,
Jos. xx. 6. 2,—where, from the context,
the district can hardly be intended.

αὐτοῖς] The inhabitants, implied in πόλιν.

6. προσείχον . . .] If this place
was Sychem, the narrative in John iv. will
fully account for the readiness with which
these people received the κήρυγμα τοῦ
χριστοῦ—'the proclamation of the Christ.'

7.] According to the reading in the
text, which is too strongly upheld by ms.
authority to be rejected for the easier ordi-
nary one, πολλοὶ is a 'nominativus pen-
dens' (compare ch. vii. 40; Rev. iii. 12.
Winer, edn. 6, § 29. 1). For in the case
of many who had unclean spirits, they
crying out with a loud voice, came out:
ἐξήρχοντο being plur., as often when the

b Luke xxiii.
12 only.
Job xlii. 17
(only?).
c here only†.
(-γος, ch.
xiii. 6.
-γεια, ver. 11.)

πολλή χαρὰ ἐν τῇ πόλει ἐκείνῃ. ὁ ἀνὴρ δέ τις ὀνόματι
Σίμων ὁ προϋπῆρχεν ἐν τῇ πόλει μαγείων καὶ ἐξιστά-
νων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἐαυτὸν

ABCDE
HPR a b
d f g h k
l m o p
13

d -άνων here only. trans., Luke xxiv. 22 only. see Job xii. 17. Eur. Frag. Αὐγὴ 1,
νὺν δ' οἶνος ἐξέστησέ με. e = Matt. xxi. 43. ch. vii. 7. x. 22. f with adj., Heb.
x. 27. φοβερόν τι θέαμα. Lucian, Philopat. 8.

Thl-fin.

rec χ. μεγάλη, with DEHP rel vss Chr Thl: txt ABCN p am demid

fuld æth.

9. προυπαρχων D-gr.

om και D¹(ins D²).

rec εξιστων, with D²EH rel

Chr Thl: *seducens* vulg Iren-int: *suadens* E-lat: *mentem auferens* D-lat: *εξε[...]*
(εξεσταεν Wetst) D¹: txt ABCPN p. om το E. εθος B².

neuter plural betokens living agents; see Winer, edn. 6, § 58. 3, a. β. πολλοί has probably been altered to πολλῶν, to agree with τῶν ἐχόντων, on the difficulty being perceived. 9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ' ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσε Φίληλ, θεασάμενος ταύτην (Drusilla) . . . λαμβάνει τῆς γυναικὸς ἐπιθυμίαν, καὶ Σίμωνα ὀνόματι, τῶν ἐαυτῷ φίλων, Ἰουδαίων, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, πέμπων πρὸς αὐτὴν ἔπειθε τὸν ἄνδρα καταλιπούσαν αὐτῷ γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρέα, ἀπὸ κώμης λεγομένης Γίτταν. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghittim with Chittim, i.e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter.

Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Caesar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or standing on the island in the year 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i.e. to the God Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. The history of Simon is full of legend and fable. The chief sources of it are the Recognitiones and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have

been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus he became first the disciple, and then the successor. Origen (in Matt. Comm. § 33, vol. iii. p. 851) makes Dositheus also a Samaritan: so also contra Cels. i. 57, vol. i. p. 372, and Hom. xxv. in Luc. vol. iii. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανούς εὐρεῖν τὸν ἀριθμὸν οἰμαὶ τριάκοντα. καὶ τάχα πλείονας εἶπον τῶν ὄντων, contra Cels. ubi supra; see also ib. vi. 11, p. 638, and περὶ ἀρχῶν, iv. 17, p. 176. In the Recognitiones and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Caesarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migne), the Constt. Apostol. (ii. 14, p. 620; vi. 9, p. 932 ed. Migne), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense: λαμβάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν νῦν θεοῦ Σιμωνιανοί, ἀλλὰ δύναμιν θεοῦ λέγουσι τὸν Σίμωνα. μαγείων] Not to be joined with προϋπῆρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει: exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set themselves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.): Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see these latter in Dict.

v mid., Matt. xii. 23. μένας ὅτι ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ABCDE
 Mark ii. 12. ἀπόστολοι ὅτι w x δέδεκται ἡ Σαμάρεια τὸν xy λόγον τοῦ HLPN a
 vi. 51. Luke ii. 47. ch. ii. 7, 12. ix. 21 only. Gen. xliii. 33. w Luke ix. 53. 2 Cor. xi. 4. b d f g h
 xi. i. xvii. 11. 1 Thess. i. 6. ii. 13. Prov. iv. 10. y ch. xi. 1 reff. k l m o
 x Luke viii. 13. ch. p 13

γινόμενα EHLP rel Chr (Ec Thl: om C 126-80 lect-25: txt ABDN k m p 13.
 ἐξίστατο C¹D¹N¹.

14. ιερουσαλημ D.

own purposes, and unite this new magical power to his own. All were baptized who professed belief in Jesus as the Messiah: there was therefore no reason for rejecting Simon, considering besides, that from the nature of the case he would for the time have given up his magical practices.' Neander, Pfl. u. Leit. p. 102. 'Hoc

Simonis exemplo clare patet, non conferri omnibus indifferenter in Baptismo gratiam, quæ illic figuratur. Papistarum dogma est, Nisi quis ponat obicem peccati mortalis, omnes cum signis recipere veritatem et effectum. Ita magicam vim tribuunt Sacramentis, quasi absque fide prosint. Nos autem sciamus offerri nobis a Domino per Sacramenta quicquid sonant annexæ promissiones, et non frustra nec inaniter offerri, modo fide ad Christum directi ab ipso petamus quicquid Sacramenta promittunt. Quamvis autem nihil illi tunc profuerit Baptismi receptio, si tamen conversio postea secuta est, ut nonnulli conjiciunt, non extincta fuit nec abolita utilitas. Sæpe enim fit, ut post longum tempus demum operetur Spiritus Dei, quo efficaciam suam Sacramenta proferre incipiant.' Calvin in loc.

14—24.] MISSION OF PETER AND JOHN TO SAMARIA. A question arises on this procedure of the Apostles:—whether it was as a matter of course, that the newly baptized should, by the laying on of hands subsequently, receive the Holy Ghost, —or whether there was in the case of these Samaritans anything peculiar, which caused the Apostles to go down to them and perform this act. (1) The only analogous case is ch. xix. 5, 6: in using which we must observe that there it is distinctly asserted that the *miraculous* gifts of the Spirit followed the laying on of Paul's hands; and that by the expression ἰδὼν in ver. 18, which must be taken literally, the same is implied here. And on this point the remarks of Calvin are too important to be omitted: 'Hic occurrit quæstio. Dicit enim tantum *fuisse baptizatos* in nomine Christi, atque ideo nondum fuisse Spiritus participes. Atqui vel inanem et omni virtute et gratia carere Baptismum oportet, aut a Spiritu sancto habere quicquid efficaciam habet. In Baptismo abluimur a peccatis: atqui lavacrum nostrum Spiritus sancti opus esse docet Paulus (Tit. iii. 5). Aqua Baptismi sanguinis Christi symbolum est: atqui Petrus

Spiritum esse prædicat, a quo irrigamur Christi sanguine (1 Pet. i. 2). In Baptismo crucifigitur vetus noster homo, ut suscitetur in vitæ novitatem (Rom. vi. 6): unde autem hoc totum, nisi ex sanctificatione Spiritus? Denique Baptismo nihil reliquum fiet, si a Spiritu separetur. Ergo Samaritanos, qui vere Christum in Baptismo induerant, Spiritu quoque vestitos fuisse negandum non est (Gal. iii. 27). Et sane Lucas hic non de communi Spiritus gratia loquitur, qua nos sibi Deus in filios regenerat, sed de singularibus illis donis, quibus Dominus initio Evangelii quosdam esse præditos voluit ad ornandum Christi regnum.' And a little after: . . . 'Papistæ, dum ficticiam suam confirmationem extollere volunt, in hanc sacrilegiam vocem prorumpere non dubitant, semichristianos esse, quibus manus nondum fuerunt impositæ. (See this asserted by Wordsworth, in loc. p. 40, col. 2, bottom.) Hoc jam tolerabile non est, quod quum symbolum hoc temporale esset, ipsi perpetuam legem finxerunt in Ecclesia. . . . Atqui fateri coguntur ipsi quoque, Ecclesiam nonnisi ad tempus donis istis fuisse ornatam. Unde sequitur, impositionem manuum, qua usi sunt Apostoli, finem habuisse, quum effectus cessavit' (in loc.). And yet after this, Wordsw. refers to "Calvin here," "in whose opinion," says R. Nelson, "this passage in the Acts shews that Confirmation was instituted by the Apostles." This example may serve to suggest extreme caution in trusting to Wordsw.'s reports of the opinions of the Fathers and ecclesiastical writers. The English church, in retaining the rite of confirmation, *has not grounded it on any institution by the Apostles*, but merely declared the laying on of hands on the candidates, to certify them (by this sign) of God's favour and goodness towards them, to be 'after the example of the holy Apostles.' Nor is there any trace in the office, of the *conferring of the Holy Ghost* by confirmation;—but a distinct recognition of the *former reception of the Holy Spirit* (at Baptism), and a prayer for the increase of His influence, proportioned to the maturer life now opening on the newly confirmed. (2) If then we have here *no institution of a perpetual ordinance*, something peculiar to the case before us must have prompted this journey. And here

^z θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, ¹⁵ οἵ-
 τινες ^z καταβάντες ^a προσηύξαντο ^a περὶ αὐτῶν ὅπως ^{bc} λάβω-
 σιν ^{bc} πνεῦμα ^c ἅγιον ¹⁶ οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
^d ἐπιτεπτωκός, ^e μόνον δὲ ^{fg} βεβαπτισμένοι ^h ὑπῆρχον ^{fg} εἰς
 τὸ ^f ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁷ τότε ⁱ ἐπέτιθέσαν τὰς
ⁱ χεῖρας ἐπ' αὐτούς, καὶ ^{bc} ἐλάμβανον ^{bc} πνεῦμα ^b ἅγιον.
¹⁸ ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ^k ἐπιθέσεως τῶν χειρῶν τῶν

c here 3ce. ch. (ii. 38) x. 47. xix. 2. John xx. 22.

i. 12. ch. xiii. 11. xix. 17. Rev. xi. 11 only. Gen. xv. 12. see Rom. xv. 3.

v. 36 al. f Matt. xxviii. 19. ch. xix. 5. (Rom. vi. 3.) 1 Cor. i. 13, 15. w. ἐπὶ, ch. ii. 38. ἐν,

ch. x. 48. g 1 Cor. x. 2. Gal. iii. 27. h Luke xi. 13. xvi. 14. ch. ii. 30. Rom. iv.

19 al. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. w. part., ch. xix. 36 only. i Num. xxvii. 18. Matt.

ix. 18. ch. vi. 6. ix. 12. 17. xiii. 3 al. k 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2 only †. see

2 Chron. xxv. 27.

d of the Spirit, ch. x. 44. xi. 15 only. = Luke

e Matt. viii. 8. Mark

1 Cor. i. 13, 15. w. ἐπὶ, ch. ii. 38. ἐν,

h Luke xi. 13. xvi. 14. ch. ii. 30. Rom. iv.

i Num. xxvii. 18. Matt.

k 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2 only †. see

for θεοῦ, χῦ ^N1.

13 Eus Chr₂.

15. προσευξ. B.

16. om vv. 16, 17 (similarity of endgs) 13.

rel Ec Thl: txt ABCDEN p 36 Did Chr.

οὐδενα D¹(txt D⁴[?]). εβαπτισμ. ^N1.

Thl-sif: aft κῦ ὦ ins χρῦ D.

17. rec ἐπετιθεον, with D¹EHL rel Chr Thl: txt A B(-θοσαν) C(-θεισαν) D-corr¹or 2

N o p 36 Eus Did Cyr-jer.

18. rec (for ἰδὼν) θεασαμενος, with HLP rel Thl: txt ABCDEN b¹ d k o p 13. 36

again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts,—see ch. x., notes: but, as the church at this time believed, they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not one of the Apostles*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this, that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the Apostles desirous to be present in person, and examine, and strengthen their faith. Another reason may have been not without its influence: the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of believers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same

visibly testified gifts of the one Spirit. The use of this argument, which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Πέτρ. κ. Ἰωάν.] Perhaps *two*, in accordance with the *δύο δύο* of their first missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2): and the same principle seems to have been adhered to even when these last separated: Paul chose Silas, Barnabas took Mark.

PETER,—because to him belonged, in this early part of the Gospel, in a remarkable manner, the first establishing of the church; it was the fulfilment of the promise ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. It was he who had (in common with all the Apostles, it is true, but in this early period more especially committed to him) τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν,—who opened the door to the 3000 on the day of Pentecost, now (as a formal and ratifying act) to the Samaritans, and in ch. x. to the Gentiles. So far, is plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter. This is the last time that JOHN appears in the Acts. He is only once more mentioned in the N. T. (except in the Revelation), viz. as having been present in Jerusalem at Paul's visit, Gal. ii. 9.

15. προσηύξ.] So laying on of hands is preceded by prayer, ch. vi. 6;

^h ἀφεθήσεται σοι ἡ ⁱ ἐπίνοια τῆς καρδίας σου ²³ ^k εἰς γὰρ ^h ^h = Rom. iv. 7 reff.
^{lm} χολὴν ^{mn} πικρίας καὶ ^{op} σύνδεσμον ^p ἀδικίας ὁρᾷ σε ὄντα. ⁱ (=) here only.
²⁴ ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ ^{xl. 2 al.} Sir.
^{πρὸς τὸν κύριον, ὅπως μηδὲν ^t ἐπέλθῃ ἐπ' ἐμὲ ὦν εἰρήκατε.} ^k = ver. 20.
²⁵ Οἱ μὲν οὖν ^s διαμαρτυράμενοι καὶ ^t λαλήσαντες τὸν ¹ ¹ Matt. xxvii. 34 only.
^t λόγον τοῦ κυρίου, ^u ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς ^m ^{Deut. xxix. 18} Ed-vat., F (not AB).
^{τε} ^v κόμας τῶν Σαμαρειτῶν ^w εὐηγγελίζοντο ²⁶ ἄγγελος ^{Lam. iii. 15.}
^h ^h = Rom. iv. 7 reff. ⁿ Rom. iii. 14, from Ps. ix. 7 (27). Eph. iv. 31. Heb. r ch. xiii. 40 reff. t = ch. xi. 19 reff. Gen. xliii. 10. w constr., Luke xii. 18. ch. xiv. 15, 21. xvi. 10. Isa. xl. 9 (?).

23. ην (= εν? εις D2) γαρ πικρίας χολη(χολης D2) κ. συνδεσμων(συνδεσμον D2) D1.
 for ορω, θεωρω DE Constt Chr.

24. om o EH. aft ειπεν ins προς αυτους D (æth). ins παρακαλω bef
 δεηθ. D 137-80 syr-w-ast Constt. D1 has altered δεηθητε to δεηθητι. for υπερ,
 περι D1(txt D2) 96. for κυρ., θεον (see above, ver 22) D k m o 13 demid fuld syrr
 (but κυριον syr-mg) æth. for επ' εμε, μοι D: εμοι e: om επ' C. ins τωτων
 των κακων bef ων D. for ων, ον D1(txt D2): ως L. aft ειρ. ins κακων E:
 μοι D, addg also ος πολλα κλαιων ον διελυμτανεν D1 syr-mg.

25. διαμαρτυρομενοι LPN d f l o Thl-sif. for κυρ., θεου A 68 demid Syr copt
 æth Thl-sif-comm: om τ. κ. 3. 4¹. 65. rec υπεστρεψαν (alteration to historio
 tense), with CEHLP rel vss Thl: txt ABDN p 36 vulg Aug. rec ιερουσαλημ
 (corr'n to common form, see ver 26). It has been suggested that -σολυμα occurs here
 as belonging to a narrative in which this form has been the one used, see vv. 1, 14;
 whereas in the follg narrative, -σαλημ is used, vv 26, 27), with HL rel vulg (Ec Thl:
 txt ABCDEN c k o p 13. 36 Chr. for τε, δε D. rec ευηγγελισαντο (see above,
 on υπεστρ.), with HLP rel E-lat syr copt Chr Thl: txt ABCD E-gr N p 36 vulg sah
 Aug.

whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.

23.] γάρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ὄντα

eis] a pregnant construction—having fallen into and abiding in: not to be taken (as Kuin., &c.) as ‘amounting to,’—‘totus quantus es, nil nisi venenum amarum es et colligatus iniquitatis,’ which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent: ‘I see that thou wilt come to,’ &c. Least of all must it be said, here or any where else, that eis is put for ἐν. I cannot too often remind my younger readers, that it is a funda-

mental maxim of all sound scholarship, that no word is ever put for another.

χολ. πικρ.] see reff. ‘the gall which is the very seat and essence of bitterness’—a very gall of bitterness. The poison of serpents was considered to be seated in their gall: so χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ, Job xx. 14. See Plin. H. N. xi. 37.

24.] Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὦν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμὲ becoming another man in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] μὲν οὖν indicates (see note on ver. 4) that the paragraph should begin here, not at ver. 26 as commonly.

κόμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κώμην Σαμ., the same John wishes to call down fire from heaven, καὶ ἀλαλῶσαι αὐτούς. On constr. (εὐαγγ. w. accus.), see reff.

The gradual sowing of the seed further and further from Jerusalem is

^x = Matt. ix. ⁹. Luke i. 39. ^{iv}. 29. ch. ^v. 6, 17. ^{Jonah} iii. 2. ^y = ver. 36. ^{ch}. xxv. 6. ^(xxvii. 12.). Phil. iii. 14. ^{Josh}. v. 7. ^{vii}. 13, 14. ^{Prov}. vii. 27. ^z ch. xxii. 6 only. ^{Gen}. xviii. 1. ^a here only. see Matt.

δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων ^x Ἀνάστηθι ^{ABCDE}
 καὶ πορεύου ^y κατὰ ^z μεσημβρίαν ἐπὶ τὴν ^a ὁδὸν τὴν ^a κατα- ^{HLP& a}
 βαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν ^b αὕτη ἐστὶν ^b ἔρη- ^{b c d f g}
^{h k l m}
^{o p 13}

26. πορευθεῖτι CD.—*αναστας πορ.* D 40.
 for *επι, εις* H: *om p.* B¹ repeats *την οδον*.
disapproving). *om εστιν p.*

for *κατα, προς* E 130-80 Chr.
 aft 2nd *την* ins *καλουμένην* K¹ (K²

advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him. The imperfects (altered in the rec., see var. readd., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip. 26.] An angel, *visibly appearing*: not in a dream,—which is not, as some suppose, implied by *ἀνάστηθι*, see reff. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects. He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward, to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza. Γάζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5. 5; 13. 3 al. It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinius (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et

munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants (Robinson, ii. 640). The above chronological notices shew that it cannot have been *ἔρημος* at this time: see below. αὕτη ἐστὶν ἔρημος] The words, I believe, of the *angel*, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Pentinger Table, Jerus.—Ceperaria—Eleutheropolis—Askalon—Gaza. But Robinson (ii. 748. Winer, Realw.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jilbrin, which certainly *at present* is *ἔρημος*, without towns or villages. Thus the words will refer to *the way*; and denote *the way of which I speak to thee is desert* (Schöttg. cites from Arrian, iii. p. 211, *ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνυδρίαν*). Besides the above objection to applying *ἔρημος* to *Gaza*, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the *road* would be designated *the road from Jerusalem to Gaza*, whether the latter city was inhabited, or in ruins. Those who apply *ἔρημος* to *Gaza*, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the *ancient city* was *ἔρημος*, and that the *Gaza* of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted *Gaza* and the inhabited *Gaza* were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug, al.) that the Acts were written after the *second Gaza* was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo, commonly cited to support the application of *ἔρημος* to *Gaza*,

μος. ²⁷ καὶ ^x ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ^c here &c., 5 times and Matt. xix. 12(3ce) only. ^d εὐνοῦχος ^d δυνάστης Κανδάκης ^e βασιλίσσης Αἰθιόπων, Esth. ii. 14 al. ^d ὅς ἦν ^f ἐπὶ πάσης τῆς ^g γάξης αὐτῆς, ὅς ἐληλύθει ^h προσ- d Luke i. 52. 1 Tim. vi. 15 only = Levit. xix. 15. Sir. viii. 1. ^e κυνήσων εἰς Ἱερουσαλὴμ, ²⁸ ἦν τε ⁱ ὑποστρέφων καὶ καθ- e Matt. xii. 42 || L. Rev. ^k ἡμενος ^k ἐπὶ τοῦ ^l ἄρματος αὐτοῦ καὶ ^m ἀνεγίνωσκειν τὸν ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} 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^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz}

So 2 Cor. iii. 2. So too Cato (Wetst.), 'Legere et non intelligere nec legere est.' "Valck. compares the celebrated paronomasia of Julian the Apostate, ἀνέγνων, ἔγνων, κατέγνων, and the courageous reply of the Christian Bishop to him, ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως." Wordsw. 31.] γάρ gives the reason of the negative which is understood. The answer expresses at once humility and docility. 32.] Perhaps it is best to render, The contents of (the passage of) Scripture which he was reading were as follows: see περίχει, 1 Pet. ii. 6. Cicero indeed appears to use περιοχή in the sense of a 'paragraph,' or 'chapter,' ad Attic. iii. 25, 'At ego ne Tironi quidem dictavi, qui totas περιόχας persequi solet, sed Spintharo syllabatim.' The citation is from the LXX-A, with only the variation of αὐτοῦ inserted after ταπεινώσει [and δέ before γενεάν αὐτ. 33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ. ἦρθη] Heb. 'He was taken away by distress and judgment;' i.e. as Lowth, 'by an oppressive judgment.' γενεάν αὐτοῦ] i.e., the age in which He shall live—the wickedness of his contemporaries.' The fathers, and Bede (and so Wordsworth), explain 'His generation' of His eternal Sonship and His miraculous Incarnation.

αὐτοῦ τίς^k διηγήσεται; ὅτιⁿ αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ^k αὐτοῦ. 34 ἀποκριθεὶς δὲ ὁ¹ εὐνοῦχος τῷ Φιλίππῳ εἶπεν^m Δέομαί^m σου, περὶ τίνος ὁ προφῆτης λέγει τοῦτο; περὶⁿ εἰαυτοῦ ἢ περὶ ἐτέρου τίνος; 35ⁿ ἀνοίξας δὲ ὁ Φίλιππος τὸⁿ στόμα αὐτοῦ καὶ ὁ ἀρξάμενος ἀπὸ τῆς^p γραφῆς ταύτης^q εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36 ὥς δὲ ἐπορεύοντο^r κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι^s ὕδωρ, καὶ φησιν ὁ¹ εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; 38 καὶ ἐκέ-

Job iii. 1. see Eph. vi. 19.
ch. xi. 20 reff.

r ver. 26 reff.

o ch. i. 22 reff.

s = John iii. 23.

p ch. i. 16 reff.

k constr., here only. (Mark ix. 9. Luke viii. 39. ix. 10.) 1 Chron. xvi. 9. see ch. ix. 27 reff. Joel i. 3. 1 ver. 27 reff. m absol., Luke viii. 28. ch. xxi. 39. Gal. iv. 12 only. n = Matt. v. 2. xiii. 35, from Ps. lxxvii. 2. ch. x. 34. xviii. 14. q constr.,

syr sah: ins EHLP p 13 rel tol copt Chr Thl Iren-int.

34. om τουτο B-txt: ins B¹-marg.

for εαν., αυτου Η.

τινος bef

ετερου Ε.

35. om ο Ε c 137.

aft ταυτης ins και Ν¹(Ν³ disapproving).

36. ιδωρ (2nd) Ν¹.

[37. rec inserts ειπε δε ο Φιλίππος ει πιστуйς εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπε πιστεω τον υιον του θεου ειναи τον ιησουν χριστον, with (E) and 10 others specified by Scholz (addg "alii permulti") am² demid syr-w-ast arm Iren-gr (and int) (Ec Thl-fin-txt Cypr Jer Aug Prædest Pacian—aft δε ins αυτω Ε—om ο φιλ. 36 syr—for ει, εαν Ε—aft καρδ. ins σου Ε Cypr Prædest—for εξεστιν, σωθησει Ε; alii aliter—aft πιστ. Ε has εις τον χρ. τον υιον τ. θ.—spec reads the whole thus *et respondens spado ait Credo filium dei esse Chr Jes.*—: om ABCHLPN 13 (sic) rel and 44 others specified by Scholz (addg "alii plurimi") am¹ fuld syrr coptt æth Chr, (Ec-ms Thl-sif Bede. (*The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.*.)]

But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier, *Jesaias*, &c., pp. 466—470. Cf. also Gesenius' *Thesaurus* under יָרָה.

34. ἀποκριθεὶς] *to the passage of Scripture*, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἐτέρου τίνος to Christ.

36. τὶ ὕδωρ] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obviis vigesimo lapide euntibus ab Hierosolyma Hebron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginae baptismum fuisse.' Jerome's own words [Ep. 108 (27) ad Eustochium, 11, p. 700] are: 'cœpit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populis præfigurans, mætauit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol' . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (περὶ τό-

πων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pocock found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this would not be on that portion of it, but on the high road (Winer, *Realw.*). τί κωλ. μ. βαπ.] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition. [37.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it,

t = Matt. xx. 32. Luke vii. 14. Josh. x. 12, 13. 4 Kings xiii. 18.
 u vv. 28, 29. v = John v. 7. w Matt. iii. 16 ff. Gen. xli. 2.
 x Luke iv. 18. ch. v. 9. 2 Cor. iii. 17. 3 Kings xviii. 12.
 y = John vi. 15. 2 Cor. xii. 2, 4. Rev. xii. 5. *ἤρπασεν ὁ πταμός*, Xen. Anab. iv. 3. 6. Judg. z here only. Josh. iii. 4. a = ch. ii. 27. xx. 14. Matt. ii. 23. Luke xi. 7 al. see b absol., ver. 4 reff.

38. εἰς τὸ ὕδωρ bef ἀμφοτέροι E c h 37. 180 syr copt Chr.

39. for εκ, απο E c f o 137-77-80. ἀγγελος κυριου ηρπασεν τον φιλιππον
 αγγελος δε κυριου A¹: πνευμα αγιον επεπεσεν επι τον ευνουχον αγγελος δε (see note)
 A-corr¹ 15-8. 27-9. 36. 60. 100 arm; syr stands thus πνευμα κυριου (αγια syr-mg)
 *επεπεσεν επι τον ευνουχον αγγελος δε κυριου: Jerome's testimony is doubtful. On
 Isa lxiii. 14, vol. iv. p. 754, "*Spiritus Domini ductor ejus fuit*," he says, *id est, gregis Domini, Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, juxta illud quod scriptum est* [Ps civ. 4, Heb i. 14]. *Consideremus illud quod in Act. Ap. scribitur, "Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus,"* an super Angelo debeamus accipere. Sunt qui Angelum in Spiritu sancto hæc fecisse testentur. But in Dial. adv. Lucif. 9, vol. ii. p. 182, he says *Inde venit ut sine chrismate et episcopi jussione, neque presbyter, neque diaconus jus habeant baptizandi. . . Ut enim accipit quis, ita et dare potest: nisi forte eunuchus a Philippo diacono baptizatus sine Spiritu sancto fuisse credendus est, de quo scriptura ita loquitur "Et descendunt ambo . . . et quum abscederent ab aqua, Spiritus sanctus venit in Eunuchum."* Si autem illud obijciendum putas quia "*Cum audivissent . . .* [vv 14-17]" —: txt is supported by Chr (who says οὐκέτι ἄγγελος ἀλλὰ τὸ πνεῦμα αὐτὸν ἤρπάξει) and by Did (who explains *spiritus domini* by *angelus domini*).
 αὐτου bef την οδον B.

citing Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Wordsw. also states that it is found in the codex amiatinus of the vulgate, which it is not, except as a correction a secunda manu.]

38. ἐκ[λ.] viz. the eunuch.

39. πν. κυρ. ἤρπ. τ. Φ.] The reading, 'the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip,' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.

The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἤρην αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἀρπάξειν of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and carry Him off to make Him a King:

and in the reff. I have therefore marked the two as bearing the same meaning.

οὐκ εἶδεν αὐτὸν οὐκέτι.] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included:—but as Luke xxiv. 31, αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous.

γάρ.] refers to what follows (Φ. δὲ εἶρ.). Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain on his own way, which did not lead through Azotus.

40. εἰς Ἀζ.] A constr. prægnaus,—was borne to, and found at. The word εὑρέθη again appears to refer to 4 Kings ii. 17.

AZOTUS or ASHDOD (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68) and Jonathan (ib. x. 84), and by the latter destroyed;—re-built by Gabinius (Jos. Antt. xiv. 5. 3.

χόμενος ^c εὐηγγελίζετο τὰς πόλεις πάσας, ^d ἕως τοῦ ^c constr., ver. 25 refl.
 ἐλθεῖν αὐτὸν εἰς Καισάρειαν. ^d constr. w. inf., here only.

IX. 1. Ὁ δὲ Σαῦλος ἔτι ^e ἐμπνέων ^f ἀπειλῆς καὶ φόβου ^e εἰς τοὺς μαθητὰς τοῦ κυρίου, ^h προσελθὼν τῷ ἀρχιερεῖ ^e only, and constr.,
 2 ἡγήσατο ⁱ παρ' αὐτοῦ ^k ἐπιστολὰς ⁱ εἰς Δαμασκὸν πρὸς ^e only, and constr.,
 Josh. x. 40 B (om gen., A). (-νευσις, Ps. xvii. 15.) f ch. iv. [17] 29. Eph. vi. 9 only. Job xxiii. 6.
 g ch. xxiii. 30. Rom. viii. 7 al. h = Matt. xxvii. 58 || L. John xii. 21. ch. xxiii. 14 al. 3 Kings xxi.
 (xx.) 13. i ch. iii. 2. John iv. 9. James i. 5. i John v. 15 only. Deut. x. 12. k = ch.
 xv. 30. xxiii. 25, 33. Rom. xvi. 22 al. L. P., exc. 2 Pet. iii. 1, 16. Neh. ii. 7. l constr. here

40. τας πολ. πα. bef ευ. Α. [ms 13 is very much defaced from viii. 30 to ix. 1, but the words *κωλυει με βαπτισθηναι και* can be read, thus shewing the om of ver 37; again, in ver. 39, almost the only syllables legible are *πνευμα κυριου ηρη*, thus shewing that cod. colb. does not here, as frequently elsw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.]

CHAP. IX. 1. for *ετι, οτι* B¹: om N¹ l 24-6. 78. 126 sah.

2. *επιστολας bef παρ αυτου* N.

B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629; iii. 1, 232. Winer, Realw.) τὰς πόλεις πάσας] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32). Καισάρειαν] See note, ch. x. 1.

CHAP. IX. 1—30.] CONVERSION OF SAUL.

1.] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii.

ἐμπνέων] Meyer charges the ordinary interpretation, 'breathing,' i. e. as in E. V., 'breathing out,' with an arbitrary neglect of the composition of the word. He would render it 'inhaling,' with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing the sense of the compound verb. We should perhaps hardly render it breathing out,—but breathing; his 'spiritus,' inhaled or exhaled, being ἀπειλῆ κ. φόβος. So ἔθ' αἱματόεντος ἀναπνέων ὀρυμαγδοῦ, Q. Calaber, xiv. 72, and πνέων θυμοῦ, Aristæn. I. ep. 5 (Kuin.). ἐμπνέων, προσελθὼν]

As *col πιστεύσας, μεταναστὰς*, (Ed. Col. 172, where Hermann remarks, 'Si recte observavi, ea est hujus constructionis ratio, ut præcedat illud participium, quod, separatim enunciata sententia, indicativus esse verbi debet: ut hoc loco sensus sit, ὅτι σοὶ ἐπίστευσα, μεταναστὰς.' τῷ ἀρχιερεῖ.] See table in Prolegg. to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas, Jos. Antt. xviii. 5. 3.

2. ἐπιστολὰς] of authorization; written by the high priest (in this case, but not always, president of

the Sanhedrim) in the name of πάν τὸ πρεσβυτέριον, ch. xxii. 5.

εἰς Δαμασκόν] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32; Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 A.C. 2 Kings xiv. 28). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9; Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2; Jer. xxxv. 11),—Persia (Arrian. Alex. ii. 11, Δαρείος τῶν χρημ. τὰ πολλὰ πεπόμφει εἰς Δαμασκόν, Strabo, xvi. 756; Q. Curt. iii. 12. 27),—the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A.C.), to the Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20 2. On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Omniad Caliphs, and the metropolis of the Mahommedan world. (Conybeare and Howson, edn. 2, vol. i. p. 106.) At present it is a large city, with (Burekhardt) 250,000 inhabit-

m = ch. xviii.
26. xix. 9.
23. xxi. 4.
xxiv. 14, 22.
n Matt. xiii. 4.
25. ch. iii. 26.
viii. 6 al.
Ezek. ix. 8.
o constr., ch.
iv. 5 reff.
p dat., Luke
vii. 12. xv.
25. ch. x. 9.
xxii. 6.
Exod. xxii.
19.
q Mark xiii. 36.
Luke ii. 13. ix. 39. ch. xxii. 6 only. Prov. xxiv. 22.
9. xxvi. 14. John iii. 8. Rev. v. 11 al. Exod. xxxii. 18.

τὰς συναγωγὰς, ὅπως ἐάν τις εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. ³ ἔν δὲ τῷ πορεύεσθαι ὁ ἐγένετο αὐτὸν ἡ ἐγγίξιν τῇ Δαμασκῷ, ἡ ἐξαίφνης τε αὐτὸν ἡ περιήστραφεν φῶς ἀπὸ τοῦ οὐρανοῦ, ἡ καὶ πεσὼν ἐπὶ τὴν γῆν ἡ ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαούλ Σαούλ, τί με διώκεις; ἡ εἶπεν δὲ Τίς εἶ [σύ], κύριε; ὁ δὲ Ἐγὼ εἰμι Ἰησοῦς, ὃν σύ διώκεις.

ABCEH
LP^aab
cd f g h
k l m o
p 13

r ch. xxii. 6 only +.
t = ch. vii. 52 reff.
s w. acc., ch. xxii.

for τας, τα B¹. for εαν, αν N. οντ. bef της οδ. AN p: om οντ. 13.

3. rec και εξαιφν., with EHLP rel Chr: txt ABCN p. rec περιηστραφεν bef αυτον, with EHLP 13 rel vss Chr: txt (A)BCN m p.—αυτ. φως π. Α.—περιηστρ. C¹: περιηστρ. C³ m; so, appy, but perh περιηστρ. A¹. *ἐκ (corr^a from ch xxii. 6?) ABCLN d p sah Thl-fin, de vulg E-lat: απο EHP 13 rel Chr Thl-sif. add σκληρον σοι προς κεντρα λακτιζειν (from ch xxvi. 14) E 180 am² Syr syr-w-ast (adding a note that these words are not here in the text, but where Paul gives the account of himself).

5. rec om (as ||) συ, with ABEHLP^h rel: ins C. rec aft ο δε ins κυριος ειπεν (κυριος appears to have been an insertion to avoid the apparent insufficiency of ο δε;—ειπεν, from ch xxvi. 15), with HLP 13 rel syr Chr Thl; κυριος προς αυτον E o 11. 27-9. 66²; κυριος 100 Hil; ειπεν N k p¹⁻³ 43. 105-37 copt æth arm: om ABC p² 36 vulg. aft ιησ. add ο Ναζωραιος (from ch xxii. 8) ACE Syr syr-w-ast copt æth Hil Aug Ambr.

5, 6. rec aft διωκ. (omg αλλα) adds σκληρον σοι προς κεντρα λακτιζειν τρεμων τε και

ants, nearly 70,000 of whom are Christians. It is situated most beautifully, in a large and well-watered plain, on the river Chrysorrhoas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκηνὴ χώρα διαφερόντως ἐπαυονμένη),—bounded on all sides by the desert. See Winer, Realw., from which the above is mainly taken: Vitringa in Jesaiam, p. 650 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 104—108. πρὸς τ. συν.] i. e. to the presidents of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς ὁδοῦ] Not 'this way,' E. V., which rendering should be kept for the places where the pronoun is expressed, as ch. xxii. 4,—but the way, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνῶμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when strangers were addressed.

The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the per-

secution having settled there. This latter is rendered probable by Ananias's ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περιήστρ. κ.τ.λ.] It was (ch. xxii. 6) περὶ μεσημβρίαν,—and from ch. xxvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been lightning. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.

His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7. 4. λέγουσαν αὐτ.] τῇ Ἑβραϊδὶ διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form Σαούλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi.,

⁶ ἀλλὰ ^u ἀνάσθητι καὶ εἵσέλθε εἰς τὴν πόλιν, καὶ ^u λαληθήσεται σοι ὃ τι σε δεῖ ποιεῖν. ⁷ οἱ δὲ ἄνδρες οἱ ^w συνοδεύοντες αὐτῷ εἰστήκεισαν ^x ἐνεοί, ἀκούοντες μὲν

xxii. 10. 1 Cor. xiv. 3. Ezek. iii. 22.

ii. 44.)

x here only. Prov. xvii. 28.

Isa. lvi. 10. Ep. Jer. 41 only.

w here only +. Wisd. vi. 23 (25) only.

(-διά, Luke

θαμβων εἶπε κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον (from *ch* xxvi. 14, and xxii. 10. *Inserted by Erasmus from the Latin: in his annotations on "Durum est tibi" he says "In græcis codicibus id non additur hoc loco, cum mox sequatur, Surge; sed aliquanto inferius, cum narratur hæc res." See Treg on the Printed Text p 23*), with no Greek manuscript as far as Griesbach ("codices græci, quantum scimus, nulli"), Scholz (repeating Gb's words), and Tischd'f are aware—vulg(denid fuld) syr-w-ast(but varies, and syr ins *αλλα*) æth(but varies) arm(ed-zoh: but addg *αλλα*) (Ec-ed-txt Thl-ed-fin-txt Hil(τρεμ. το ποι., omg the former part): *αλλα* is inserted and the rec omitted by all our manuscripts, by 23 others which Scholz specifies, by am¹ tol(Tischd'f) Syr coptt Chr (Ec-ms).

6. εἰσθι B. rec om *θ*, with EHLP 13. 36 rel Chr Thl: ins ABCN p Cyr.

δει bef σε E-gr: om σε k.

7. rec *εννοι*, with L rel: txt ABCEHPN a b¹ h m p 13 syr-mg-gr.

for *μεν*, δε

where he was speaking in Greek before Festus, he inserts the words τῇ Ἑβρ. διαλ., to account for the use of the form Σαούλ: or perhaps he spoke the solemn words, ineffaceable from his memory, as they were uttered, in *Hebrew*, for King Agrippa. (See note on Σαούλ, ver. 17.)

τί με διώκεις;] A remarkable illustration of Matt. xxv. 45. The *με* is not emphatic [agst Wordsw.]; but the very lack of emphasis, assuming the awful fact, gives more solemnity to the question.

5. ὁ δέ] That Saul *saw*, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 17, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (*ὥφθην σοι*), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord ἐν ἐκστάσει, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other apostles: this, on the contrary, was no *ἐκστασις*, but the *real bodily appearance of the risen Jesus*: so that it might be adduced as the ground of testimony to His Resurrection.

On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history*. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias.

7.] In ch. xxii. 9, οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο

[κ. ἔμβοφοι ἐγένοντο], τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts seemingly (and certainly, in the *letter*) discrepant; but exceedingly instructive when their *spirit* is compared,—the *fact* being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδένα, *no person*:—that they stood (or 'were fixed') but I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they *fell to the ground*) mute, bearing τῆς φωνῆς, the sound of the voice, but not τὴν φωνὴν τοῦ λαλοῦντός μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of *φωνή*, nor indeed on the mere *verbal* difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.)

Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the forger. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative,—the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bonâ fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, οὗ τὸ πνεῦμα κυρίου, ἐλευθερία.

I should not too hastily determine that this account *has not come from Saul himself*, on account of the above differences: they are

y ch. xiii. 56
 refl.
 z ch. xxiii. 11
 only. Judg.
 xvi. 26 A
 only.
 a ch. xxiii. 12.
 Esth. iv. 16.
 b ch. vii. 31
 refl.
 c = Heb. ii. 13
 only. 1 Kings
 iii. 4.
 d ch. viii. 26
 refl.
 e Matt. vi. 2.
 Luke xiv. 21.
 ch. xii. 10
 only. Isa.
 xv. 3.

τῆς φωνῆς, μηδένα δὲ ὕθεωροῦντες. ⁸ ἡγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἡνευργμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἐβλεπεν. ⁹ χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. ¹⁰ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. ¹¹ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν ὁ Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτὸν Ἀναστας πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

ABCEH
 LP a b
 c d f g h
 k l m o
 p 13

(omg δε follg) p. θεωροῦντες N³: ὁρῶντες N¹.

8. rec ins o bef σαυλος, with HLP rel: om ABCEH b¹ p. rec ανεωγ., with BHL P rel: txt (A)CE(N) p.—ηνοιγ. A: ηνυγ. N¹. for 2nd δε, τε HLP a b (c?) d g h k l o æth arm Chr Thl. ουδεν (cf ch xxii.) A¹B¹N¹ syrr vulg E-lat, non æth sah: txt A²CE-gr HLP rel copt Chr Thl.—in N a seems to have been begun above the line, but is left unfinished.

9. for ουδε, και ουκ C.

10. rec o κυρ. bef εν ορ., with HLP p rel vss Thl: txt ABCEH vulg æth-rom.

11. αναστα B fuld syrr (but so also ch x. 13, 20) coptt; and, adding και, vulg (not am) æth (but so also elsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἰστήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (e.g. Dr. Burton here),—that *ἔστηκα* is *past*, and *εἰστήκεισαν* *pluperfect* in signification,—*ἔστηκα*, ‘I have been standing,’ and *εἰστήκεισαν*, ‘had been standing.’ This error arises from forgetting the peculiar character of the verb *ἵστημι* with regard to transitive and intransitive meanings. *ἔστηκα* is *strictly present*,—*εἰστήκεισαν* *imperfect*: as much so as *sto* and *stabam*. See Matthiæ, § 206. And this accuracy is important here: they had *not* ‘been standing,’ but had fallen. See ch. xxvi. 14, πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν. Wordsw.’s explanation, that *εἰστήκεισαν* refers to the *standing still* of the cavalcade, not to the *standing* of Saul’s companions, is untenable: for 1) the *ἐνεοί*, which qualifies the *εἰστήκεισαν*, forbids it: and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8.] **On his eyes being opened** (it would seem that he had closed them on the first disappearance of the vision), **he saw no one**. He explains it, ch. xxii. 11, ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9.] Obs. **μὴ βλέπων**, his personal subjective state: **οὐκ ἔφ.**, the historical fact. **οὐκ ἔφ. οὐδὲ ἔπ.**] There is no occasion to

soften these words: the effect produced on him by the *οὐράνιος ὀπτασία* (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the *Jews*, that Ananias was *ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίαν*: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he *does not mention him*. Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview.

11.] “We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the ‘straight street,’ which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul.” (C. and H., p. 115.) **οἰκία Ἰούδα**] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have been lost; and imposture is so easy, that

ματι Ταρσέα. ¹² ἰδοὺ γὰρ ^fπροσεύχεται, καὶ εἶδεν ἄνδρα ^fabsol., ch. x. 9 reff. Ἄνανιαν ὀνόματι εἰσελθόντα καὶ ^gἐπιθέντα αὐτῷ ^gχειρά ^gch. viii. 17 reff. ὅπως ^hἀναβλέψῃ. ¹³ ἀπεκρίθη δὲ Ἀνανίας Κύριε, ⁱἤκουσα ^h= Matt. xi. 5 al. in gosp. Acts, here 3ce, and ch. xxii. 13 bis only. Isa. xlii. 18. (-ψις, Isa. lxi. 1.) ⁱἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα ^kκακὰ τοῖς ^kand constr., 1 John i. 5. 1 Luke xxii. 71. 1 John i. 5. 4 Kings viii. 12. w. πρῶτ- ^oΠορεύου, ὅτι ^pσκευὸς ^qἐκλογῆς ἐστίν μοι οὗτος ^rτοῦ ^rteiv, ch. xvi. 28. w. ἐνδείκνυσ- ^sβαστάσαι τὸ ὄνομά μου ^tἐνώπιον ἔθνων τε καὶ βασιλέων ^t= ch. ii. 25 reff.

θαι, 2 Tim. iv. 14. 1 = here first. Acts, vv. 32, 41, and ch. xxvi. 10 only. Epp. passim. (Matt. xxvii. 52. Ps. xv. 3 and freq.) m 1 Cor. vii. 37 reff. n ch. ii. 21 and Rom. x. 13 reff. o absol., Matt. ii. 8. ch. xxii. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thess. iv. 4.) 2 Tim. ii. (20) 21. (1 Pet. iii. 7. Ps. xxx. 12.) q Rom. ix. 11 reff. r constr., 1 Cor. x. 13 reff. s = here only ‡. t = ch. ii. 25 reff.

12. rec aft εἶδεν ins εν οραματι (addition to complete sense, as is shewn by its various position), with EHLP 13. 36 rel; aft ἄνδρα BC: om ΔΝ p vulg coptt aeth. rec ονοματι bef ανανιαν, with HLP 13 rel Thl-sif: om ον. sah aeth-rom Chr: txt ABCEN a h m p vulg arm Thl-fin. τας χειρας BEN³ Anton: χειρας ACN¹ p(appy): txt

HLP 13 rel syrr(but Syr [Etheridge] has the sing in ver 17) sah aeth-pl Chr (Ec Thl. 13. rec ins ο bef ανανιας: om ABCEHPN Ec Thl. rec ακηκοα (cornn to seem- ingly more appropriate tense), with HLP 13 rel Chr: ακηκοαμεν lect-14: txt ABCEN p. rec εποι. bef τ. αγωις σου (alteration of characteristic arrangement to more usual one), with HLP 13 rel Chr (Ec Thl: εν ιερ. bef εποι. A: txt BCEN m p am demid fuld.—om σου p.

15. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdrt Thl Iren-int: txt ABCN c m p vulg syrr Did-c. ins των bef εθων BC¹ Cyr. rec om 1st τε, with HLP rel Chr Thdrt Thl-sif: ins ABCEN p 13. 36 Thl-fin.

it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα] The first place where he is so specified.

TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans,' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τοσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδῇ πρὸς τε φιλοσοφίαν καὶ τὴν ἄλλην ἐγκύκλιον ἄπασαν παιδείαν γέγονεν, ὥσθ' ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἰ τινα ἕλλον τόπον δυνατόν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων καὶ τῶν λόγων γεγόνασι. διαφέρει

δὲ τοσούτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσί, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbs libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis;' see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

12. προσεύχεται] This word would set before Ananias more powerfully than any other, the state of Saul.

ἄνδρα Ἄν. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. τοῖς ἁγίοις σου] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ.

14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

15. σκ. ἐκλογῆς] A genit. of quality: as we say, 'the man of his choice.'

^k ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι ^l οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ^k κη. τ. ιησ., ch. xix. 13.
²¹ ^m ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ ² Cor. xi. 4, L.P. κη. τ.
οὗτός ἐστιν ὁ ⁿ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ^o ἐπικαλου- ^κ ηρ., see ch. viii. 5 reff.
μένους τὸ ^p ὄνομα τοῦτο; καὶ ὧδε ^q εἰς τοῦτο ^q ἐληλύθει, ¹ ver. 22.
ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ^r ἐπὶ τοὺς ἀρχιερεῖς. ^l Luke i. 32.
²² Σαῦλος δὲ μᾶλλον ^s ἐνεδυναμοῦτο, καὶ ^t συνέχυνεν τοὺς ⁿ Gal. i. 13, 23
Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, ^u συμβιβάζων ^{only +}
ὅτι ^v οὗτός ἐστιν ὁ χριστός. ²³ ὥς δὲ ^w ἐπληροῦντο ^x ἡμέραι ^o ver. 14.
^x ἱκαναί, ^y συνεβουλευσάντο οἱ Ἰουδαῖοι ^z ἀνελεῖν αὐτόν. ^p ch. v. 28 (iv. 12. James ii. 7).
^{Fr. Coisl. contains vv. 23, 24.} ^q John xviii. 37 only. see

Mark i. 38. r = Matt. x. 18 al. s Rom. iv. 20 al. 5. Paul only, exc. here, which is
of Paul, and Heb. xi. 34. Ps. li. 7. t ch. ii. 6 reff. u 1 Cor. ii. 16 reff. Exod. xviii. 16.
v ver. 20 reff. w ch. vii. 23 reff. x ver. 43. ch. xviii. 28. xxvii. 7 L. see ch. viii. 11.
y constr., Rev. iii. 18 only. 1 Macc. ix. 69. see Dan. vi. 7 Theod. w. ἵνα, Matt. xxvi. 4. John xi. 53 only. w.
ὅτι, John xvii. 14 only. z ch. v. 33 reff.

20. rec for ιησ., χριστον (*doctrinal alteration?* see note), with HLP rel Chr: alii aliter: txt ABCEN a c h p 13 vulg syr Iren-int.

21. ἐξίστατο N¹ (but corrd). for εν, εις AN. ἐληλυθεν (*alteration, not observing the force of the plurperf?*) E-gr HLP p rel vss Chr (Ec Thl: txt ABCN o (13) 36 E-lat. αναγαγῃ P.

22. aft ενεδ, ins τω λογω C, εν τω λ. E. rec συνεχυνεν, with AHL P rel: συν-
εχεεν E 57. 66². 137-80 Thl-fin: εσυνεχυνεν 13: txt B¹CN. om 1st τους BN¹.

23. ins αι bef ημεραι H.

our ἐγένετο δέ,—which however is manifestly against the sense of the text:—Michaelis and Heinrichs, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olsh., after ver. 25,—which the εὐθέως of Gal. i. 16 will not allow: Neander and Meyer, in the *ἡμέραι ἱκαναί* of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below.

20. Ἰησοῦν] The alteration to *χριστόν* has probably, as Meyer suggests, been made from doctrinal considerations, to fix on *ὁ υἱὸς τοῦ θεοῦ* the theological sense,—that *Christ is the Son of God*—instead of that which it now bears,—that *Jesus is the Son of God*, i. e. that Jesus of Nazareth as a matter of fact, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following τὸ ὄνομα τοῦτο (ver. 21) is decisive for the reading Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22 still more so.

21. πορθήσας] 'Militari verbo usus est,' Erasmus. So Æsch. Choeph. 680, οἱ ἄγῳ, κατ' ἄκρας ἐνθάδ' ὡς πορθούμεθα. See also Sept. c. Theb. 176 (194 Dind.). ἐληλύθει] had come here, implying the abandonment of the purpose.

22.] I regard the μᾶλλον ἐνεδυναμοῦτο, as the *only words beneath which can lie concealed the journey to Arabia*. Paul mentions this journey (Gal. i. 17) with no obscure hint that it was to be assigned the reception by him, in

full measure, of the Gospel which he preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—the *intentional passing over of it, as belonging more to his personal history* (which it was his express purpose to relate in Gal. i.) than to that of his ministry: (2) on the supposition of Paul not having been the source of the narrative,—the *narrator having not been aware of it*. In either case, this expression seems to me one very likely to have been used:—(1) if the omission was *intentional*,—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was *unintentional*,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown.

συνέχυνεν] Chrysostom strikingly says, ἅτε νομομαθὴς ὢν ἐπεστόμιζεν αὐτοὺς καὶ οὐκ εἶα φθέγγεσθαι ἐνόμισαν ἀπηλλάχθαι τῆς ἐν τοῖς τοιοῦτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερον εὔρον ἕτερον. (Cramer's Catena.)

23. ἡμέραι ἱκαναί] In Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18. ἀνελεῖν αὐτ.]

a constr., Phil. iv. 5. Lev. iv. 14.
 b ch. xx. 3, 19. xxiii. 39 only. Esth. ii. 22.
 c mid., Luke vi. 7. xiv. 1. Gal. iv. 10. Ps. xxxiv. 12. act., Mark iii. 2. Luke xx. 20 only.
 xviii. 7. Rev. iv. 8 al. d. γ. κ. ἡμέρας, Mark v. 5. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff.
 e Matt. xxi. 35, 39. Gen. xii. 5.

24 a ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. ^c παρετη- ABCEH
LP a b
c d f g h
k l m o
p 13
 ροῦντο δὲ καὶ τὰς πύλας ^d ἡμέρας τε καὶ ^d νυκτὸς ὅπως
 αὐτὸν ^z ἀνέλωσιν. 25 ^e λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ
 d gen., Luke
 om τε A d f k Orig. for ημ. to ἀνελ., οπως
 πιασωσιν αὐτον ημ. και νυκτ. A. ἀνελ. bef αυτον N³.

24. rec παρετηρουν (mistake: see below), with HLP 13 rel: txt ABCEH Fr-coisl p 36 Orig. rec for δε και, τε (the -το of παρετηρουντο being mistaken for τε, no other copula was wanted: and thus δε και was struck out: thus also the και in L &c as unnecessary aft δε), with HP 13 rel Syr Chr Thl: δε L 137-80 syr copt arm Thl: txt ABCEH Fr-coisl p 36 vulg Orig. om τε A d f k Orig. for ημ. to ἀνελ., οπως πιασωσιν αὐτον ημ. και νυκτ. A. ἀνελ. bef αυτον N³.

25. rec αυτον οι μαθηται, with EHLP 13 rel syrr copt æth-pl Chr-txt Ec Thl: αυτον οι μαθ. αυτον b: οι μαθηται αυτον m p² (or p-corr! ?): οι μαθηται 36. 69 lect-12: txt ABCN Fr-coisl p¹ (perhaps) am demid Orig (vol. ii. p. 394) Chr (ἐπέτρεψε τοῖς μαθηταῖς

ἐπὶ τὸν ἰσχυρὸν συλλογισμόν ἐρχονται πάλιν οἱ Ἰουδαῖοι. οὐκέτι γὰρ συκοφάντας κ. κατηγοροῦς κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx. 24.] In 2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρουρεῖ τὴν πόλιν Δαμασκηῶν, πιάσαι με [θέλων]. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatea (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκέθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γαίον μεταπεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch: Antt. ibid. This μεταπεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor

(xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἐκρυσπεν ὀργήν, μέχρι δὴ καὶ μετήλθε, Γαίον τὴν ἀρχὴν παρειληφότος.

Now in the year 38 Caligula made several changes in the East, granting Ituræa to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalces,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ἐθνάρχ (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φίλ-ἑλληνος does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas.

25.] The reading in the text, λαβ. οἱ μαθηταὶ αὐτοῦ, is ambiguous. Chrys. (see in var. readd.), al. take it as if Saul had disciples of his own who did this. The only

νυκτὸς ^f διὰ τοῦ ^g τείχους ^h καθήκαν αὐτὸν ⁱ χαλάσαντες ^f = 2 Cor. xi. 33 only.
 ἐν ^k σπυρίδι. ²⁶ ¹ παραγενόμενος δὲ ¹ εἰς Ἱερουσαλὴμ ^g 2 Cor. xi. 33.
^m ἐπειράτω ⁿ κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ ^o πιστεύοντες ^o ὅτι ^p ἔστιν μαθητής. ²⁷ Βαρνάβας ^h Luke v. 19.
 δὲ ^q ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, ^{ch. x. 11.}
 καὶ ^{rs} διηγέσαστο αὐτοῖς ^t πῶς ἐν τῇ ὁδῷ ^t εἶδεν τὸν ^t κύριον, ^{xi. 5 only.}
 καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ ^r πῶς ἐν Δαμασκῷ ^u ἐπαρ- ^{Exod. xvii. 11.}
 ρησιάσαστο ἐν τῷ ὀνόματι Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν ⁱ Mark ii. 4.
^v εἰσπορευόμενος καὶ ^v ἐκπορευόμενος εἰς Ἱερουσαλὴμ, ^{Luke v. 4, 5.}
^u παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ^{30. 2 Cor.}
²⁹ ἐλάλει τε ^{xi. 33 only.} ^{Jer. xlv.} ^{(xxxviii.) 6.} ^k Matt. x. 37 ^{only t.} ^l Matt. ii.

1. [John viii. 2.] ch. xiii. 14. xv. 4 only. Josh. xxiv. 11.
 18 K³⁴, E (not A) only. n ch. v. 13 reff. o John xiv. 10. Rom. x. 9. 1 Thess. iv. 14 al. Job
 xv. 31. p pres., ch. xvi. 38 reff. q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv.
 4.) xiii. 27 only. (Prov. vii. 13.) gen., ch. xvii. 19 reff. r constr., Mark v. 16. ch. xii. 17 only.
 s as above (r). Mark ix. 9. Luke viii. 39. ix. 10. ch. viii. 33. Heb. xi. 32 only. Josh. ii. 23. t John
 xx. 20. (ch. xxii. 18.) ὅραν τ. κ., 1 Cor. ix. 1 reff. u ch. xiii. 46. xiv. 3 al³. Eph.
 vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. v here only. Zach. viii. 10. see ch. i. 21.

αὐτοῦ· καὶ γὰρ μαθητὰς εἶχεν εὐθέως). ^{rec καθήκαν bef δια τ. τειχ., omg αυτον}
 (correction apparently, for the sake of perspicuity, to prevent λαβοντες and δια του
 τειχους being connected together), with HLP (13) rel Chr: txt ABC(E m) N Fr-coisl
 p Orig Petr Jer.—om αυτον EHLP m rel: ins ABCN Fr-coisl p 13. σφυρίδι N.

26. rec aft παρ. δε ins ο σαυλος (insertion as in ver 19: further shewn by ο παυλος
 in E &c), with HLP 13 rel syr æth-pl Chr-txt Thl: ο παυλος E 33-4. 105: om ABCN
 p vulg coptt æth Chr-comm Jer. for eis, εν EHLP rel Ec-ed Thl-sif: txt A
 B(sic: see table) CN a d f g o p (Treg expr, so also Scriv) 36. ^{επειράσεν (corr'n}
 to more usual form, see reff) ABCN p: txt EHLP 13. 36 rel Chr Thl.

27. om 3rd και N¹ (ins N-corr¹⁻³). ^{rec ins του bef ιησ., with EHLPN p 13 rel;}
 κυριου, A 98-mg; του κυ a h k lect-12: om BC m o.

28. om και εκπ. (homœotel) HLP b d f l m o Chr₁ Thl-sif. ^{rec (for eis) εν, with}
 H a h Chr₁: txt ABCELPN p 13. 36 rel Chr₁ Ec Thl. (Meyer holds that eis is owing
 to a wish to have a prep that may apply to one or other of the participles: but surely
 no corrector would have left εκπορ. eis together, and H which omits κ. εκπ. reads εν.)

^{rec ins και bef παρρ., with EHLP rel vss Chr Thl: om ABCN p 13. 40}
 æth-rom arm. ^{rec aft τ. κυρ. ins ιησου, with HLN³ 13 rel æth-pl Chr₁: for τ.}
 κυ, ιϛ C 3. 10-4. 38. 67². 80¹ Syr æth Chr₁: om του m: om κυρ. a h: txt ABEPN¹ p
 40 vulg syr coptt æth-rom arm Jer.

escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Homer, e. g. ἀγκὰς λαβέτην ἀλλήλων, Il. ψ. 711; Ὀδυσῆος λάβε γούνων, Od. χ. 310: see also Il. γ. 369, θ. 371; Od. ε. 428, τ. 480. So we have κρατήσας τῆς χειρὸς αὐτῆς, Luke viii. 54. But whether this is justified in a case where the whole person is concerned, as here, may be a question. If it is, it must be because not the taking and bringing him to the spot, but the act of laying hold of him to put him into the basket, is intended.

διὰ τ. τείχους] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15, 1 Sam. xix. 12: and an engraving of part of the present wall of Damascus in C. and H. i. p. 124.

σπυρίδι] σαρράνη, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

26. παραγ.] Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. ^{καί} Not but: the δέ follows.

27.] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39).' (C. and H., edn. 2, i. p. 127.) ^{τοὺς ἀποστ.]} Only Peter, and

w Mark i. 27.
ix. 16. Luke
xxii. 23
only & see
ch. vi. 9.
x ch. vi. 1
(reff.) only.
y Luke i. 1. ch.
xix. 13 only.
Eth. ix. 25.
z vv. 23, 24.
a absol., 1 Cor.
xiii. 12 only.
b = John xxi.
23 only in
Gosp. Acts
and Epp.
passim.
c ch. xiii. 15
reff.

d ch. vii. 12 reff. L.P.
14. xxiii. 5. ver. 42. ch. x. 37.
viii. 1. x. 23. xiv. 4, 17. 1 Thess. v. 11.
ch. xxi. 21. v. ἐν, Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10.
iii. 18 reff.). 1 = Rom. xii. 8 reff.

e sing. w. two or more places adjoined, here only.
g John xvi. 33. Rom. v. 1 only.
i constr., ch. xiv. 16. Jude 11 only.

f Luke iv.
h = ch. xx. 32. 1 Cor.
Prov. xxviii. 26. see
k 2 Cor. v. 11 only (Rom.)

ABCEH
LP^a b
c d f g h
k l m o
p 13

καὶ ^w συνεζήτει ^w πρὸς τοὺς ^x Ἑλληνιστάς. οἱ δὲ ^y ἐπεχείρουν
^z ἀνελεῖν αὐτόν. ³⁰ ^a ἐπιγινόντες δὲ ^b οἱ ^b ἀδελφοὶ ^c κατ-

ήγαγον αὐτὸν εἰς Καισάρειαν καὶ ^d ἐξαπέστειλαν αὐτὸν εἰς
Ταρσόν.

³¹ Ἡ μὲν οὖν ^e ἐκκλησία ^f καθ' ^f ὅλης τῆς Ἰουδαίας καὶ
Γαλιλαίας καὶ Σαμαρείας ^g εἶχεν ^g εἰρήνην, ^h οἰκοδομου-
μένη καὶ ⁱ πορευομένη τῷ ^k φόβῳ τοῦ ^k κυρίου, καὶ τῇ
^l παρακλήσει τοῦ ἁγίου πνεύματος ^m ἐπληθύνετο. ³² ἐγέ-

29. aft συνεζ. ins τε (but corrd) **Ν**¹. ἐλλήνας A many vss (Græcos): vulg has
loquebatur quoque gentibus, et disputabat cum Græcis, but not am demid &c (*corr*)
from ch xi. 20). rec αὐτον bef ανελ., with HLP 13 rel Thl: txt ABCEH a h m p
vss Chr.

30. for καισ., ιεροσολυμα. add δια νυκτος E, νυκτος c 180 Syr syr-w-ast sah.
om 2nd αυτον (as unnecessary) AE a² h: ins BCHLP^s p rel coptt Chr Thl.

31. rec αι μεν ουν εκκλησιαι &c ειχον . . οικοδομουμεναι κ. πορευομεναι &c επλη-
θουνοντο (see note), with EHLP rel syr Chr Ec Thl-sif: txt ABCN p 13 vulg Syr copt
sah æth arm Dion Thl-fin.

James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. διηγέ-
σατο] viz. Barnabas, not Saul. 29.

Ἑλληνιστάς] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. 30. ἐπιγινόντες

δὲ . . .] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. εἰς Και-

σάρειαν] From the whole cast of the sentence, the κατήγαγον and ἐξαπέστειλαν, we should infer this to be Cæsarea Stratonis, even if this were not determined by the word Καισάρεια used absolutely, which always applies to this city, and not to Cæsarea Philippi (which De Dieu, Olsh., and others believe to be meant). From Gal. i. 21, it would appear that Saul about this time traversed Syria (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The

ἐξαπέστειλαν looks more like a 'sending off' by sea, than a mere 'sending forward' by land. εἰς Ταρσόν] towards, 'for,'

Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare μὲν οὖν, and note, ch. xi. 19. The reading ἐκκλησία can hardly (as Meyer) be an alteration to suit the idea of the *unity of the church*,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where no variations are found in the chief mss. More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9.

οἰκοδομουμένη] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff. πορ. τῷ φόβ.] walking in the fear: for construction see reff.:—not 'following after the fear' (Winer, edn. 2, § 31. 1; not in edn. 6, see § 31. 9),—nor 'walking according to the fear' as their rule (Meyer),—nor 'advancing in the fear' (Beza, Wolf). κ. τ. παρακλ. τ.

ἀγ. πν. ἐπληθ.] And was multiplied (reff.)

νετο δὲ Πέτρον ⁿ διερχόμενον διὰ πάντων ^o κατελθεῖν ⁿ ^{νν. διά.}
καὶ πρὸς τοὺς ^p ἁγίους τοὺς ^q κατοικοῦντας Λύδδα.
³³ εἶπεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ^r ἐξ ἐτῶν
ὀκτῶ ^s κατακείμενον ἐπὶ ^t κρᾶβάττου, ὃς ἦν ^u παραλελυ-
μένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰαταί σε ^v Ἰησοῦς
ὁ χριστός· ^w ἀνάστηθι καὶ ^x στρώσον σεαυτῷ. ³⁵ καὶ
εὐθέως ^w ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ ^q κατοικοῦντες

30. ch. xxviii. 8. Prov. vi. 9.

t ch. v. 15 reff.

u ch. viii. 7 reff.

here (ch. v. 42 v. r.) only. (ch. xviii. 5.)

w = ver. 6 reff.

x Mark xi. 8 bis || Mt. xiv.

15 || L. only. Job xvii. 13. Ezek. xxiii. 41.

constr., here only. Esth. iv. 3.

s = Mark i.

v ἴσθ. ὁ χρ.

x Mark xi. 8 bis || Mt. xiv.

³². rec *λυδδαν* (here and in ver ³⁵ *alteration to an inflected form from the original* *λυδδα*: cf *εις λυδδα παρελθων Jos. B J ii. 19. 1*), with CEHL rel ³⁶ Chr: *λυδαν P m 57*: txt ABN 13. 40. (13 def here.)—N has *εν λυδδα*, but *εν* is marked for erasure by N¹ or corr¹.

³³. rec *αιν. bef ονομ.*, with HLP rel ³⁶ Chr Thl-sif: *om ονομ. 13*: txt ABCEN k m p vulg Syr arm (copt aeth) Thl-fin. rec *κρᾶββατω*, with EHL 13 rel Thl: txt ABCN p.—*κρᾶββατ. B²; κρᾶβαττ. AB¹CEHLPN³; κρᾶβακτ. N¹.*

³⁴. ins *o κυρ. bef ἴσθ. A 15-8. 36. 40. 68* vulg sah aeth arm Thl-fin Ambr Cassiod. *om 2nd o (alteration to the Name ἴσθ. χρ.) B¹(but "superadditur") CN o 13*: ins AEHLP p rel Chr.

by the exhortation of (i.e. inspired by) the Holy Spirit. This is the only rendering which suits the usage of the words. Those of the Vulg. 'consolatione replebantur,'—of Kuin., 'adjumento abundabant,' are unexampled, see reff. Neither must τῇ παρακλ. be coupled with τῷ φόβῳ, as in E. V., and by Beza and Rosenmüller, which would leave οἰκοδομ. standing by itself, and render the sentence totally unlike Luke's usual manner of writing.

32—35.] HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again. **32. διερχόμε. 8. π.]** These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.

πάντων may be neuter, 'all parts:' but it is probably masc. and ἁγίων understood. Wieseler (p. 145, note) doubts whether we can say διέρχεσθαι διὰ πάντων τ. ἁγίων, —but see reff. The καὶ makes the masc. more likely, as it presupposes some ἄγιοι in the mind of the writer before. As

I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place before the arrival of Saul in Jerusalem, or after his departure: for Peter was there during his visit (Gal. i. 18). It seems most likely that it was before his arrival.

For (1) it is Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἀναίρεσει αὐτοῦ, ver. 1: ver. 4 going back to the διασπαρέντες;—ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), before the visit of Saul to Jerusalem, and during his stay at Damascus or in Arabia. See further on xi. 19.

Λύδδα.] Lod, Neh. vii. 37. A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, κάμνη τινὰ Λύδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδέουσιν), just one day's journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. exvi.). It afterwards became the important town of Diospolis. **33.**

Αἰνέαν] Whether a believer or not, does not appear; from Peter's visit being to the saints, it would seem that he was: but perhaps the indefinite ἄνθρωπόν τινα may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not.

34. στρώσ. σεαυτ.] Not 'for the future:' but 'immediately,' as a proof of his soundness.

35. πάντες . . . οὔτινες] Not 'all, who had turned to the Lord,' as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see

y so ch. xxiv.

z ch. xxvi. 20

reff.

a here only +
Diog. Laert.
iv. 2 (Att.
-τρως).

b 1 Cor. xii.

30 reff.

c = Matt. x. 2.
xxvi. 3. Col.
iv. 11.

d = ch. xix. 28

reff.

e Paul only

(Rom. ii. 7.

xiii. 3 all.),

exc. here and

Heb. xiii. 21.

f plur. ch. x.

2, 4, 31. xxiv.

17 only. Dan. iv. 24 (27). see ch. iii. 2 reff.

xiii. 4 A (-ως, B, F). (Ps. xxx. 10.)

i. 5 only. Exod. ii. 5.

m = ch. xi. 23 al. fr.

xxii. 5.

Λύδδα καὶ τὸν Σάρωνα, ^y οἷτινες ^z ἐπέστρεψαν ^z ἐπὶ τὸν ^{ABCEH}
^z κύριον. 36 Ἐν Ἰόππῃ δέ τις ἦν ^{LPS a b} ^{c d f g h} μαθήτρια ^{k l m o} ὀνόματι

Ταβιθά, ἣ ^b διερμηνευομένη ^c λέγεται Δορκάς· αὕτη ἦν ^{p 13}

^d πλήρης ^e ἀγαθῶν ^e ἔργων καὶ ^f ἔλεημοσυνῶν ^g ὧν ἐποίει.

37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ^h ἄσθενήσασαν αὐτὴν

ἀποθανεῖν· ⁱ λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ^k ὑπερῷῳ.

38 ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαν-

τες ὅτι Πέτρος ^l ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας

πρὸς αὐτὸν ^m παρακαλοῦντες Μὴ ⁿ ὀκνήσης ^o διελθεῖν

^g attr., ch. i. 1 reff. ^h = Matt. x. 8 al. 2 Kings

ⁱ John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev.

^k ch. i. 13 reff. Acts only. 3 Kings xvii. 19. ^l pres., ch. xvi. 38 reff.

^m n here only. Num. xxii. 16. ^o w. εἰς, Luke ii. 15. ch. xi. 19, 22 only. Gen.

35. [εἰδαν, so AB: εἶδα C.] om τον K¹.

Steph σαρωνᾶν (corrⁿ with the same view as λυδδαν: but seeing τον before it, the transcriber could not make it an accus. fem., and has therefore made it a masc from σαρωνας, not seeing that it was already an accus from σαρων), with b¹ c k p 36: ασαρωναν f: ασαρωνα HL a b² g h l o 13 Chr Thl-sif, ασαρωνα p 106¹: txt A(appy) BCE d m (coptt) Thl-fin: σαρωνα N.

36. εργ. bef αυ. BCE m 13 vulg spec syrr coptt: txt AHLN rel Chr Thl.

37. εθηκ. bef αυт. AN¹ p 40: om αυт. B: txt CEHLN³ 13 rel Chr Thl. ins τω bef υπερ. ACE a h o Orig Thl: om BHLPN p rel Chr.

38. rec λυδδης, with B²EHLP rel 36: λυδδας AN³ (possibly the original as ABN agree in λυδδα vv 32, 35): txt B¹C p. (13 def.) om δυο ανδρ. HLP a b d f g h l o Chr₁ (Ec Thl-sif. rec οκνησαι δ. ε. αυτων (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks the direct constr has been written in the marg and found its way into the text), with C³(appy) HLP 13. 36 rel syrr Chr: οκνησαι . . ημων coptt: txt ABC¹EN p vulg spec. (οκνησ[. .] p.)

him than the believers merely. The similar use of οἷτινες in the ref. shews its meaning to be *commensurate with the preceding πάντες*, and to gather them into a class, of which that which follows is predicated. All that dwelt in L. and S. saw him;—which also (i. e. and they) turned to the Lord. A general conversion of the inhabitants to the faith followed.

τὸν Σάρωνα] Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxx. 10; Cant. ii. 1; 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxx., vol. iv., pp. 436, 780.

Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, Realw., where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. 36. ἐν Ἰόππῃ]

Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3),—situated

in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comnena, Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, Realw.)

Ταβιθά] תרבות, in Aramaic, answering to תרבות Heb., δορκάς (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3.

...αι χη-
ραι H.
ABCEL
P^a b c
d f g h k
l m o p
13

ἕως ἡμῶν. ³⁹ ἡ ἀναστὰς δὲ Πέτρος ^a συνήλθεν αὐτοῖς· ὃν ^p παραγενόμενον ^s ἀνήγαγον εἰς τὸ ^k ὑπερῶν, καὶ ^t παρε-
ἔστησαν αὐτῷ πᾶσαι αἱ ^u χῆραι κλαίουσai καὶ ^v ἐπιδεικ-
νύμεναι ^w χιτῶνας καὶ ἱμάτια ὅσα ἐποίει ^x μετ' αὐτῶν οὕσα
ἡ Δορκάς. ⁴⁰ ἡ ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ ^t
^z θεὸς τὰ ^z γόνατα ^a προσηύξατο, καὶ ^b ἐπιστρέψας πρὸς τὸ
^c σῶμα εἶπεν Ταβιθά, ^d ἀνάστηθι. ἡ δὲ ^e ἤνοιξεν τοὺς
^e ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ^f ἀνεκάθισεν.
⁴¹ ἡ δὲ αὐτῇ ^g χεῖρα ^h ἀνέστησεν αὐτήν· ⁱ φωνήσας δὲ
τοὺς ^j ἁγίους καὶ τὰς ^u χήρας ^k παρέστησεν αὐτὴν ζῶσαν.
⁴² ἡ γνωστὸν δὲ ἐγένετο ^m καθ' ^m ὅλης τῆς Ἰόππης, καὶ ⁿ ἐπί-
στευσαν πολλοὶ ⁿ ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ^o ἡμέρας
^o ἱκανὰς ^p μέναι αὐτὸν ἐν Ἰόππῃ ^p παρὰ τινι Σίμωνι ^r βυρσεῖ.
X. ¹ Ἁνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ^s ἑκα-

z ch. vii. 60 reff. a abs., ver. 12.
iii. 16. 1 Thess. i. 9. Ezek. xlii. 15. b = ch. xvi. 18. w. πρόσ, Luke xvii. 4. 2 Cor.
vii. 29. d = ver. 34. c Acts, here only. = Matt. xxvii. 52, &c. || Jude 9. Josh.
vii. 15 only +. g here only. 4 Kings x. 15. e ver. 8. Matt. ix. 30. 4 Kings iv. 35. f Luke
i = ch. x. 7. John i. 49. ii. 9 al. Tobit v. 8. j ver. 13. k ch. i. 3 reff. 1 ch.
i. 19 reff. n ch. xi. 17 al2. Rom. iv. 5, 24. L.P. Wisd. xii. 2. see
Heb. vi. 1. o ver. 23 reff. p = John i. 39. ch. xvi. 15. Gen. xxiv. 55. q = ch.
xxi. 7, 8 reff. r ch. x. 6, 32 only +. s -χης, Matt. viii. 13. ch.
xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 39, &c.

³⁹. ins o bef πετρος C c o 130.
Chr.

περιεστησαν αυτον c vulg E-lat spec Bas

⁴⁰. παντας bef εξω C m vulg spec : om εξω e.
vss Chr (Ec Thl-sif: ins ABCEN p copt Thl-fin.
bef ιδουσα aeth-pl.

rec om 1st και, with LP 13 rel
ins παραχρημα bef ηνοιξεν E sal,

⁴¹. for 1st δε, τε A c Syr aeth.

⁴². om της BC¹: ins AC³ELPN rel Chr.

rec πολλ. bef επιστ., with LP 13. 36

rel vss Chr: txt ABCEN m p 40 vulg spec arm.

⁴³. for ικανας, τινας C 36.

αυτον bef ημερας ικ. μ. AEN³ a h p 40: om αυτ. BN¹

b: txt CLP 13. 36 rel Chr.

CHAP. X. 1. rec aft τις ins ην (cornn, see ch ix. 36; not observing that the constr is carried on to ειδεν, ver 3), with P rel vss Thl: om ABCELN p 13. 36 E-lat Chr.

Lightf. remarks, that she was probably a Hellenist, and thus was known by both names. ³⁷. ἐν ὑπερώῳ] No art., as in the expressions εἰς ὄκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1. See 1 Kings xvii. 19.

³⁹. πᾶσαι αἱ χ.] The widows of the place, for whom she made these garments.

ἐποίει] 'was making,' i.e. used to make (i.e. weave): not 'had made.' ⁴⁰. ἐκβαλὼν] After the example of his divine Master, see reff.

⁴³. βυρσεῖ] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De W. observes, that the stricter Jewish practices were already disregarded by the Apostle. It also would shew, in how little honour he and his office were held by the Jews at Caesarea.

CHAP. X. 1—48.] CONVERSION (BY

SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was no new idea to Jews or Christians, but that it had been universally regarded as to take place by their reception into Judaism. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the uncircumcision, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly have failed to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word πρὸς τοὺς Ἑλληνας (not -ιστάς), certainly before the conversion of Cornelius. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have

^t Matt. xxvii. 27 || Mk. John xviii. 3, 12. ch. xxi. 31. xxvii. 1 only +. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only. ch. iii. 12 reff.) v = vv. 22, 35. ch. xiii. 16, 26 al. Prov. iii. 7. 14. xvi. 15, 31 al. Gen. vii. 1. x = Matt. vi. 1, 2. ch. ix. 36. xxiv. 17. Tobit xii. 9. ix. 36 reff. z absol. w. gen., here only. Job v. 8. see ch. iv. 31. 1 Thess. iii. 10.

2^u εὐ- ABCEI
 27 || Mk. P a b c
 John xviii. d f g h k
 3, 12. ch. xxi. 31. l m o p
 xxvii. 1 only +. 13

2^w οἶκω
 2^x ποῖων
 2^y ἐλεημοσύνας
 2^z λαφ
 2^z δεό-

u ver. 7. 2 Pet. ii. 9 only. Isa. xxiv. 16. (see w = ch. vii. 10. xi. y ch.

om εκατονταρχ. L.

σπειρας BP a b² g h¹ l o Chr.

2. rec aft ποιων ins τε, with LP 13 rel aeth-pl Ec Chr: om ABCE^N p 40 vulg Syr aeth-rom Chr.

formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental, —at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

1. **Καيسαρεία**] As this town bears an important part in early Christian history, it will be well to give here a full account of it. CÆSAREA (Palestine, *Καيسαρεία τῆς Παλαιστίνης*, called *παράλιος*, Jos. B. J. iii. 9. 1; vii. 2. 2; Antt. xiii. 11. 2, or *ἡ ἐπὶ θαλάττῃ* K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i. e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, *Σεβαστὸς λιμὴν, —ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν*). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judææ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1;

ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called *Σπράτῳος πύργος*, Jos. Antt. xv. 9. 6 al.; Strabo, xvi. 758; Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22; Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length *Καيسαρεία Σεβαστή*, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, Realw.) **ἐκατοντάρχης**] The subordinate officer commanding the sixth part of a cohort = half a maniple. See Dict. of Gr. and Roman Antt. **στ. τ. καλ. Ἰταλ.]** *A cohort (στ.) levied in Italy, not in Syria.* Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica* (Tacit. Hist. i. 59, 64; ii. 100; iii. 22) was not raised till Nero's time.

2. **εὐσ. κ. φοβ. τ. θ.]** i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he *may* have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that *μαρτυρούμενος ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων* (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was *ἀνὴρ ἀκροβυστιαν*

μενος τοῦ θεοῦ ^a διὰ παντός, ³ εἶδεν ἐν ^b ὁράματι ^c φανερώς, ^a ὡσεὶ περὶ ^{ef} ὧραν ἐνάτην τῆς ^f ἡμέρας, ἄγγελον τοῦ θεοῦ ^a εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορινθίε. ⁴ ὁ δὲ ^a ἀτεισας αὐτῷ καὶ ^h ἔμβορος γενόμενος εἶπεν Τί ἐστίν, ^a κύριε; εἶπεν δὲ αὐτῷ Αἰ ⁱ προσευχαί σου καὶ αἰ ^y ἐλεημο- ^a σύнай σου ^k ἀνέβησαν ⁱ εἰς ^m μνημόσυνον ⁿ ἔμπροσθεν τοῦ ^a θεοῦ. ⁵ καὶ νῦν πέμφον ἄνδρας εἰς Ἰόππην καὶ ^o μετά- ^a πεμφθαι Σίμωνά τινα ὃς ^p ἐπικαλεῖται Πέτρος· ⁶ οὗτος ^a ξενίζεται ^t παρὰ τινι Σίμωνι ^s βυρσεῖ, ὃς ἐστίν οἰκία ^t παρὰ ^a θάλασσαν. ⁷ ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,

only +. g ch. iii. 12 reff. h Luke xxiv. 5, 37. ch. [xxii. 9] xxiv. 25. Rev. xi. 13
1 Macc. xiii. 2 B (ἐκφ., AN). Sir. xix. 24 only. i plur., ch. ii. 42 al. + k = here
only. Exod. ii. 23. 1 Macc. v. 31. see ch. xxi. 31. l = ch. xix. 27. Rom. iv. 3, &c. (from Gen.
xv. 6) al. m Matt. xxvii. 13 || Mk only. Exod. xii. 14. Tobit xii. 12. n = Luke
x. 21. 1 Thess. i. 3 al. (1 Kings xviii. 13.) o vv. 22, 29, bis. ch. xi. 13. xxiv. 24, 26. xxv. 3
18, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only +. act., ver. 23 reff. p ch. i. 23 reff. q pass. = vv.
xxi. 7, 16. s ch. ix. 43 reff. r = Luke xi. 37. John i. 40. ch.
xiii. 30. 3 Kings iv. 29. t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num.
xxiii. 23

3. for εἶδεν, ωεδεν (but ω marked for erasure) ^N1. om εν ^N. rec om περι
(as unnecessary; this is much more probable than Meyer's suppn that περι was a gloss
on ωσει: comp περι ωρ. εκτ., ver 9), with LP rel (Chr) Ec: ins ABCEN k o 13. 36. 40
Damasc Thl-fin.—περι, omg ωσει, c d 3. 65-7 (sah arm ?).—ως ^N 36. 40 Damasc Thl-fin.
rec ενατην, with L 13 rel: txt ABCEPN a b g h k l m p.

4. om 2nd αι C a d¹ m p. om εις μνημόσυνον ^N1. rec ενωπιον (substitution
for the less usual εμπροσθεν), with CELP 13 rel Sevrn Chr: txt ABN p 36. 40.

5. rec εις ιοπ. bef ανδρ., with LP 13. 36 rel Chr: txt ABCEN m p vulg D-lat syrr
copt arm. rec om τινα (corr from respect to the Apostle. This is much more prob
than Meyer's supposn, that τινα was inserted to conform the first συμ. to the other.
The same considerations have led to the var read in ver 32), with ELPN 13 rel demid
D-lat Syr sah Orig Chr Thl Iren-int: ins ABC p 36 vulg syr-mg copt arm. τον

επικαλουμενον πετρον (corr from ch xi. 13? or origl, and os επικαλειται a corr from
ver 32? the mss authority must decide) ELP 13 rel Ec Thl: txt ABCN a h p 36 Chr¹.

6. σιμωνι bef τινι C m vss: om τινι D-lat. ins η bef οικια C lect-12.
rec aft θαλ. adds ουτος λαλησει σοι τι σε δει ποιειν (interpolation from ver 32, and ch
ix. 6, combined: see also ch xi. 14), with (36?) demid æth-rom Thl-fin; os λαλησει
ρημ. προς σε . . . to οικος σου from ch xi. 14 4-marg 8. 26-7. 73. 81 copt; os λαλησει
σοι 133: om ABCELPN p rel vss Chr Thl-sif.

7. om 2nd ο LP g m lect-26. rec τω κορινθιω (explanatory corr from αυτω),

ἔχων. Doubtless also among his company
(ver. 24) there must have been many who
were not proselytes.

δεόμενος τ. θεοῦ διὰ π.] From Cornelius's own nar-
rative, ver. 31, as well as from the analogy
of God's dealings, we are certainly justified
in inferring, with Neander, that the subject
of his prayers was that he might be guided
into truth, and if so, hardly without refer-
ence to that faith which was now spreading
so widely over Judæa. This is not matter
of conjecture, but is implied by Peter's
οἶδατε τὸ γενόμενόν ῥῆμα καθ' ὅλης τῆς
Ἰουδαίας. Further than this, we cannot
infer with certainty; but, if the particular
difficultly present in his mind be sought, we
can hardly avoid the conclusion that it was
connected with the apparent necessity of
embracing Judaism and circumcision in
order to become a believer on Christ.

τῷ λαῷ] The Jewish inhabitants, see ch.
xxvi. 17, 23; xxviii. 17; John xi. 50;
xviii. 14 al.

3. ἐν ὁράμ. φανερώς] not in a trance, as ver. 10, and ch. xxii. 17,
—but with his bodily eyes: thus asserting
the objective truth of the appearance.

ὡσεὶ περὶ ὧρ. ἐν.] It here appears that C.
observed the Jewish hours of prayer.

4. εἰς μνημ.] Not instar sacrificii (Ps.
exli. 2) as Grot.: but, as E. V., for a me-
morial, 'so as to be a memorial.'

There has been found a difficulty by some
in the fact that Cornelius's works were re-
ceived as well pleasing to God, before he
had justifying faith in Christ. But it is
surely easy to answer, with Calvin and
Augustine, 'non potuisse orare Cornelium,
nisi fidelis esset.' His faith was all that he
could then attain to, and brought forth its
fruits abundantly in his life: one of which

u ch. ix. 41 reff. ^u φωνήσας δύο τῶν ^v οἰκετῶν καὶ στρατιώτην ^w εὐσεβῇ τῶν ^{ABCE} ^{LN} ^{a b c} ^{d f g h k} ^{l m o p} ¹³
^v Luke xvi. 13. ^x προσκαρτερούντων αὐτῷ, ⁸ καὶ ⁹ ἐξηγησάμενος ἅπαντα
¹ Pet. ii. 18 only. Gen. xiv. 33. αὐτοῖς, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. ⁹ τῇ δὲ
^w ver. 2 reff. ^x ch. i. 14 reff. ^y ch. xv. 12, 14 reff. ^z John i. 29, &c. ch. xiv. 20 al. Exod. xxxii. 6. ὡραν ἔκτην. ¹⁰ ἐγένετο δὲ ^f πρόσπεινος, καὶ ἤθελεν ^g γεύσασθαι. ^h παρασκευαζόντων δὲ αὐτῶν ⁱ ἐγένετο ἐπ' αὐτὸν
^a here only +. (^ρια, 2 Cor. xi. 26. -ρος, Gen. xxxvii. 24.) ^k ἔκστασις, ¹¹ καὶ ¹ θεωρεῖ τὸν ^m οὐρανὸν ⁿ ἀνεωφγμένον καὶ
^l dat., ch. ix. 3 reff. ^o καταβαῖνον ^o σκευὸς τι ὡς ^p ὁθόνην μεγάλην, τέσσαρσιν
^c = Luke v. 19, Josh. ii. 8. ^q ἀρχαῖς [δεδεμένον καὶ] ^r καθιέμενον ἐπὶ τῆς γῆς, ¹² ἐν
^d Matt. x. 27 || xiv. 17 ||. Luke v. 19 only. 2 Kings xi. 2. ^e absol., ch. ix. 12. xx. 36. ^f here only +.
^g = ch. xx. 11. Jonah iii. 7. Jos. Ant. vi. 14. 3. ^h 1 Cor. xiv. 8. 2 Cor. ix. 2, 3 only. 2 Macc. ii. 27
ⁱ = ch. v. 5 reff. 2 Chron. xiv. 14. xx. 29. ^k = ch. xi. 5. xxii. 17 only. (ch. iii. 10 reff.) Gen. ii. 21. xv. 12. 1 ch. vii. 56 reff. ^m Matt. iii. 10 || L. Rev. xix. 11. Ezek. i. 1. see ch. vii. 56.
ⁿ = Matt. iii. 16. John i. 32. vi. 33 al. Gen. xxviii. 12. ^o Mark xi. 16. John xix. 29. Exod. iii. 22.
^p ch. xi. 5 only +. (^ριον, John xix. 40. Hos. ii. 9.) ^q = ch. xi. 5 only. (Exod. xxviii. 23 Compl. F (not AB).
Ezek. xlviii. 1.) see note. ^r ch. ix. 25 reff.

with LP 13 rel syr Chr: txt ABCE²N p vulg Syr coptt ath arm. rec aft ουκ. ins
αυτου (explanatory), with LP 13. 36 rel vss Chr: om ABCE²N p 40 arm.

8. rec αυτου bef απαντα, with CLP 13. 36 rel Chr: illis visum D-lat: txt ABEN p
coptt.

9. for εκειν., αυτων (corr'n to correspond with αυτοις above) AELN d k o p 13. 36:
av. εκ. c: txt BCP rel Chr ΘEc Thl. for εκτην, ενατην N³. aft εκτ. ins της
ημερας A tol.

10. rec (for αυτων) εκεινων (probably from εκεινων having been in the margin in
some MSS at ver 9, and thus inserted here by mistake, or as in note), with LP rel
Chr: txt ABCE²N p 13. 36 Orig. rec επεπεσεν (corr'n to avoid the repetition of
εγενετο, and to the more usual word, see ch viii. 16 reff. Meyer holds επεπ. to have
been origl: but being usually said of πνευμα, and thus seeming inappropriate to
εκστασις, to have been altered in conformity with ch xxii. 17, γενεσθαι με εν εκστασει.
But this is very careless: for, Luke i. 12, we have φοβος επεπ. επ αυτ., and so ch xix.
17: and xiii. 11, επεπ. επ αυτον αχλυσ), with EL 13 rel vss Chr: (επεσεν 19. 78. 96
Clem:) txt ABCP²N d p 36 copt Orig.

11. rec aft καταβαιν. ins επ αυτων (al αυτω) (inserted to correspond with αχρις εμου,
ch xi. 5), with LP rel D-lat Chr Thl: om ABC²EN c p 13 vulg syrr coptt ath Orig.
(C¹ has perished.) om μεγαλην C². om δεδεμενον και ABC²EN 40 vulg ath arm
Orig⁴ Cyr Thdrt: txt (C¹ perhaps) LP p rel 36 (D-lat syrr coptt) Chr Thl-sif.—transp
καταβαινον and δεδεμενον c 13 Thl-fin.—also c has τεσσαρσιν αρχαις immediately aft
ανεωγ. και; 13, at end of ver.—καταβαινον is omd by lect-12 D-lat syrr sah; these
vss have other varns, e. g. caelum apertum ex quattuor principis ligatum vas quodam
et(sic) linteum splendidum quod differebatur de caelo in terram D-lat.

fruits, and the best of them, was, the ear-
nest seeking by prayer for a better and more
perfect faith.

7. ἀπῆλθεν] So in
Luke i. 38:—another token of the objective
reality of the vision: εἰσελθόντα (ver. 3)
and ἀπῆλθ. denoting the *real acts* of the
angel, not the mere deemings of Cornelius.

λαλῶν must be regarded as the im-
perfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Eras-
m., understand an upper chamber. But
why not then ὑπερφόν, a word which Luke
so frequently uses? It was the flat roof,
much frequented in the East for pur-
poses of exercise (2 Sam. xi. 2; Dan. iv. 29,
marg.),—of sleeping in summer (1 Sam.
ix. 26, by inference, and as expressed in

LXX),—of conversation (ib. ver. 25),—of
mourning (Isa. xv. 3; Jer. xlviii. 38),—of
erecting booths at the feast of tabernacles
(Neh. viii. 16),—of other religious celebra-
tions (2 Kings xxiii. 12; Jer. xix. 13; Zeph.
i. 5),—of publicity (2 Sam. xvi. 22; Matt.
x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—
of observation (Judg. xvi. 27; Isa. xxii. 1),
—and for any process requiring fresh air
and sun (Josh. ii. 6). (Winer, Realw., art.
Dach.) ἔκτῃ] The *second hour* of
prayer: also of the mid-day meal.
The distance was thirty Roman miles, part
of which they performed on the preceding
evening, perhaps to Apollonia,—and the
rest that morning. 10. γέσθ.] see reff.
ἐκείνων is more likely to have been a cor-

ὁ ὕπῃρχεν πάντα τὰ τετράποδα καὶ ἔρπετὰ τῆς γῆς
καὶ πετεινὰ τοῦ οὐρανοῦ. ¹³ καὶ ἐγένετο φωνὴ πρὸς
αὐτόν, ὡς Ἀναστὰς Πέτρε θύσον καὶ φάγε. ¹⁴ ὁ δὲ Πέτρος
εἶπεν Μηδαμῶς κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν
καὶ ἀκάθαρτον. ¹⁵ καὶ φωνὴ πάλιν ἔκ δευτέρου πρὸς

D παν
...
ABCDE
LP a b
c d f g h
k l m o p
13

x Matt. vi. 26. viii. 20. ||. xiii. 32. ||. Luke viii. 5. xiii. 19. ch. xi. 6. Gen. i. 26. y ch. vii. 31 reff. z ch. viii. 16 reff. t ch. xi. 6. Rom. i. 23. u as above (t) only. Gen. i. 24. v as above (t). James iii. 7. Gen. vi. 7. w as above (tu) only.

x Matt. vi. 26. viii. 20. ||. xiii. 32. ||. Luke viii. 5. xiii. 19. ch. xi. 6. Gen. i. 26. y ch. vii. 31 reff. z ch. viii. 16 reff. t ch. xi. 6. Rom. i. 23. u as above (t) only. Gen. i. 24. v as above (t). James iii. 7. Gen. vi. 7. w as above (tu) only.

12. rec της γης bef 1st και (τετραποδα της γης : see ch xi. 6), with LP rel Chr : om τ. γ. 342. 662. 163 D-lat sah (Ambr) : txt ABCEN p (36) Syr copt arm Clem Orig Constt Thdrt.—ins τα επι bef τ. γης 36. rec ins τα θηρια και bef [τα] ερπ. (from ch xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr, and, but aft ερπ., E : om ABC²N

p 40 vulg D-lat Syr copt arm Clem Orig, Constt Thdrt Thl-sif-comm Aug Cassiod.—rec ins τα bef ερπ., with LP 13. 36 rel Clem Thdrt Chr Thl-fin : om ABC²EN p Orig² Constt Thl-sif.—(C¹ is illegible.) rec ins τα bef πετ. (conform to ch xi. 6), with C¹ELP 13. 36 rel Clem Constt Chr Thdrt Thl : om ABC²N p Orig².

14. rec for και, (conform to ch xi. 8), with C D-gr ELP p rel copt Chr : txt ABN 13. 36 vulg D-lat syrr sah Clem Orig, Constt Cyr-e Aug Ambr.

rection of αὐτῶν as applying better to the people of the house, than the converse.

ἐκστασις] The distinction of this appearance from the ὄραμα above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shewn* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality*: whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses.

11. τέσσοι ἀρχ.] not, 'by the four corners,' which would certainly require the article, as in reff.,—but *by four rope-ends*. This meaning of ἀρχή is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, εἰθ' ἐν τῶν ἐμπαγόντων ἐνάπτοντες ἀρχὰς στυπίνας ἀφίασι μέχρις ἂν παραλυθῇ. The ends of the ropes were attached to the sheet, and, in the vision, they only were seen.

At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this,

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at the distrust of all Scripture symbolism by intelligent, but unspiritual minds?

I have retained the words δεδ. καί, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. πάντα τὰ τετ.] literally: not 'many of each kind,' nor 'some of all kinds,' in which case the art., the sense of which is carried on from τὰ τετρ. to the subsequent words (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of *all creation*.

τετρ., ἐρπ., πετ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of *all* the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*.

κύριε] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi. 15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth: God having *purified* these, signified that the distinction was now abolished which was 'added because of transgressions' (Gal. iii. 19),—and *all regarded in his eyes as pure for the sake of*

h = ch. xi. 9. αὐτόν, ἃ ὁ θεὸς ἡ καθαρίσεν σὺ μὴ ἰ κοῖνου. ¹⁶ τοῦτο ABCDE
 Heb. ix. 22, δὲ ἐγένετο ἰ ἐπὶ ἰ τρίς, καὶ εὐθύς κλ ἀνελημφθῇ τὸ m σκεύος LPN a b
 23 see ch. cdfgh
 xv. 8. i = ch. xi. 9 (xxi. 28 reff.) only t. klm op
 j ch. xi. 10 εἰς τὸν ἰ οὐρανόν. ¹⁷ ὥς δὲ ἐν ἑαυτῷ ἡ διηπόρει ὁ Πέτρος 13
 k = ch. i. 2, 22. τί ἂν ὁ εἶη τὸ ῥῶμα δ εἶδεν, [καὶ] ἰδοὺ οἱ ἄνδρες οἱ
 l Mark xvi. 19. ἀπεσταλμένοι * ἀπὸ τοῦ Κορνηλίου ἡ διερωτήσαντες τὴν
 ch. i. 11 only. οἰκίαν τοῦ Σίμωνος ἡ ἐπέστησαν ἡ ἐπὶ τὸν ῥ πύλωνα. ¹⁸ καὶ
 4 Kings ii. 11. ἡ φωνήσαντες ἡ ἐπυνθάνοντο ἡ εἰ Σίμων ὁ ῥ ἐπικαλούμενος
 m ver. 11 reff. Πέτρος ἐνθάδε ῥ ξενίζεται. ¹⁹ τοῦ δὲ Πέτρου ῥ διενθυμου-
 n ch. ii. 12 reff. μένου περὶ τοῦ ῥ ὁράματος εἶπεν τὸ ῥ πνεῦμα αὐτῷ ἰδοὺ H ἰδοὺ...
 o = Luke viii. 9. ῥ here only t. only. 1 Kings ABCDE
 xvii. 51. see ch. iv. 1 reff. xii. 11 only. 1 Kings HLPN a
 p ver. 3. q here only t. xii. 51. see ch. iv. 1 reff. b c d f g
 r ch. xi. 11 only. 1 Kings h k l m
 s Matt. xxvi. 71. Luke op 13
 xvi. 20. ch. xii. 13, 14 bis. xiv. 13. t absol., = Luke viii. 8, 54. xvi. 24. Dan. iv. 11 (14).
 Rev. xxi. 12, &c. xxii. 14. Gen. xliii. 19. w ver. 6 reff. x here only t. y absol., Matt.
 u here only t. v ch. i. 23 reff. z ch. viii. 26 reff. Gen. xxxv. 1.
 iv. 1. ch. ii. 4. viii. 29. xi. 12, 28. xxi. 4. Rom. viii. 16, &c. z here only t. Gen. xxxv. 1.
 a = ch. xx. 10 reff. b = Matt. xxi. 21. Rom. iv. 20. xiv. 23. James i. 6 f. (Jer. xv. 10.)

15. φωνήσας δε D-gr. εκαθερίσεν ACLP m p: txt BDE^h rel. for σὺ, σοι
 (itacism? as E p κυνοῦ for κοῖν.) D 13.

16. rec (for εὐθύς) παλιν (from ch xi. 10), with D-gr LP 13 rel E-lat syr Chr
 (ανελημφθῇ bef παλιν D-gr): om 15. 36 D-lat Syr sah aeth-pl arm Constt Ambr: txt
 ABCEN p vulg syr-mg copt aeth-rom.

17. αὐτῷ B k. D adds ἐγένετο. for εἰη, εἰ D¹(txt D³). om και
 (corrⁿ of Hebraism?) ABN p 36. 40 vulg arm: ins CDELP 13 rel fuld aeth-rom Chr.
 * ὑπὸ BEN a b² c g h o p: apo ACCLP rel Chr Thl-sif. om του [bef

κορν.] D Thl-fin. επερωτησαντες D. rec om του [bef σιμ.], with ELP 13
 rel Thl-sif: ins ABCDN c p 40 Chr Thl-fin.

18. ἐπυνθοντο BC.
 19. rec εὐθυμ. (prob negligence of the significant compounded verb), with b: δια-
 νοουμένου 15-8. 36 Did: add και διανοουμένου syr: txt ABCDELP(N) rel Chr.—διενθυ-
 μουεν N. rec αυτω bef το πνευμα, with DELP 13 rel vss Chr: om αυτ. B copt:
 txt ACN m p vulg sah. rec aft ανδρες ins τρεις (conform to ch xi. 11 and ver

7), with ACEN f p 13. 36 vulg Syr syr-mg Thl-fin; bef ανδ., copt; τρεις arm; δυο B:
 om DHL rel spec syr Constt Cyr-jer Chr Thl-sif Aug Ambr. rec ζητουσι, with
 ACDELP rel: txt BN p.

20. αναστα D¹(txt D³) vulg coptt. rec διοτι, with LP 13 rel Constt Bas₁: txt
 ABCDEHN h p 36. 40 Cyr-jer Bas₁ Did Thl-sif-comm.

21. τοτε κατ. DE Syr. ins o bef πετρος DEL b d o Chr Thl-fin: om ABCHPN

His dear Son. But the *literal truth* of the representation was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been purified and rendered clean for use by the satisfaction of Christ. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 5. Only we must be careful not to confound this restitution with the αποκατάστασις πάντων of ch. iii. 21; see notes there. 16. ἐπὶ τρίς] denoting the certainty of the thing revealed: see Gen. xli. 32. 17.] Valcknaer and Stier

understand ἐν ἑαυτῷ, as ch. xii. 11, where γενόμενος is expressed (see D in var. readd. here),—‘when he came to himself,’ but without γενόμενος this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as ἐν ἑαυτῷ διηπόρει. 18. φωνήσαντες] having called out (some one), they were enquiring. The present, ξενίζεται, is a common mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note.

20. ἀλλά] ‘make no question as to who or what they are,—but:’—so also ch. ix. 6. ἐγώ] The Holy Spirit, shed down upon the Church to lead it into all the truth, had in His divine arrangements brought about, by the angel sent to

ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ ^aφοβούμενος τὸν ^aθεόν, ^eμαρτυρούμενός τε ^eὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ^fἐχρηματίσθη ὑπὸ ^gἀγγέλου ^gἀγίου ^hμεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ⁱἀκοῦσαι ⁱῥήματα παρὰ σοῦ. ²³ ^kεἰςκαλεσάμενος οὖν αὐτοὺς ^lἐξένισεν. ^mτῇ δὲ ἐπαύριον ⁿἀναστὰς ^oἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ^pἀδελφῶν τῶν ἀπὸ Ἰόππης ^aσυνήλθον αὐτῷ. ²⁴ ^mτῇ δὲ ἐπαύριον ^rεἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ^sἦν ^tπροσδοκῶν αὐτούς, ^uσυγκαλεσάμενος τοὺς ^vσυγγενεῖς αὐτοῦ καὶ τοὺς ^wἀναγκαίους φίλους. ²⁵ ὥς δὲ ἐγένετο ^xτοῦ ^yεἰσελθεῖν τὸν Πέτρον, ^zσυναντήσας αὐτῷ ὁ Κορνήλιος ^aπεσὼν ^aἐπὶ τοὺς ^aπόδας ^bπροσεκύνησεν. ²⁶ ὁ δὲ Πέτρος

(xvii. 20.) xxviii. 7. Heb. xiii. 2 only +. Sir. xxix. 25. pass., ver. 6 reff. n ch. viii. 26 reff. o absol., ch. vii. 7 al. Gen. xix. 14. m ver. 9 reff. Num. xi. 32. n ch. viii. 26 reff. r = Matt. viii. 5 al. fr. Ruth ii. 18. p = ch. ix. 30 reff. q ch. i. 21 reff. s ch. ix. 12. t = Luke i. 21. 2 Pet. iij. 12 al. Ps. cxviii. 166. u mid., Luke ix. 1. xv. 9. xxiii. 13. ch. xxviii. 17 only +. act., ch. v. 15 reff. Exod. vii. 11. v Luke i. 58. L.P., exc. Mark vi. 4. John xviii. 26. Lev. xxv. 45. w = here only (ch. xiii. 46 reff.) +. Jos. Antt. x. 1, 2. τρεῖς τοὺς ἀναγκαστούς φ. αὐτῷ. x ch. iij. 12 reff. Luke xvii. 1. Rev. xii. 4. y Matt. x. 12. Mark vi. 22. z Luke ix. 37. xxii. 10. ch. xx. 22. Heb. vii. 1, 10 only. Gen. xxxii. 1. (τησις, Matt. viii. 34.) a here only. 4 Kings iv. 37. (εἰς, John xi. 32 v. r.) πρόσ, Mark v. 22. παρά, Luke viii. 41. ἐμπροσθεν, Rev. xix. 10. b = Matt. ii. 11. viii. 2 al. Job i. 20. k here only +. l act., = ch.

p 13. 36 rel Thl-sif. for τ. ανδ., αυτους C arm. rec aft ανδρας ins τους απεσταλμενους απο του κορν. προς αυτον (explanatory interpolation, ver 21 beginning an ecclesiastical portion), with H (but om του) (f) (Ec Thl-sif; τ. απεστ. υπο κορν. (alone) m: om ABCDELPN p 13 rel vulg syrr coptt aeth arm Chr Thl-fin. ins τι θελετε (-ται D) η bef τις η D syr (om 1st η D-lat syr). for τις η, τι η m: om η B.

22. [εἶπαν, so ABCEK p.] add προς αυτον D Syr sah. aft κορν. ins τις D-gr Syr. for υπο, υφ D.

23. for εἰσκ. ουν, τοτε προσκαλ. E: τοτε εισαγαγων ο πετρος D 40 sah, introducens vulg E-lat Syr (addg Simon); ingressus D-lat. εξεν. bef αυτ. D 40 vss.

rec for αναστας, ο πετρος (αναστ. being erased as unnecessary, the vacant space thus left in some copies has been filled up with ο πετρ. the subject of the verb), with HLP rel Thl-sif: αναστ. ο π. E c k m 13 (omg ό) 36 syr Chr Thl-fin: txt ABCDN d p vulg Syr coptt aeth. om 2nd των D. rec ins της bef ιοπ.: om ABCDEHLPN rel Chr Ec Thl-sif. ιοπην D¹ (txt D-corr¹). συνηλθαν D.

24. rec και τη (corrñ appy to avoid the recurrence of τη δε, τη δε, ο δε), with HLP 13 rel syrr aeth Chr Thl-fin: txt ABCDEN p 40 vulg copt Thl-sif. εισηλθεν (corrñ to suit εξηλθεν above) BD p syr-txt aeth Thl-sif: συνηλθον m: txt AEHL P 13. 36 rel vss syr-mg, -θαν CN. om την D m 133. ην προσδεχομενους αυτους και συνκ. D. for αυτου, αυτους B¹ (Tischdf.). aft φιλους add περιεμεινεν D syr-mg.

25. rec om του, with H k 36 Ec: ins ABCELPN p 13 rel Bas Chr Thl. aft ποδας ins αυτου g o vulg Syr sah aeth arm Thl-fin. for ver, προσεγγιζοντος δε του πετρου εις την κατ'αριαν, προδραμων εις των δουλων διεσφαησεν παραγεγονεναι αυτον ο δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον (αυτω D-corr¹) D syr-mg (but αυτου for προσεκ. αυτον).

Cornelius, their coming. 23. ἐξένισεν]

This was his first consorting with men uncircumcised and eating with them (ch. xi. 3): though perhaps this latter is not necessarily implied. τινες τῶν ἀδ.]

Six, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. 24. ἀναγκαίους] his intimate

friends. So Jos. Antt. xi. 6. 4, φίλος ἀναγκαϊότατος τῷ βασιλεῖ, and Xen. Mem. ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίους καλουμένοις ἄλλους κτῶνται βοηθοί. These, like himself, must have been fearers of the true God, or at all events must have been influenced by his vision to wait for the teaching of Peter. 25. τοῦ εἰσελθ.

c = Mark i. 31. e ἡγειρεν αὐτὸν λέγων d' Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄν- ABCDE
 ch. iii. 7. θρωπός εἰμι. 27 καὶ e συνομιλῶν αὐτῷ i εἰσῆλθεν, καὶ HLPs a
 Dan. x. 10. d = ch. ix. 6. εὐρίσκει f συνελληλυθότας πολλούς, 28 ἔφη τε πρὸς αὐτοὺς b c d f g
 here only +. (-Aos, Job xix. 19 Symm.) ὅτι ἡ ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ h k l m
 f = ch. i. 6 reff. i κολλᾶσθαι ἢ k προσέρχεσθαι l ἀλλοφύλῳ· κἀμοὶ ὁ op 13
 g = ver. 38. ch. xi. 16. θεὸς m ἔδειξεν μηδένα n κοινὸν ἢ n ἀκάθαρτον o λέγειν
 h 1 Pet. iv. 3 only +.
 2 Macc. vii. 1 a12. Jos. B. J. iv. 9. 10. Xen. Mem. i. 1. 9 (-ιστα). i = ch. v. 13 reff. k = ch.
 ix. 1 reff. Levit. xix. 33. 1 here only. 1 Kings vi. 10. xiii. 3, 5. 1 Macc. iv. 12. m constr.
 here only. = w. ὅτι, Matt. xvi. 21. Wisd. xiv. 4. w. acc., 1 Cor. xii. 31. 1 Kings xiii. 23. n ver. 14
 (reff.). o = Mark x. 18. xii. 37 al.

26. rec aut. bef ηγ., with HLP rel Thl-sif: txt ABCDEN a c d f h k m 13 Chr Thl-
 fin. for αναστ., τι ποιεῖς D; syr-mg has both. κ. aut. εγ. C Thdrt: καὶ γαρ
 εγω, omg αυτος, E c k 13 Chr: om αυτος-D sah: κ. γαρ εγ. αυτ. 137: txt ABHLPs p
 rel 36 Marc Thl-sif.—rec for και εγω, καγω, with ADHLP a b d f g h l m o 13: txt
 BN p lect-12. aft εμι ins ως και συ D¹(and lat) E(om και E-lat) copt æth.
 27. for κ. συνομ. το ευρ., και εισελθων τε και ευρεν D¹(and lat).
 28. bef επισ. ins βελτιον D Aug¹. αθεμιστον D¹. ins ανδρι bef αλλοφ.
 D-gr lect-12 Syr sah. rec και εμοι, with HLP 13 rel Thl: και μοι p: txt ABCDEN
 o. εδειξ. bef ο θ. AEN vulg æth. επεδειξ. D.

best supported reading, is a harshness of construction hardly explicable (see Winer, edn. 6, § 44. 4) on any principles. It probably arose from taking the so frequent τοῦ with the infin. almost as *one word*, and equivalent to the infin. itself.

τοὺς πόδας] viz. those of Peter. Kuinoel's rendering [*in genua provolutus*] is clearly inadmissible.

προσεκύν.] "Adoravit; non addidit Lucas, *'eum'*. Euphemia." (Bengel.) May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "*templa etiam proconsulibus decerni solere*"), and then κατ' ἐξοχήν to him in whom the imperial majesty centered.

26. καὶ ἐγὼ αὐτ. ἄνθρ. εἰμι.] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the common honour and equality of all mankind in God's sight.

Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἐμπροσθ. τὸν ποδῶν τοῦ ἁγγ., supporting the above rendering of ἐπὶ τ. πόδας. (See the gloss in D, ver. 25, digest.)

27.] The second εἰσῆλθεν betokens the completion of his entering in; or (as De W. and Meyer) the former, his entering the

house,—this latter, the chamber.

28.] ὑμεῖς, you, of all men, [best] know: being those immediately concerned in the obstruction to intercourse which the rule occasioned.

ὡς ἀθέμιτον. . .] that it is unlawful, . . . or 'how unlawful it is': better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὡς ἔστιν ἀθέμιτον. In both the reff. the ambiguity is the same.

There is some difficulty about this unlawfulness of consorting with those ἀλλόφυλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,—with Jos. Antt. xx. 2. 3 (Ἰουδαῖος τὸν ἔμπορος, Ἀνανίας ὄνομα, πρὸς τὰς γυναῖκας εἰσιὼν τοῦ βασιλέως (Monobazus, of Adiabene) ἐδίδασκεν αὐτὰς τὸν θεὸν εὐσεβεῖν), and with the Rabbinical comment Schemoth Rabba on Exod. xii. 4, "*Hoc idem est quod scriptum dicit Jes. lvi. 3. Et non dicit filius advenæ qui adhæsit Domino, dicendo: separando separavit me Dominus a populo suo.*" But, whatever exceptions there may have been, it was unquestionably the general practice of the Jews to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome, Sat. xiv. 103, '*non monstrare vias, eadem nisi sacra colenti: Quæsitum ad fontem soles deducere verpos.*' And Tacitus, Hist. v. 5, '*adversus omnes alios hostile odium, separati epulis, discreti cubilibus,*' &c. . . . κἀμοί] not, '*but* God hath shewed me,' as E. V.: καὶ can never have this meaning, and in all cases

ἄνθρωπον, ²⁹ διό καὶ ^p ἀναντιρρήτως ἦλθον ^q μεταπεμφθεῖς. ^p πυνθάνομαι οὖν, ^s τίνι ^t λόγῳ ^q μεταπέμψασθέ με; ³⁰ καὶ ὁ Κορνήλιος ἔφη ^u Ἀπὸ τετάρτης ἡμέρας ^v μέχρι ταύτης τῆς ὥρας ^w ἤμην [^x νηστεύων καὶ] ^y τὴν ἐνάτην ^z προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ^a ἐνώπιόν μου ἐν ^{bc} ἔσθῃ ^{bd} λαμπρᾷ, ³¹ καὶ φησιν Κορνήλιε, ^e εἰσηκούσθη σου ἡ προσευχὴ καὶ αἰ ^f ἔλεημοσύνη σου ^g ἐμνήσθησαν ^a ἐνώπιον τοῦ θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην καὶ ^h μετακάλεσαι Σίμωνα ὃς ⁱ ἐπικαλεῖται Πέτρος· οὗτος ^k ξενίζεται ἐν οἰκίᾳ Σίμωνος ^l βυρσέως ^m παρὰ θάλασσαν [· ὃς ⁿ παραγενόμενος λαλήσει σοι]. ³³ ὁ ἐξ αὐτῆς οὖν ἔπεμψα πρὸς σε, σύ τε ^p καλῶς ἐποίησα, ⁿ παραγενόμενος, ^q νῦν ^q οὖν πάντες

b Luke xxiii. 11. James ii. 2, 3 only.

ii. 2 only +. 2 Macc. xi. 8.

al. Cant. v. 10 Symm.

g pass., Rev. xvi. 19 only. Ezek. xviii. 22. mid., ch. xi. 16 al. fr.

k ver. 6 reff. l ch. ix. 43 reff. m ver. 6 reff.

vi. 25. ch. xi. 11. xxi. 32. xxiii. 30. Phil. ii. 23 only.

xxii. 18, 22. q ch. xv. 10. xvi. 36. xxiii. 15 only. Gen. xlv. 5.

c as above (b). Luke xxiv. 4. ch. (i. 10 v. r.)

d Rev. xv. 6. xviii. 14. xix. 8. xxii. 1. 16 only +.

e 1 Cor. xiv. 21 reff. Ps. iv. 3. f plur., ch. ix. 36 reff.

h ch. vii. 14 reff. i ver. 5.

n absol., ch. xvii. 10. o Mark

p = 1 Cor. vii. 37, 38 reff. 1 Macc.

reft. a = ch. ii. 25

p here only +.

Polyb. xxiii.

8. 11. (-τος, ch. xix. 36.)

q ver. 5 reff.

r constr., ch. iv.

7. xxiii. 19.

s constr., Rom.

xi. 20, 30.

t = Matt. v. 32.

u = (1) Matt.

xxii. 46.

John xi. 53.

ch. xx. 18 al.

(but see note),

or (2) ch. xv.

7. 2 Cor. viii.

10. ix. 2.

v ch. xx. 7 reff.

w ch. xi. 5 reff.

x Matt. vi. 16.

ix. 14 &c. ||

ch. xiii. 2, 3.

Judg. xx. 26.

y acc. John iv.

52. Rev. iii. 3.

z absol., ver. 9

reft.

a = ch. ii. 25

29. ἀναντιρρήτως B¹D p.

aft μεταπεμφ. ins υφ' ὑμῶν DE.

30. for τεταρτ., τῆς τρίτης D¹(txt D² [appy]: nusteriana D-lat). for ταυτ. τῆς, τῆς αἰτ. D.

om νηστ. καὶ (erased perhaps, as nothing is said of fasting above, ver 3) A¹BCN p vulg copt aeth arm: ins A²DEH(L)P 13. 36 rel syrr sah Thl.—om καὶ . . . μου L.

for καὶ τ. εν., τὴν ἐνατην τε D¹. rec aft εν. ins ὡραν, with HP 13. 36 rel Chr: om ABCDN p 40. καὶ προσευχ. απο εκτ. ωρ. εως ἐνατης E.

for 2nd μου, εμου N.

31. η προσευχ. σου E 96. 142 lect-12 vulg D-lat: η δεησις σου e 80.

32. for εν οικ. σ. β., παρα τινα σ. β. (corr'n from ch ix. 43) C 36. 180. om os παρ. λαλ. σοι (to suit ver 6?) ABN p vulg copt aeth-rom: ins CDEHLP 13 rel vss Cbr Thl.

33. aft πρὸς σε add παρακαλῶν ἔλθην πρὸς ἡμᾶς D(D³ and lat ins σε aft ελθ.) syr-w-ast. for τε, δε D E-lat coptt. ins εν ταχει bef παραγ. D. for ουν, δον D¹-gr(ιδον D-corr¹: txt D³ [and lat]).

where it is so rendered we may trace the significance of the simple copula if we examine. Here, for instance,—the two parties concerned are *ὁμείς, καὶ γὰρ*. 'Ye, though ye see me here, know, how strong the prejudice is which would have kept me away: and I, though entertaining fully this prejudice myself, yet have been taught &c.'

29. *τίνι λόγῳ* on what account: the dative of the cause: see reff.: and cf. Hes. Theog. 626: *γαίης φραδ-μοσύνησιν ἀνῆγαγεν*,—Winer, edn. 6, § 31. 6. c, and Bernhardy, Syntax, ch. iii. 14.

30. *ἀπὸ τετ. ἡμ.* The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require *τῆςδε τῆς ὥρας*, and (2) *ἤμην* cannot possibly reach to the present time, but is the historical past: **I was fasting**. This being so, *ἀπὸ τετάρτης ἡμέρας* must indicate the time denoted by *ἤμην*—'quarto abhinc die'—four days ago; see reff. (2), which fully justify this rendering. De Wette's and Neander's

rendering, 'For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),' does not satisfy *ταύτης τῆς ὥρας*, which must in that case be *ἐκείνης*, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of *ταύτ. τ. ὥρ.* I take to be **this hour of the day**: and this meaning is further established by the omission of *ὡραν* after *ἐνάτην*.

The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) *λαμπρᾷ* bright. In Luke (reff.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.

31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: *εἰσηκ. . . ἡ προσευχὴ κ. αἰ ἐλ. . . ἐμνήσθ.* 33.]

^r here only. ^s ver. 48, ch. xvii. 26. Matt. i. 24. viii. 4 || only constr., here only. ^t 11 BN^{9b}. = ch. ii. 22 reff. ^u = ch. viii. 35 reff. ^v Luke iv. 25. ch. iv. 27 al. Job ix. 2. ^w = ch. iv. 13 reff. ^x here only†. see James ii. 9. Rom. ii. 11. Luke xx. 21. ^y ver. 2 reff. ^z = Matt. vii. 23. Heb. xi. 33. James i. 20. Ps. xiv. 2. ^a = 1 John ii. 23. iii. 7, 10. Rev. xiii. 11. Isa. c Psa. cvi. 20. ^b Luke iv. 19, 24. ^c 2 Cor. vi. 2. ^d Phil. iv. 18 only. ^e Levit. i. 4. ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g

τοὺς ^d υἱοὺς Ἰσραὴλ ^{ef} εὐαγγελιζόμενος ^f εἰρήνην διὰ Ἰησοῦ ^d ch. v. 21. vii.
 χριστοῦ ^g οὗτός ἐστιν ^h πάντων ^h κύριος. ³⁷ ὑμεῖς οἴδατε
 τὸ ⁱ γενόμενον ῥῆμα ^k καθ' ^k ὅλης τῆς Ἰουδαίας, ^{lm} ἀρξάμενος
^m ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ⁿ ἐκήρυξεν
 Ἰωάννης, ³⁸ Ἰησοῦν τὸν ^o ἀπὸ Ναζαρέθ, ^p ὡς ^q ἔχρισεν
 ii. 17 only. Nah. i. 5. g ch. ix. 20 reff. h = Rom. x. 12 (Gal. iv. 1) only.
 i = Luke ii. 15. iii. 2. John x. 35. ch. vii. 31 al. Gen. xv. 1. Jer. i. 1. k ch. ix. 23 reff. L.
 l constr., see note. m ch. i. 22 reff. n Luke iii. 3 ||. Exod. xxxii. 5. o = ch.
 xxiii. 34. Matt. xxi. 11. John i. 46. xi. 1. xii. 21 al. p = ver. 28 reff. q ch.
 iv. 27 reff.

def.) — *on* is marked for erasure by **N'**, or more probably by **N-corr'**.

37. om *υμεῖς* B aeth-rom. γεναμενον E: γεγονος C c. om *ρημα* D.
 rec αρξαμενον, with LP p 13. 36 rel Ath Chr Thdr† Thl; *quod factum est* . . . *incipiens*
 vulg E-lat Iren-int Hl Ambr Faustn, q. f. . . *cum cepisset* D-lat: txt ABC D-gr E-gr
 H 40. om 1st της D† (ins D³). aft αρξ. ins γαρ AD vulg E-lat Ath Iren-int.

38. rec *ναζαρετ*, with AHL a b d f g h l o p 13: txt BCDEPN k m vulg coptt aeth

of the sense which was broken by (in this case) the *two* parentheses *εὐαγγ.* *χριστοῦ*, and *οὗτος* *κύριος*. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers *did not know* the λόγος—‘noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versu.’ Bengel. (3) Rosenm. and others *understand* *κατά*, ‘secundum eam doctrinam quam Deus tradi jussit Israelitis,’ or (4) take it as an accusativus pendens, ‘ad sermonem filii Israel missum quod attinet’ But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take *τὸν λόγον ὅν*, for *ὃν λόγον*, ‘quem nuncium,’ justifying it by Matt. xxi. 42, and so nearly (6) Kypke, ‘verbum quod misit . . . illud in omnes habet potestatem,’ a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, ‘Verbum quod misit Deus, omnium est Dominus,’ a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins *τὸν λόγον* with *καταλαμβάνομαι*,—and regards ver. 36 as exegetic of *ὅτι* *δεκτὸς αὐτῷ ἐστι*. Of a truth I perceive, &c. (and recognize this as) the word which God sent to the children of Israel, preaching peace (see reff.) through Jesus Christ: (then, for the first time, *ἐπ’ ἀληθείας καταλαμβάνόμενος* *this* also, on the mention of Jesus Christ, he adds *οὗτός ἐστιν πάντων κύριος*,) **He is Lord of ALL MEN**; with a strong emphasis on *πάντων*. I the more incline to this, the simplest

and most forcible rendering, from observing that so far from *ὑμεῖς οἴδατε* being (Meyer’s objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 28, *ὑμεῖς ἐπίστασθε*, &c.: and, as there it answers to *καὶ μοί*, so here also (ver. 39) to *καὶ ὑμεῖς*.

διὰ Ἰησ. χρ. belongs to *εὐαγγελ.*, not to *εἰρήνην*. **37.** *τὸ ῥῆμα*] the matter: not the *thing*, here or any where else: but the *thing* said, the ‘materies’ of the proclamation, in this case perhaps best ‘the history,’

γενόμενον] Not ‘which took place,’ but, *which was spoken*, ‘published,’ as E. V. See reff. This meaning, which *ῥῆμα* itself renders necessary, is further supported by *καθ’ ὅλης τ. Ἰουδ.*, which can only be properly said, and is used by Luke (only, see reff.) of a *publication*, or spreading of a rumour, not of the happening of an event or series of events relating to one person.

ἀρξ. ἀπ. τ. Γαλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. *ἀρξάμενος* is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv. 1 reff.), but surprising in St. Luke.

μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.)

38. Ἰησοῦν τ. ἀπὸ Ναζ.] The personal subject of the *γενόμενον ῥῆμα*, q. d. ‘Ye know the subject which was preached . . . , viz. Jesus of Nazareth.’

ὡς ἔχρ. αὐτ.] How that God anointed him . . . , not as Kün. and Kypke, ‘how that God anointed Jesus of N.,’ taking *αὐτόν* as redundant by a Hebraism. See a construction very similar in

r = Luke i. 17.
vi. 19 al.
s absol., ch.
viii 4 reff.
t here only.
Is. xii. 6.
(-7)ys, Luke
xxii. 25.)
u James ii. 6
only. Ezek.
xviii. 12.
v Luke i. 66.
John iii. 2.
ch. vii. 9.
xviii. 10.
Isa. lviii. 11.
w constr., Luke
xxiv. 48. ch.
i. 22. ii. 32.
iii. 15. xxvi. 16.
x. 8. xi. 5. xxviii. 6 ||
x. 20 only, from Isa. lxx. 1.

αὐτὸν ὁ θεὸς πνεύματι ἀγίῳ καὶ ὁ δυνάμει, ὃς ὁδηθῆν
εὐεργετῶν καὶ ἰάμενος πάντας τοὺς ἡ καταδυναστευομένους
ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ
ἡμεῖς ὡς μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ
τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ ὃν καὶ ἀνείλαν ὡς κρε-
μάσαντες ἐπὶ ξύλον. 40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ
ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι 41 οὐ παντὶ
τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτημένοις ὑπὸ

ABCDE
HLPs a
b c d f g
h k l m
o p 13

Chr Did. for *ως εχρ. αυτ., ον εχρ.* D¹(and lat: D³ adding *αυτον*) syrr æth arm
Bas₂ Faustin. ins *εν βεφ πν. αγ.* EL b m. αγ. bef *πνευμ. D.* for *ος,*
ουτος D tol Syr sah Iren-int Faustin: *ως* N¹ 13 lect-12 Thl-sif. καταδυναστευ-
θεντας D. for *διαβ., σατανα* E-gr.

39. *υμεις* A D-gr. rec aft ημ. ins *εσμεν*, with HLP 13 rel vss Cosm Thl: om
ABCDEN p 36 syrr æth Chr Iren-int-mss. for *παντων, αυτον* D. om *εν βεφ*
ier. BD p demid fuld Syr: ins ACEHLPN 13. 36 rel am copt Chr Cosm Iren-int.
rec om 3rd και (*its force not being seen*), with 13 rel fuld copt Cosm Iren-int: ins
ABCDEHLPN rel 36 am demid tol syr arm Chr. [*ανειλαν*, so ABCDEN p 13.]

40. ins *εν βεφ τη τρ. ημ.* C N¹(N³ disapproving) m vss(some): *μετα την τριτην ημεραν*
D¹(and lat). for *αυτον, αυτω* D o 45.

Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johan. lib. xi. vol. vii. p. 993, οὐ δὴ πον πάλιν ἐκεῖνὸ φαιμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθείσται καταβαίνον ὁ βαπτιστής· ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ . . . ἀλλὰ δέδοται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέαμα:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. καταδυναστ.] Subdued, so that he is their *δυνάστης*,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil.

ὁ θεὸς ἦν μετ' αὐτ.] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things re-

garding Christ, as they would be matter of observation and inference to his *hearers*, and gradually ascending to those higher truths regarding His Person and Office, which were matter of *apostolic testimony* and demonstration from Scripture.—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). 39.

καὶ ἡμεῖς] Answering to ὑμεῖς οἴδατε, ver. 37. 'You know the history as matter of universal rumour: and *we* are witnesses of the facts.' By this ἡμεῖς Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another. ὃν καὶ ἀνείλ.] Whom

also they killed. καὶ is not 'yet,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the *actors* in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of those *actors themselves*.

κρεμ. ἐπὶ ξ.] So also ch. v. 30, where see note. 41.] Bengel would understand

συνεφ. κ. συνεφ. of previous intercourse during His ministry, and parenthesize οὐ παντὶ . . . αὐτῷ,—finding a difficulty in their having eaten and drunk with Him after His Resurrection. But this would

^α ἄφεσιν ^τ ἁμαρτιῶν λαβεῖν ^ς διὰ τοῦ ^ς ὀνόματος αὐτοῦ πάντα ^g
 τὸν ^t πιστεύοντα ^t εἰς αὐτόν. ⁴⁴ Ἔτι λαλούντος τοῦ

ref. 1 Chron. ii. 24. i Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. h ch. xix. 21.
 xvii. 3. Eph. i. 14. see ch. iv. 2. k dat. and aor., ch. vi. 18 ref. John xv. 9, ch. i.
 m Matt. vii. 17. Luke xxiv. 21 al. n = ch. xvii. (26 ref.) 31 f. σὲ...θεὸν ὡρισε δαίμων.
 Anthol. iii. 158. 7. o = 2 Tim. iv. 8. James v. 9. Ps. vii. 11. l ch. v. 31 ref. p ch. ix. 20 ref.
 q = Luke iv. 22. John iii. 26. ch. xiii. 22, v. 8 al. r ch. v. 31 ref. s ch. ix. 30 ref.
 t John ii. 11 and passim. ch. xiv. 23, xix. 4. Rom. x. 14 al.

42. for παρηγγ., ενετειλατο D. for αυτος, ουτος (corrn, but unnecessary) BC D-gr
E-gr L k 13 syrr coptt: txt AHPN p rel vulg D-lat E-lat æth Chr Cosm Gec Thl
Iren-int.

mentioned. **43. πάντες οἱ προφ.]** All the prophets, generically: not that every one positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24. **ἄφ. ἁμ. λαβ. κ.τ.λ.]** The *legal sacrifices*, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the *universality* of this proclamation, *πάντα τὸν πιστ.*, is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.

verse. It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners* :—a canon of interpretation which should constantly be borne in mind is, *that a figurative sense of words is never*

44.] Peter had spoken up to this point : and was probably proceeding (cf. *ἐν τῷ ἄρξασθαι* με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps *beyond this point* his own mind may as yet have been not sufficiently enlightened to set forth the *full* liberty of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16) : conferring on them the *substance before the symbol*,—the baptism with the Holy Ghost before the baptism with water : and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water.

u ch. viii. 16

reff.

v 2 Cor. v. 13

reff.

w ch. xi. 2.

Rom. iv. 12.

Gal. ii. 12.

Col. iv. 11.

Tit. i. 10 only.

x = ch. xvi. 1.

2 Cor. vi. 15.

Eph. i. 1.

Col. i. 2 al.

y ver. 23.

z = ch. ii. 38

reff.

a-^χεῖν, ch. ii.

17 reff.

b ch. ii. 4 reff.

c = Luke i. 46.

ch. v. 13.

xix. 17.

Phil. i. 20.

(L.P., exc.

Matt. xxiii.

5.) 2 Kings

vii. 26.

d Matt. vii. 16.

John iv. 29.

Mal. iii. 8 B.

x. 13 reff.

h ch. viii. 15, 19 reff.

l constr., ch. xvi. 39 reff.

k see ch. viii. 16 reff.

al. L.P. [exc. John viii. 7.]

Exod. xii. 39 B.

e = Luke vi. 29.

f Gen. xxiii. 6.

g 1 Cor.

i constr., here only. (see ver. 33 reff.) Isa. xxxvi. 21.

m ch. xxi. 4, 10. xxviii. 12, 14. 1 Cor. xvi. 7, 8

n ch. ix. 19. xv. 36. xvi. 12. xxiv. 24. xxv. 13 only.

44. aft *ετι* ins *δε* P² b e f g o syr sah.*επσεν* (mistake? or simple word for

compound) AD 13. 36: txt BEHLPN o p rel Chr.

45. for *οσοι*, *οι* B vulg D-lat Syr coptt Vig: txt A D-gr EHLN 13. 36 rel ChrRebapt. *συνηλθαν* B⁸.*του πν. τ. αγ.* B(sic: see table) D³ 40 vss: *του πν.**αγ.* D¹: txt AEHLPN p 13. 36 rel Chr.46. from *λαλουντων* to . . . *ν τον θεον* is obliterated in D¹ (seeing (1) that D⁴ fills up the space with txt written "laxius," (2) that Wetstein reports D¹ to have read *μεγαλυνειν* (omg *και* ?), and (3) that D-lat has *prævaricatis linguis*: we may conjecture that D¹ possibly may have read *γλωσσαις διαμεριζομεναις*). for *τοτε απεκρ.*, *ειπεν δε* D.rec ins o bef *πετρ.*, with DEHLP rel *Ec* Thl: om ABN p Chr.47. rec *κωλ.* bef *δυν.*, with D-corr HLP 13 rel Chr: *κωλαι*(corr'd by D⁵) *τ. δυν.* D¹: *δυν. τ. κωλ.* E 40: txt ABN p.for *τουςου*, *αυτους* D-gr.rec *καθως* (corr'nto more usual expr: or to suit ch xv. 8), with EHL P rel Chr *Ec* Thl: *ωσπερ* D: txt ABN a c h k p 13. 40 Epiph Chr-comm.48. for *τε*, *δε* BEN d p 13 syr coptt: txt AHLP rel vulg aeth Chr *Ec* Thl Rebapt.—*τοτε προσητ.* D Syr.*αυτους* AN 33 Syr sah.rec *βαπτισθ.* bef *εν τω ον. τ. κ.*,with DEHLP rel vss Chr Rebapt: txt ABN p 40 am demid Cyr-jer. for *του κυρ.*,*ιησου χριστου* (corr'n, as giving more precision to the baptismal formula) ABEN c d kp² 13. 36 am syr coptt aeth Cyr-jer Chr Thl-fin Jer Rebapt: *τ. κυρ. ιησ. χρ.* D p¹ full d:*τ. κυρ. ιησ.* a h 38. 42. 57 Thl-sif: txt HLP rel.for *ηρωτ.*, *παρεκαλεσαν* D.ins *προς αυτους* bef *επιμειναι* D-corr vulg-ed Syr sah aeth, so but *διαμει*. D¹.

baptism: and warning the Christian church not to put baptism itself in the place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.

The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), *ωσπερ και εφ' ημῶς ἐν ἀρχῇ*. Whether there was any visible appearance in this case, cannot be determined: perhaps from ver. 46 it would appear not. 45.] We do not read that

Peter himself was astonished. He had been specially prepared by the vision: *they had not*. The *λαλεῖν γλώσσαις* here is identified with the *λ. ἑτέρας γλ.* of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and

this again with the *ἐλάλουν γλώσσαις* of ch. xix. 6:—so that the gift was *one and the same throughout*. On the whole subject, see note, ch. ii. 4. 47.] One great end of the unexpected effusion of the Holy

Spirit was entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before baptism?' *τὸ ὕδωρ . . . τὸ πνεῦμα*]

The two great PARTS of full and complete baptism: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: *Can any forbid THE WATER to these who have received THE SPIRIT?*

The expression *κωλύσαι*, used with *τὸ ὕδ.* is interesting, as shewing that the practice was to bring the water to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled in the house.

48. *προσέταξεν*] As the Lord Himself when on earth did not baptize (John iv. 2), so did not ordinarily the Apostles (see 1 Cor. i. 13—17, and note.) Perhaps

...πιστοι

m.

ABDE

HLPN a

b c d f g

h k l o

p 13

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ὁ κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ² ἐδέξαντο τὸν λόγον τοῦ θεοῦ. ³ ὅτε δὲ ἠνέβη Πέτρος εἰς Ἱερουσαλὴμ, ⁴ διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ τῆς περιτομῆς λέγοντες ὅτι ⁵ εἰς ἡλθες ὑπὸς ἀνδρας ⁶ ἀκροβυστιαν ἔχοντας καὶ ⁷ συνέφαγες αὐτοῖς. ⁸ Ἄρξάμενος δὲ Πέτρος ⁹ ἐξ-ετίθετο αὐτοῖς ¹⁰ καθεξῆς λέγων ¹¹ Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ ¹² προσευχόμενος, καὶ εἶδον ἐν ἑκστάσει ὄραμα, ¹³ καταβαίνον ¹⁴ σκευὸς τι ὡς ¹⁵ ὀθόνην μεγάλην τέσσαρσιν ¹⁶ ἀρχαῖς ¹⁷ καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ. ¹⁸ ¹⁹ εἰς ἣν ἠτενίσας ²⁰ κατενόουν καὶ εἶδον τὰ ²¹ τετρά-ποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ

Paul (Rom. iii. 30 all⁸) only. x ch. x. 41 reff. y ver. 15. z = ch. (vii. 21.) xviii. 26. xxviii. 23 only. (Job xxxvi. 15.) λόγον ἐκήθισμαι, Jos. Antt. i. 12. 2. a ch. (vii. 24 reff.) + b constr. ch. x. 30. xxii. 19, 20 (Paul). Mark xiv. 49. Gal. i. 22. see ch. ii. 5 reff. c absol., ch. x. 9 reff. d ch. x. 10 reff. e ch. vii. 31 reff. f ch. x. 11 (reff.). g ch. ix. 25 reff. h = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 5 †. i ch. i. 10 reff. k ch. vii. 31, 32 reff. l ch. x. 12 (reff.). w here and w here and

CHAP. XI. 1. ακουσαν δε εγενετο τοις απ. κ. τοις αδ. οι εν τη ιουδ. D Syr (audito vero apostoli &c D-lat, τοις εν τ. ιουδ. Dr). δεξατο D¹(txt D⁵).

2. rec kai ote (alteration because the fact related seems a consequence of, rather than opposed to, ver 1?), with HLP 13 syrr æth Chr: txt ABEN p 36 vulg coptt Jer Cassiod. rec ιεροσολυμα, with (D)EHLP 13. 36 rel Chr: txt ABN p. D reads the verse thus: ο μὲν οὖν πετρος δια ικανου χρονου ηθελησαι(-σεν D⁵) πορευ-θῆναι εἰς ιεροσολυμα: καὶ προσφωνήσας τοὺς ἀδελφούς καὶ επιστηρίξας αὐτούς (thus far also syr-w-ast, prefixing *et benedicebant Deo*, and adding *exiit et docuit eos*, καὶ οτε ανεβη κ.τ.λ., as in rec) πολὺν λόγον ποιούμενος δια τῶν χωρῶν (civitates D-lat) διδασκῶν αὐτούς: os καὶ (quia et) κατηντησεν αὐτοῖς καὶ ἀπηγγίλειν αὐτοῖς τὴν χάριν τοῦ θεοῦ οἱ δε (quia erant) ἐκ περιτομῆς ἀδελφοὶ διεκρίνοντο πρὸς αὐτὸν (judicantes ad eum).

3. rec pr. av. ak. ex. bef εισηλθες, with EHP 13 rel syr Chr Thl-sif: txt ABDN a h p vulg coptt æth arm Thl-fin. εισηλθεν and συνεφαγεν B(sic: see table) Lc p 13. 36 Syr syr-mg. ins συν bef αὐτοις D¹.

4. rec ins o bef πετρος, with HLP rel Ec Thl: om ABDEN p 13. 40 Chr. ins τα bef καθεξῆς D. om καθεξῆς H¹ 4¹ coptt.

5. ιωπ. bef πολ. D coptt. om προσευχομενος N¹. om 2nd εν D¹-gr(ins D-corr¹) 96. καταβαινων (error?) A a p. τετρασιν D Epiph. rec αχρις, with B²EHP 13. 36 rel: εως D: txt AB¹L.

6. om τα (1st and 3rd) D¹(ins D³). om της γης P 3. 73. 80: ins aft θηρια d g, aft ερπετα H Syr. in ερπετα, ep is written above the line by N¹. om 4th τα D.

the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who διηκόνουν τραπέζαις. ἐν τῷ ὄν. = ἐπὶ τῷ ὄν., ch. ii. 38, where see note. Wahl compares ἀποκτείνειν ἐν τῇ προφάσει ταύτη, Lysias, p. 452.

CHAP. XI. 1—18.] PETER JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIR-

CUMCISED. 1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. ὄν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case *all* those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4.] ‘Having begun, set forth to them:’ i. e. began and set forth: not for ἤρξατο ἐκτιθέναι, as Kuinoel. 5.] ἡλθ. ἄχρι

m ch. x. 13, 14

ref.

n Matt. xv. 11
only. Dan.o ch. x. 15
(ref.).

p ch. x. 16 only.

q Luke xiv. 5
only. Isa.
xxi. 5 Ald.
Amos ix. 2
Hab. i. 15
only. Bel
and Dr. 42
Theod.

r ch. x. 33 ref.

s ch. x. 17 ref.

t ch. x. 19 ref.

u = ch. i. 21
ref.

v Matt. viii. 5

al. fr. 3 Kings

xiii. 7.

w Matt. viii. 33.

Luke viii. 20.

ch. xv. 27.

Gen. xiv. 13.

x σταθείς.

Luke xviii.

11, 40. xix.

8. ch. ii. 14.

v. 20. xvii.

22. xxv. 18.

xxvii. 21. L. +

y ch. x. 5.

z Luke ii. 17.

50. John iii.

34. ch. vi.

11, 13. Deut.

xviii. 20.

a ch. iv. 9, 12. Rom. v. 10 only.

ch. ix. 3 ref.

Hos. i. 7.

e ver. 4. ch. i. 1 ref.

b = Matt. i. 21. ch. ii. 40.

f ch. viii. 16 ref.

c = ch. x. 2 ref.

g ch. iii. 17 only.

ABDE
HLPN a
b c d f g
h k l o
p 13

¹ πετεινὰ τοῦ οὐρανοῦ. ⁷ ἤκουσα δὲ καὶ φωνῆς λεγούσης ^{ABDE} ^{HLPN a} ^{b c d f g} ^{h k l o} ^{p 13} ¹ μοι ^m Ἀναστὰς Πέτρε ^m θύσον καὶ φάγε. ⁸ εἶπον δὲ ^m Μη-
δαμῶς κύριε, ὅτι ^m κοινὸν ἡ ^m ἀκάθαρτον οὐδέποτε ⁿ εἰς-
ἦλθεν ⁿ εἰς τὸ ⁿ στόμα μου. ⁹ ἀπεκρίθη δὲ φωνή ^o ἐκ δευτέρου
ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ^o ἐκαθάρισεν ⁿ σὺ μὴ ^o κοῖνου.
¹⁰ τοῦτο δὲ ἐγένετο ^p ἐπὶ τρίς, καὶ ^q ἀνεσπάρσθη πάλιν
ἅπαντα εἰς τὸν οὐρανόν. ¹¹ καὶ ἰδοὺ ^r ἕξ αὐτῆς τρεῖς
ἄνδρες ^s ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ^t ᾗ ^{* ἡμην}, ἀπεσταλ-
μένοι ἀπὸ Καισαρείας πρὸς με. ¹² εἶπεν δὲ τὸ ^t πνεῦμά
μοι ^u συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ^u ἕξ ἀδελ-
φοὶ οὗτοι, καὶ ^v εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός,
¹³ ^w ἀπήγγειλέν ^{* τε} ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ
οἴκῳ αὐτοῦ ^x σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστείλον εἰς
Ἰόππην καὶ ^y μετὰπειμψαι Σίμωνα τὸν ^y ἐπικαλούμενον
Πέτρον, ¹⁴ ὃς ^z λαλήσει ^z ῥήματα πρὸς σε ^a ἐν οἷς ^{ab} σωθήσῃ
σὺ καὶ πᾶς ὁ ^c οἶκός σου. ¹⁵ ^d ἐν δὲ τῷ ^e ἄρξασθαι με
λαλεῖν ^f ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ^e ὥσπερ

⁷ rec om 1st καὶ, with HLP rel syr Chr Ec Thl-sif: for ηκ. δε και, και ηκ. D 15-8. 36
Syr aeth: txt ABEN o p 13 coptt. φωνην λεγουσαν D. αναστα D-gr¹ (txt D⁵) vss.

⁸ ειτα D. rec ins παν bef κοινον (insertion from ch x. 14), with HLP rel: om
ABDEN c o p 13. 36 vulg syrr sah arm Chr Epiph₂ Damasc. of ακαθαρτον, N¹ wrote
only ακα, N-corr¹ supplied -θαρ, N³ -τον.

⁹ rec ins μοι bef φωνη (from ch x. 15), with EHLP rel syrr aeth (Epiph?) Chr: om
ABN p 36. 40 vulg coptt arm.—εγενετο (add δε D² and lat) φωνη εκ του ουρ. προς με D.
εκ δευτ. bef φω. BE a h syr Chr Epiph: om εκ δ. D 4.

¹⁰ rec παλιν bef ανεστ. (see ch x. 16, where παλιν was introduced in this order),
with EHLP (13) rel syr Chr: txt ABDN p 40 vulg copt aeth arm.

¹¹ * ἡμεν AB D-gr N 40: erant D-lat: ημεν EHLP p 13. 36 rel vss Chr. εμε N¹.

¹² rec μοι bef το πν. (corrⁿ of arrangement), with EHLP 13. 36 rel syr Chr: txt
ABDN p vulg coptt. rec aft αυτοις ins μηδεν διακρινομενον (interpolation from
ch x. 20, as is shewn by the number of variations: some inserting it accurately, some
from memory), with HLP rel Chr; μηδεν διακριναντα A B (sic: see table) N³ p 13:

μηδεν διακρινοντα EN¹ 36: om D syr. om 2nd δε D.

¹³ * δε ABDN a h p 36 vulg syr copt (arm) Chr Thl-fin: om sah: τε EHLP 13 rel
Syr aeth Ec Thl-sif. om 1st τον D. om αυτω ABN p copt aeth: ins

DEHLP 13 rel vss Chr. for αποστ., πεμψον (from ch x. 5) B. rec aft

ισοπ. ins ανδρας (from ch x. 5), with EHLP 13 rel syr Chr: om ABDN a h p 36 Syr
coptt aeth arm.

¹⁵ aft λαλ. ins αυτοις D aeth. επεσεν D a. επ αυτοις D¹ (txt D²). ως D.

ἐμοῦ is a fresh detail.

¹² οὔτοι] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them.

¹³ τὸν ἄγγελον] The art. almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked: while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel 'standing

in his house.'

Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised.

¹⁴ ἐν οἷς σωθ. κ.τ.λ.] This is implied in the angel's speech: especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt.

¹⁵ ἐν δὲ τῷ ἄρξασθαι . . .] See note on ch. x. 44, as also for the rest of the verse.

¹⁶] ch. i. 5. This prophecy of the

ἡ καὶ ἐφ' ἡμᾶς ἡ ἐν ἀρχῇ. ¹⁶ ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, ¹ ὥς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ^κ βαπτισθήσεσθε ^κ ἐν πνεύματι ἀγίῳ. ¹⁷ εἰ οὖν ¹ τὴν ^{lm} ἰσὴν ⁿ δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, ^ο πιστεύσασιν ^ο ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] ^p τίς ἡμῖν δυνατὸς ^a κωλύσαι τὸν θεόν; ¹⁸ Ἀκούσαντες δὲ ταῦτα ^τ ἡσύχασαν καὶ ^s ἐδόξαζον τὸν θεὸν λέγοντες ^t Ἄρα [^t γε] καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν ^u μετάνοιαν ^v εἰς ζωὴν ἔδωκεν.

¹⁹ Οἱ μὲν οὖν ^w διασπαρέντες ^x ἀπὸ τῆς ^y θλίψεως τῆς

⁴⁹ || Mk. ch. x. 47. Num. xi. 28. r Luke xiv. 3. xxiii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L.P. Neh. v. 8. s ch. xxi. 20 reff. t Matt. vii. 20. xxvii. 26. Gen. xxvi. 9. u = ch. u. 38. xx. 21. 2 Tim. ii. 25†. (Prov. xiv. 15.) Wisd. xi. 24. xii. 10, 19. Sir. xiv. 16 only. v = Rom. vi. 22. x. 1. 2 Cor. vii. 10. Jude 21. w ch. viii. 1, 4 only. Ezek. xxii. 15. x = Matt. xxviii. 4. Ezek. xxxi. 16. Exod. vi. 9. y = ch. xx. 23. 2 Thess. i. 4 al. 2 Chron. xx. 9.

¹⁶ ἐμνησθημεν Α. rec om του [bef κυριου], with HLP b d g Chr Ec Thl-fin: ins ABDEN p rel Thl-sif. aft ελεγεν ins οτι N³ a e h.

¹⁷ δεδωκεν N o. om ο θεος D æth Aug Rebapt. om δε ABDN a h k o p 13. 36 vulg Syr æth arm Chr Did Thl-fin Aug Ambr Jer Rebapt: ins EHLP rel syr sah Thl-sif.—om τις p. aft τον θεον ins τον μη δუნαι αυτοις πνευμα αγιον πιστευσασιν επ αυτω D, simply 8 syr-w-ast (επι κυρ. ιησ. χρ.) Aug.

¹⁸ εδοξασαν BD²N c h p vulg syrr copt æth Chr Thl-fin: εδοξαν D¹: txt AEHL 13. 36 rel Thl-sif. ara (γε om d, its force not being seen: cf note) A B (sic: see table) D-gr N³ k p 40: forsitan D-lat Syr: utique E-lat: απαγε E-gr HLP 13. 36 rel syr-ug-gr Chr. om την D. rec εδωκ. bef εις ζ., with EHL 13 rel vss Chr: txt ABDN p 40 am demid fuld tol.

Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the number of these *υμεῖς*, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of *μετάνοια*, *εἰς ζωὴν*, see on ver. 18) was (ver. 17) the *ἰση δωρεά* bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, *κωλύσαι τὸν θεόν*. ^{17.} *πιστεύσασιν* belongs to both *αὐτοῖς* and *ἡμῖν*; setting forth the strict analogy between the cases, and the *community* of the faith to both.

[^{δε} (omitted in some MSS., the transcribers perhaps not being aware of the construction) brings out the contrast after *εἰ οὖν*, as frequently after *εἰπέ*, e.g. Od. ξ. 178, *τὸν ἐπεὶ θρέψαν θεοί, ἔρνεϊ ἴσον* . . . τοῦ δὲ *τις ἀθανάτων βλάψε φρένας ἔνδον ἔϊσας*: Herod. iii. 68, *εἰ μὴ αὐτῇ Σμέρδιν* . . . γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθου. See more examples in Hartung, Partikellehre, i. p. 184.] *τίς ἡμῖν δυν.* A junction of two questions: (1)

Who was I that I should . . ., as ref. Exod.,—and (2) *Was I able to . . .* We have a similar instance in *τίς τί ἄρη*, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.

^{18.} [*ἄρα γε* is more than *ἄρα*. *γε* has the effect of insulating the sentence, q. d. *whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God &c.* Compare Matt. vii. 20, ‘therefore, *whatever they profess*, from their fruits,’ &c.: and the other reff.: and see Hartung’s chap. on *γε* in his Partikellehre, vol. i. p. 344, ff.]

εἰς ζωὴν] to be taken with *τὴν μετάνοιαν ἔδωκεν*, not with *τὴν μετάνοιαν* alone, which would be more probably *τὴν εἰς ζωὴν*, *hath given unto the G. also repentance*,—that they may attain unto life. The involved position of the words in the present text is quite in St. Luke’s manner.

¹⁹—³⁰] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BROTHERN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul’s stay at Tarsus, and

h John i. 1. Gen. i. 1. i = ch. x. 28, 38. k ch. i. 5 reff. 1 Cor. xii. 13. 1 Luke vi. 34 only. Lev. 10 (vii. 10). m as above (1). Matt. xx. 12. Mark xiv. 56, 59. John v. 18. Phil. ii. 6. Rev. xxi. 16 only. n ch. ii. 38 reff. o ch. ix. 42 reff. p = Rom. xiv. 4. Exod. iii. 11. constr. see note. q Luke ix.

z = ch. iii. 16.
viii. 2 al.
a ch. ix. 38
refl.
b ch. iv. 29, 31.
vii. 25, xiii.
46, xvi. 6,
32. Phil.
i. 14.
c constr., acc.
Luke i. 19.
ch. v. 42.
viii. 35, xvii. 18. Gal. i. 16.

γενομένης ^z ἐπὶ Στεφάνῳ ^a διήλθον ^a ἕως Φοινίκης καὶ ἈΒΔΕ Κύπρου καὶ Ἀντιοχείας, μηδενὶ ^b λαλοῦντες τὸν ^b λόγον εἰ μὴ μόνον Ἰουδαίους. ²⁰ ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οὔτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας ^c εὐαγγελιζόμενοι τὸν

ABDE
HLPN a
b c d f g
h k l o
p 13

19. ἐπὶ στεφανοῦ AE 13. 40 vulg D-lat Thl-sif: ἀπο τοῦ στεφανοῦ D-gr: txt BHLPN p 36 syrr coptt Chr Ec Thl-fin. τον λογ. bef λαλ. D. μονοις D c vulg. ιουδαιοι (sic) N.

20. rec εἰσελθ. (perhaps from ver 3), with HP 13 rel vulg Syr Thl: συνελθ. a: txt ABDELN o p 36 syrr coptt Chr. rec om 2nd καὶ (as not being understood, the

whole sense having been confused by the reading ἐλληνιστας below), with DEHLP 13. 36 rel fuld coptt Chr: ins ABN (marks for erasure were added, but rubbed out by N²) p am demid.—καὶ συνεζητουν 40. rec ἐλληνιστας (apparently a correction,

induced by the difficulty of preaching to Greeks as distinguished from Jews, having preceded the conversion of Cornelius: see note), with BD⁶EHLP p 13. 36 rel (vulg and many versions do not seem to observe the distinction) Chr-txt Ec-txt Thl-txt: εὐαγ-

brings it down to the famine under Claudius.

19. μὲν οὖν] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μὲν,—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of distinction or exception, a contrast to that μὲν.

ἐπὶ Στ.] on account of Stephen; see refl. Wolf, Kuin., Olsh., &c. render it 'after St.' the Vulg. sub Stephano, reading ἐπὶ Στεφάνου.

διήλθον] so ch. viii. 4, 40; ix. 32.

Φοινίκης] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, Realw.

Κύπρου] Cyprus was intimately connected by commerce with Phoenice, and contained many Jews (οὐ μόνον αἱ ἡπειροὶ μεστὰι τῶν Ἰουδαϊκῶν ἀποικιών εἰσιν, ἀλλὰ καὶ νήσαναι δοκιμώταται, Εὐβοία, Κύπρος, Κρήτη. Philo, Leg. ad Caium, § 36, vol. ii. p. 587. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiii. 7.

Ἀντιοχείας] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ἀντ. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence

of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and (as an 'urbs libera,' Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it μεγάλους τε ἔνεκα καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδηρίτως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχονσα τόπον. Seleucus the founder had settled there many Jews (Jos. Antt. xii. 3. 1. See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3—and contra Apion. ii. 4, αὐτῶν γὰρ ἡμῶν οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντιοχείς ὀνομάζονται τὴν γὰρ πολιτείαν αὐτοῖς ἔδωκεν ὁ κτίστης Σέλευκος), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in C. and H., where also, edn. 2, vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. i. p. 108 ff. (Principally from Winer, Realw.)

20. ἐξ αὐτῶν] not, of these, last mentioned Jews: but, of the διασπαρέντες. This both the sense and the form of the sentence (μὲν οὖν . . . δέ) require.

Κυρηναῖοι] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Syneon called Niger, also mentioned there, may have been a Cyrenean proselyte.

Ἕλληνας] The retaining and advocacy of the reading Ἑλληνιστάς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily have preceded the conversion of all other

κύριον Ἰησοῦν. ²¹ καὶ ἦν ^d χεῖρ ^d κυρίου μετ' αὐτῶν, ^d Luke i. 66, ch. xiii. 11 only. (ch. iv. 28, 30, vii. 50. Heb. i. 10, x. 31. 1 Pet. v. 6.) Num. xi. 23. Job xxxviii. 21. f ch. xxvi. 20 reff. g pass., Matt. xxviii. ^e πολὺς τε ^e ἀριθμὸς ὁ πιστεύσας ^f ἐπέστρεψεν ἐπὶ τὸν κύριον. ²² ^g ἠκούσθη δὲ ὁ ^h λόγος ⁱ εἰς τὰ ὦτα τῆς ^j ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ ^h περὶ αὐτῶν, καὶ ^k ἐξαπέστειλαν ^e Βαρνάβαν ^a διελθεῖν ^a ἕως Ἀντιοχείας. ²³ ὃς ^l παραγενόμενος καὶ ἰδὼν τὴν ^m χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

14. Mark ii. 1. John ix. 32. 1 Cor. v. 1. 2 Chron. xxvi. 15.

ix. 5. ὁ ἄ. περὶ ἡμῶν, Xen. Anab. vi. 6. 13.

j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 reff.

i. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6.

h Luke v. 15. vii. 17 only. 2 Chron.

i Matt. x. 27. Luke i. 44. ix. 44. Isa. v. 9.

l absol., ch. xvii. 10 reff.

m = John

γελίστας ^N1: txt AD¹N³ c Eus Chr-comm (Ec-comm, Thl-fin-ms; gentiles Cassiod. aft ιησ. ins χριστον D 96 æth-pl.

²¹ ην δε D-gr. rec om ὁ (as unnecessary, not perceiving its force), with DEHLP 13 rel Chr: ins ABN p 36.

²² aft 2nd της ins ουσης BEN c k p 13 Chr. rec ιεροσολυμοις (corrpn: cf ver 2), with EHLP rel Chr: txt ABDN p 36 sah. (13 def) ins τα bef περι αυτων E k Chr. om διελθειν (as unnecessary; to simplify the constr: διελθ. εως is in Luke's manner) ABN p vulg Syr copt æth arm: ins DEHLP 13. 36 rel syr Chr; ελθειν sah.

ins της bef αντ. D¹.

²³ ins και bef παραγ. D-gr. rec [aft την χαριν] om την (as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force,

Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the Hellenists were long ago a recognized part of the Christian church,—(2) among these διασπαρέντες themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖοι includes the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Ἕλληνες were GENTILES, uncircumcised; and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below: and Excursus ii. at the end of Prolegg. to Acts.

²¹ ἦν χεῖρ κυρ. μ. α.] By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows.

²²] ἦκ. εἰς τὰ ὦτα, a Hebraism, see reff. Βαρνάβαν] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were: see ch. xiv. 4, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal

spirit, shews sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

²³, ²⁴.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, 'the grace of God,' but the grace which [evidently] was that of God: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Cæsarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἕλληνας may include Jews, we need not

n ch. ix. 38.
xiv. 22 al. fr.
o = 2 Tim. iii.
10, (ch. xxvii.
13 reff.)
p = Wisd. iii.
9, see ch. xiii.
43, (ch. xvii.
18 reff.)
q ch. vii. 55
reff.
r ch. ii. 41 reff.
s here bis.
Mark x. 46.
Luke vii. 12.
ch. xix. 26.
(1 Macc. xiii.
11.)
t = as above (s).
ch. xx. 37.
xxii. 6.
iii. 4. x. 6. 2 Macc. xiii. 21 only.
y = Rom. vii. 3 only (ch. x. 23 reff.)
miss. x. 11. 6.

ⁿ παρεκάλει πάντας τῇ ^o προθέσει τῆς καρδίας ^p προσμένειν
τῷ κυρίῳ, ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ ^q πλήρης πνεύματος
ἁγίου καὶ πίστεως. καὶ ^r προσετέθη ^s ὄχλος st ἱκανὸς
τῷ κυρίῳ. ²⁵ ^u ἐξῆλθεν δὲ ^u εἰς Ταρσὸν ^v ἀναζητῆσαι
Σαῦλον, καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. ²⁶ ^w ἐγένετο
δὲ ^w αὐτοῖς καὶ ἐνιαυτὸν ὅλον ^{wx} συναχθῆναι ἐν τῇ ἐκ-
κλησίᾳ καὶ διδάξαι ^s ὄχλον st ἱκανόν, ^y χρηματίζειν τε
^z πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς ^a Χριστιανούς.

ABDE
HLPN a
b c d f g
h k l o
p 13

see note), with DEHLP 13 rel Chr: ins ABN. ins εν bef τω κυρ. B 40 vulg coptt.

24. ανηρ bef ην N. om τω κυριω B¹(ins B² marg [see table]).
25. for ver, ακουσας δε οτι σαυλος εστιν εις θαρσον(ταρσ. D⁸) εξηλθεν αναζητων
αυτον' και ως(om ως D-corr) συντυχων παρεκαλεσεν (add αυτον D⁶) ελθειν εις αντιοχειαν
D syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL p 13 rel vulg-ed(and am²)
syr Chr: om AB(D)N am¹ fuld Syr (syr-mg) coptt arm. for αναζητ., αναστησαι
B¹. rec aft ευρ. ins αυτον, with HLP rel vss(most, but syr-w-ob): om ABEN a c
h p 36 Chr Chron. rec aft ηγαγ. ins αυτον (supplementary), with EHLP rel coptt
Chr Thl-fin: om ABN a d f h k o p 36 arm Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναναχυθηναι τη
εκκλησια και διδαξαι D⁵, which conforms the follg to txt) οχλον ικανον' και τοτε πρωτον
εχρηματισεν εν αντ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (corr'n
of constr), with HLP Did Chr: txt ABEN c p 13. 36. 40. rec om 1st και (as
unnecessary), with EHLP rel 36 vss Did Chr: ins ABN syr Ath Vig. om ολον
E sah Chr. om 1st εν HLP a b c d e g h l Thl-sif. rec πρωτον, with
AD¹EHLP rel: txt BD⁵N 36. εις αντ. A. χρηστιανους N¹(but corrd) p.

suppose this to have been a preaching to Gentiles, is best answered by the context, in which the *μηδεν εἰ μὴ μόνον* 'Ιουδαίοις is clearly contrasted with *ἦσαν δὲ . . . καὶ πρὸς τοὺς Ἕλληνας*, which contrast cannot be maintained without excluding Jews from this latter term.

23. παρεκάλει] in accordance with his name, which (ch. iv. 36) was interpreted *υἱὸς παρακλήσεως*.

25.] This therefore took place after ch. ix. 30: *how long after*, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § vi. 26.] The unusual word *πρῶτως* seems to imply priority not only in time, but also in usage:

at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, *πρῶτως καὶ κυρίως*.

Χριστιανούς] This name is never used by Christians of themselves in the N. T. (but *οἱ μαθηταί, οἱ πιστοί, or οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ ἄγιοι, οἱ τῆς ὁδοῦ*), only (see reff.) as *spoken by, or coming from*, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called *Ναζωραῖοι*, ch. xxiv. 5, and *Galilæans*: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christians; but Galilæi, Greg. Naz. Orat. iv. (in Jul. i.) 86, vol. i. p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Cæsariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, ' . . . quos vulgus . . . Christianos appellabat. Auctor ejus nominis Christus, Tiberio impitante, per procuratorem Pon-

27 Ἐν ταύταις δὲ ταῖς ἡμέραις ^b κατήλθον ἀπὸ Ἱερο- ^b ch. viii. 5
 σολύμων ^c προφήται εἰς Ἀντιόχειαν. 28 ^d ἀναστὰς δὲ εἰς ἐξ ^c = ch. xiii. 1.
 αὐτῶν ὀνόματι Ἀγαθος ^e ἐσήμανεν ^f διὰ ^g τοῦ ^{fg} πνεύματος ^c xv. 32. xxi.
^h λιμὸν μεγάλην ⁱ μέλλειν ⁱ ἐσεσθαι ^k ἐφ' ^k ὅλην τὴν ^l οἰκου- ^{10. 1 Cor.}
 μένην, ἣτις [καί] ἐγένετο ^m ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθ- ^{xii. 28, 29.}
^{11. 1 Cor.}

i. 15. vi. 9 al. Ezra x. 5.

ii. 22. constr., here only.

g abs., ch. x. 19 reff.

Acts only.) Eccl. i. 9 Symm.

xv. 33 || L. ch. v. 11. vii. 11 only.

ii. 26. Luke iii. 2. iv. 27. Isa. liv. 9.

e John xii. 33. xviii. 32.

f ch. i. 2. xxi. 4. Rom. v. 5.

1 Macc. ix. 24 A.

See Winer, edn. 6, § 44. 7.

1 = Luke ii. i. xxi. 28.

Isa. xxiv. 4 al. fr.

Rev. i. 1 only.

2 Thess. ii. 2 al. L. P. H.

i ch. xxiv. 15.

xxvii. 10. (fut.

k Mark

d = Mark xiv.

57, 60. ch.

27. αυταις B c.

28. for αναστ. δε εις, ην δε πολλη αγγαλλιασις· συνεστραμμενων δε ημων εφη εις D Aug. εσημανεν B vulg D-lat Chron Aug: σημειων D-gr. rec μεγαν (see note), with D¹EHLR rel 36 Chr Chron: om e: txt ABD³X p 40 Epiph Euthal Chron. (13 def.) rec οστις (see above), with HLP rel 36 Chr: txt ABDE³X p 13. 40 Epiph Euthal Chron. om και ABD³X p 13. 40 vss Epiph Chron: ins EHLR rel 36 Syr Chr. rec aft κλαυδιου ins καισαρος, with EHLR rel 36 syrr Epiph Chr Cassiod: om ABD³X p 13. 40 vulg coptt æth arm Chron.

tium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet., Eus. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος . . . μόνον τοῦτο πυθομένου εἰ καὶ αὐτὸς εἶη Χριστιανός, τοῦ δὲ (Eragathus) λαμπροτάτη φωνὴ ὁμολογήσαντος. . . and again, πρὸς πάντα τὰ ἐπρωτημένα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, Comm. on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφεκίωμεθα. Before this, while the believers had been included among Jews, no distinctive name for them was needed: but now that a body of men, compounded of Jews and Gentiles, arose, distinct in belief and habits from both, some new appellation was required.

It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 148, note 2. See several interesting particulars respecting the name collected in Wordsw.'s note: who however maintains that it was given by the Church herself. 27. ἐν τ. τ. ἡμ.] It was during this year, ver. 26. προφήται] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see reff. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching, ranked by St. Paul above 'speaking with tongues,' in being the utterance of their own conscious intelligence informed by the Holy Spirit. This

inspiration was however, occasionally, as here, and ch. xxi. 10, made the vehicle of prophecy, properly so called. 28.

Ἀγαθος] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement there, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος here. It was τάδε λέγει τὸ πν. τὸ ἄγιον.

The fem. usage of λιμός prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, edn. 2, and Lobeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e. g. in Hom. Hymn to Demeter, 311, λιμοῦ ὅπ' ἀργαλέης: see other examples in Palm and Rost, sub voce. ὅλην τ. οἰ-

κουμένην] not, 'all Judæa,' though in fact it was so: the expression is a hyperbolic one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a prophecy (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the fourth year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that scarcity ἐπὶ Κλαυδίου did extend through the greater part of the 'orbis terrarum,' if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λιμόν), both of corn and money. I do not believe that the words ἐπὶ Κλ. imply that the events just related

n = ch. ii. 4.
Mark iv. 33.
Num. xxvi.
54.

o here only.
Lev. xxv.
26, 28, 49.
Wisd. x. 10
only.

(p̄ta. ch.
xix. 25.)

p ch. xvii. 26
reft. constr.,
here only.

q = ch. vi. 1
reft.

r = Phil. iv. 16.

s ch. i. 20 al.

t = here for first time. ch. xiv. 23. xv. 2.

u ch. ii. 23. vii. 25. xiv. 3. xix.

v ch. xix. 23 only. Num. xxii. 4.

w Matt. xxvi.

x ch. vii. 6 reft.

y = ch.

z = ch. i. 20 al.

aa = ch. i. 20 al.

ab = ch. i. 20 al.

ac = ch. i. 20 al.

ad = ch. i. 20 al.

ae = ch. i. 20 al.

af = ch. i. 20 al.

ag = ch. i. 20 al.

ah = ch. i. 20 al.

ai = ch. i. 20 al.

aj = ch. i. 20 al.

ak = ch. i. 20 al.

al = ch. i. 20 al.

am = ch. i. 20 al.

an = ch. i. 20 al.

ao = ch. i. 20 al.

ap = ch. i. 20 al.

aq = ch. i. 20 al.

ar = ch. i. 20 al.

as = ch. i. 20 al.

at = ch. i. 20 al.

au = ch. i. 20 al.

av = ch. i. 20 al.

aw = ch. i. 20 al.

ax = ch. i. 20 al.

ay = ch. i. 20 al.

az = ch. i. 20 al.

ba = ch. i. 20 al.

bb = ch. i. 20 al.

bc = ch. i. 20 al.

bd = ch. i. 20 al.

be = ch. i. 20 al.

bf = ch. i. 20 al.

bg = ch. i. 20 al.

bh = ch. i. 20 al.

bi = ch. i. 20 al.

bj = ch. i. 20 al.

bk = ch. i. 20 al.

bl = ch. i. 20 al.

bm = ch. i. 20 al.

bn = ch. i. 20 al.

bo = ch. i. 20 al.

bp = ch. i. 20 al.

bq = ch. i. 20 al.

br = ch. i. 20 al.

bs = ch. i. 20 al.

bt = ch. i. 20 al.

bu = ch. i. 20 al.

ητῶν ⁿ καθὼς ^o εὐπορεῖτό τις, ^p ὥρισαν ἕκαστος αὐτῶν ^{ABDE}
εἰς ^q διακονίαν ^r πέμψαι τοῖς ^s κατοικοῦσιν ^s ἐν τῇ Ἰουδαίᾳ ^{HLP^{na}}
ἀδελφοῖς, ³⁰ ὁ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς ^{bcd f g}
^t πρεσβυτέρους ^u διὰ χειρὸς Βαρνάβα καὶ Σαύλου. ^{h k l o p}

XII. ¹ Κατ' ^v ἐκείνον δὲ τὸν ^v καιρὸν ^w ἐπέβαλεν Ἡρώ-
δης ὁ βασιλεὺς τὰς χεῖρας ^x κακῶσαι ^y τινὰς τῶν ^z ἀπὸ

29. [ευπορεῖτο, so AB(D)EHP¹ (but altered eadem manu) N 13 a b e g k l Thl-sif.]
οἱ δὲ μαθ. καθὼς εὐπορουντο D. ὥρισεν A 95¹.

30. for ο, οἱ L. aft και ins ο N¹ (marked for erasure by N-corr¹).

CHAP. XII. 1. ο βασ. bef ηρ. N c¹ p.

τας χ. bef ηρ. ο β. D.

were not also in the reign of Claudius: but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudius.

29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel.

τῶν δὲ μαθ. κ.τ.λ. is a mixture of two constructions, οἱ δὲ μαθηταὶ καθὼς εὐπορεῖτό τις αὐτῶν.

The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note.

30. πρεσβυτέρους] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with ἐπίσκοποι, see ch. xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφοτέρα γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα. The title ἐπίσκοπος, as applied to one person superior to the πρεσβύτεροι, and answering to our 'bishop,' appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomena.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREÆ. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH.

1. κατ' ἐκ. τ. καιρ.] *Before* the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius on the death of Agrippa (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. Ἡρώδης ὁ βασιλεὺς] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1, 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peraea) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the present chapter: ἐπεφύκει δὲ ὁ βασιλεὺς οὗτος

τῆς ² ἐκκλησίας. ² ^a ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν ^a ^{absol.}, Matt. xviii. 17 al. ¹ Ἰωάννου ^b μαχαίρη. ³ ἰδὼν δὲ ὅτι ^c ἀρεστόν ^d ἐστὶν τοῖς ^a ^{Judg.} xxi. 5. ^a ^{ch. v. 33} Ἰουδαίοις, ^e προσέθετο ^f συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ^b ^{Matt.} xxvi. 47, &c. ^{ch.} 27. ^c [αἱ] ^g ἡμέραι τῶν ^h ἀζύμων. ⁴ ὃν καὶ ⁱ πιάσας ^k ἔθετο ^k εἰς ⁱ ^{John} xv. 21. ¹ ^{Rom.} viii. 35 al. ^{Exod.} 12 only.

xv. 9. c ch. vi. 2 reff. d pres., ch. xvi. 38 reff. e = Luke xix. 11. xx. 11, 12 only. Gen. iv. 2. viii. 12. xvi. 29. f ch. i. 16 reff. g Mark xiv. 12. Luke xxii. 7. ch. xx. 6 (Matt. xxvi. 17) only +. h as above (g). Mark xv. 1 || L. 1 Cor. v. 7, 8 only. Lev. xxiii. 6. i John vii. 30 al. ch. iii. 7. 2 Cor. xi. 32. Rev. xix. 20 only. Cant. ii. 15. Sir. xxiii. 21 (not A) only. k = ch. iv. 3. xiii. 29. Jer. xxxix. (xxxii.) 14. see ch. v. 18, 25. Gen. xii. 10.

aft εκκλ. add εν τη ιουδαια D syr-w-ast.

2. om δε 96 sah: και ανειλεν D Syr æth: ανειλ. δε και g 76. 177².

[μαχαيره,

so AB¹D⁴(?) N p.]

3. rec κα ιδ. (appy corr to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct), with DHLP rel vss Chr-txt: txt ABEN p 13. 36 vulg copt Chr-comm. om εστιν N¹. aft ιουδαίος ins η

επιχειρησεις αυτου επι τους πιστους D syr-mg. ins του bef συλλ. E.

rec om αι, with BHLPS¹ b¹ c l¹ o Chr₁ Cc: ins ADE p rel 36 Chr₁ Thl.

εὐεργετικὸς εἶναι ἐν δωρεαῖς, καὶ μεγαλοφροῦνσαι ἔθνη φιλότιμος, καὶ πολλοῖς ἄνθρωπος δαπανήμασιν ἀνιστάς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιοῦν ἐν εὐφροσύνῃ χαίρων . . . (see ver. 3) . . . παῖς δὲ ὁ τρύπος Ἀγρίππα, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἡδεῖα γοῦν αὐτῷ δαίαιτα καὶ συνεχρῆς ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἤγεν ἀγνείας, οὐδὲ ἡμέρα τὴς παραδουεῖν αὐτῷ τῆς νομίμης χρηρεύουσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23.

τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τινὰς τῶν ἀπὸ τ. ἑκκ., τοῦ καὶ ὥσαι αὐτοῦς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning, not justified by Deut. xii. 7, xv. 10, of 'took in hand,' 'attempted.' The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, H. the K. laid his hands on certain of the church, to vex them. τῶν ἀπὸ] See reff., and compare ch. vi. 9.

2. Ἰάκωβον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to cull down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. This is the only

Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.

Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clements, who had received it ἐκ παραδόσεως τῶν πρὸ αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, συναπήχθησαν οὖν ἄμφω, φησί, καὶ κατὰ τὴν δόδον ἡξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον σκεψάμενος, εἰρήνη σοι, εἶπε, καὶ κατεφύλησεν αὐτόν. καὶ οὕτως ἀμφοτέρω ὁμοῦ ἐκαταπονήθησαν.

μαχαίρη] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.]

See the character of Agrippa above.

προς. συλλ.] A Hebraism: see reff.

αἱ ἡμ. τ. ἁλ.] Wieseler (Chronol. der

Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, 'the passover,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festival period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls

1 = Matt. v. 25. φυλακήν, ¹ παραδοὺς τέσσαρσιν ^m τετραδίοις στρατιωτῶν ABDE
 xviii. 34. Luke xii. 58. ⁿ φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ ^o πάσχα ^p ἀν- HLPN a
 see ch. xvi. 4. ^{bcd f g}
^{h k l o p}
¹³
 m here only τ. τινὰ τῶν ἐν τοῖς τετραδίοις φυλάκων, Philo in Flacc. § 13, vol. ii. p. 533.
 n = Luke viii. 29, ch. xxiii. 35, xxviii. 16, s
 o Matt. xxvi. 2, &c. ||, 4 Kings xxiii. 22.
 p here (Luke xiii. 66 v. r.) only. 2 Macc. vi. 10 A.
 r Rom. xv. 30. 2 Chron. xxxiii. 18. see Luke vi. 12.
 iii. 8. (-νεῦστον προσήντο, Luke xxii. 44 only. q = Matt. xxvii. 36. ch. xvi. 23. xxv. 4, 21. Prov. xix. 16.
 ix. 7, xiii. 17. xiii. 8. Eph. v. 12. s constr., ch. ii. 5 reff. t 1 Pet. i. 22 only. u Luke
 i. 3 al. w = ch. (xvi. 30.) xvii. 5. xxv. 26†. 2 Macc. v. 18. Jos. Antt. vi. 11. 6, προαγαγὼν (Col. v = Matt. v. 44. περί, Col. i. 9. Luke vi. 28. xxii. 32. Col.
 *Ἡρώδης) εἰς ἐκκλησίαν τριακοντίων τῶν ἡγεμόνων. x = Matt. xxviii. 13. Luke xxii. 45. (1 Cor. vi. 39 reff.) Prov. iv. 16. y = Luke xi. 51 ||, xvi. 26†. (ch. xv. 9 reff.) z here bis. Mark
 v. 3, &c. ||, ch. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only†. Wisd. xvii. 17 only. Exod. xxviii. 22 Aq. Symm. Theod. see LXX ib. a ch. v. 23. ver. 19 only. Cant. v. 7.

4. for *ον και, τούτον* D copt. *εν φυλακη* E-gr. *παραδιδους* A, tradens
vulg E-lat. *οιμ τεσσαρσιν* H. *οιμ 1st αυτον* D vulg (not am).
αγαγειν A e.

5. rec *εκτεινης*, with A²EHLp p rel 36 Chr Sev-c Ec Thl: txt A¹(appy) B^N 13. 40
vulg E-lat Lucif Cassiod.—πολλη δε προσευχη ην εν εκτενεια περι αυτου απο της εκκλη.
πρ. τ. θ. περι αυτ.(sic) D(om 1st περι αυτου D-corr). *γενομενη* P e p 61.
om πρ. τον θεον B. *περι A-corr BDN o p 13. 40 (probably a corrpn, see ch.

viii. 15: the two are indifferently used in this connexion, see Lexx and reff: but περι is the more usual): υπερ (A¹?) EHLp rel 36 Chr Sev-c.

6. [ημελλ., so BELPN c l p 13.] rec προαγειν (corrpn), with DEHLP rel Chr:
προαγειν N o: txt A a p 36, *προαγαγειν* B 13. rec αυτ. bef προ., with HLP rel
 Ec Thl: txt ABDEN a h k o p 13. 36 Chr. om 1st o D lect-12. *κοιμου-*
μενος D!(txt D⁸). for τε, δε D E-lat copt: om p 133. *προς τη θυρα* A.

this view most arbitrary and even unnatural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the *ἦσαν αἱ ἡμέραι*, not *ἦν ἡ ἡμέρα τῶν ἁζ.*, Luke's own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the *παραδοὺς* . . . *φυλάσσειν αὐτ.*,—the delay implied in the *βουλόμενος*,—in the imperfects *ἐτηρεῖτο*,—*ἦν γινομένη* (not *ἐγένετο*),—the specification of *τῇ νυκτὶ ἐκείνῃ* as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of *πάσχα*, Luke xxii. 1, *ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα*. So that *μετὰ τὸ πάσχα* may well = *μετὰ τὴν ἑορτὴν τῶν ἁζύμων*. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. 4. *τέσσαρσιν τετραδίοις*] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided

into four watches, and each committed to four soldiers (*διδόσι φυλάκεια δύο· τὸ δὲ φυλάκειόν ἐστιν ἐκ τεσσάρων ἀνδρῶν*, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first and second guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*.

μετὰ τὸ πάσχα] (see above) after the days of the feast, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast: 'Non iudicant die festo' (Moed Katon v. 2, Meyer). *ἀναγ. αὐτ. τῷ λαῷ*] See ref.: to bring him out and sentence him in sight of the people.

5.] On the duration implied by this verse, see above.

6. *ἐκείνῃ*] emphatic: that very night, viz. which preceded the day of trial. The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt, nisi tu forte levior in sinistra catenam putas:' and Epist. 5: 'Quemadmodum eadem catena et

τὴν φυλακὴν. ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ^b ἐπέστη, καὶ ^c φῶς ^{ca} ἔλαμψεν ἐν τῷ ^e οἰκῆματι. ^f πατάξας δὲ τὴν ^g πλευρὰν τοῦ Πέτρου ^h ἤγειρεν αὐτὸν λέγων ⁱ Ἀνάστα ^j ἐν τάχει. καὶ ^k ἐξέπεσαν αὐτοῦ αἱ ^z ἀλύσεις ἐκ τῶν ^l χειρῶν. ⁸ εἰπὲν τε ὁ ἄγγελος πρὸς αὐτὸν ¹ Ζῶσαι καὶ ^m ὑπόδησαι τὰ ⁿ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ ^o λέγει αὐτῷ ^p Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει ^q μοι. ⁹ καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ^r ἔστιν τὸ γινόμενον ^s διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ^t ὄραμα ^u βλέπειν. ¹⁰ ^v διελθόντες δὲ πρῶτην ^w φυλακὴν καὶ δευ- ^x τέραν ἦλθαν ἐπὶ τὴν πύλην τὴν ^y σιδηρὰν τὴν ^z φέρουσαν ^a εἰς τὴν πόλιν, ^b ἣτις ^c αὐτομάτῃ ἠνοίγη αὐτοῖς· καὶ ἐξελ- ^d θόντες ^e προῆλθον ^f ῥύμην μίαν, καὶ εὐθέως ^g ἀπέστη ὁ

viii. 24 al. Gen. xli. 4. i ch. ix. 6 reff. j Rom. xvi. 20 reff. k ch. xxvii. 32. James i. 11 al. Isa. xxviii. 1, 4. l John xxi. 18 bis only. Neh. iv. 18. m Mark vi. 9. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 only. n Mark vi. 6 only. Isa. xx. 2. Judith x. 4. xvi. 9 only. o Acts, here only. Luke xii. 27 ||. Rev. iii. 5 al. Esth. x. 1. Ezek. xviii. 7, 16. p pres., ch. xvi. 38 reff. q ch. ii. 43. iv. 16 al. r ch. ii. 43. v. 4. 41. u Rev. vi. 31 reff. s constr., ch. xiii. 6 reff. t = here only. Xen. Cyr. i. 6. 43. w ch. ii. 43. v. 4. 41. x Mark iv. 28 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. = Jos. B. J. vi. 5. 3, ἡ πύλη. - ὥφθη αὐτομάτως ἠνεωγμένη. y constr., here only. Xen. Cyr. ii. 4. 18. (Matt. xxvi. 39 ||. Gen. xxxiii. 14.) z ch. ix. 11 reff. a = ch. xv. 38 reff. 1 Kings xvi. 14.

7. aft επεστη ins τω πετρω D syr-w-ast sah æth. for πατάξας, νύξας D syr, compungens Lucif. aft χειρ. ins αυτου D-gr vulg sah arm.

8. for τε, δε (alteration, as often, to more usual copula, but τε is characteristic of the Acts) BDEH a c 36 sah Thl-sif: txt ALPN p 13 rel Syr æth Chr Cc Thl-fin. pr. αυτ. bef ο αγ. L b. rec περιζωσαι (alteration for more precision, and perhaps, as Meyer, to agree better with υποδησαι, also a compound), with EHLP rel Cc Thl: txt ABDN a p 13. 36 sah (add την οσφυν σου) Bas Chr-comm., υποδυσαι B¹.

9. om kai ἐξελθων ἠκολούθει (kai to kai) P. rec aft ηκολ. ins αυτω (supplementary, to corresp to μοι above), with EHLN³ rel am Chr: txt ABDN¹ p 13. 40 tol arm. γενομ. L b c p 180. for δια, υπο (corrtn, not observing the peculiar force of δια here, said of the secondary agent. This is much more probable than the converse. Both expr are used by Luke: cf for δια, reff: for υπο, Luke ix. 7; xiii. 17; xxiii. 8. But this latter he uses always of our Lord, the prime Agent in the miracle. See also Eph v. 12) AH e l syr-marg Chr₁ Thl-fin: para c: txt BDELPN 13. 36 rel vss Chr₁ Cc Thl-sif. for δε, γαρ D 3. 15-8. 36. 95. 180 tol Syr sah arm: om N¹.

10. κ. δευτ. bef φυλ. D vulg Lucif. [ηλθαν, so ABN 13.] om την φερ. εις τ. π. L Syr: επι p 13. 96. 142. rec ηνοιθη, with EHLP Chr: txt ABDN p 13. 36. (ηνυγη B¹DN: ηνοιγε 13.) aft εξελθ. ins κατεβησαν τους ζ βαθμους και D. προσηλθ. D 25. 95¹ Cc: mss of Chr Thl-sif vary. απηλθεν A.

militem et custodiam copulat.' In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the συνδεδεμένος αὐτῷ στρατιώτης. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbiter postulat, ut et cruciatio desit, et permaneat sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. ^{ἐτήρουν τὴν φυλ.]}

not, kept the watch (Raphel, Wolf, al.),—but guarded the prison. 7.] οἰκῆματι, the chamber. It is in St. Luke's manner to relate simultaneously the angelic appearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, shone from, the angel.

9.] ἐξελθὼν, viz. from the οἰκημα. 10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of

b here only.
(see Luke xv.
17.) Xen.
Anab. i. 5.
17.

c = John vii.
26. xvii. 8
only. Exod.
xxxiii. 16.
d ch. vii. 12
reff.

e ch. vii. 10
reff.

f [ch. xxiv. 7.]
John x. 28,
29 al. Mic.
iv. 10.

g Luke xxi. 26
only. Gen.
xlix. 10.

h = ch. xiv. 6
(v. 2. 1 Cor.
iv. 4) only.
(Lev. v. 1.)
1 Macc. iv.
21 al.

i = Matt. xxi.
19. Luke
xxiv. 1 al.
Gen. xxii. 9.

k ch. i. 23 reff.
l ch. xiv. 21.

o and constr. Luke xiii. 25 (Rev. iii. 20).
16. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36 only.
al. Lev. xxi. 21.

u here only. 1 Kings xxvi. 17.
only. 2 Macc. v. 26 only.
21. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26.
vii. 1 reff.

ἄγγελος ἀπ' αὐτοῦ. ¹¹ καὶ ὁ Πέτρος ^b ἐν ἑαυτῷ ^b γενόμενος ^{ABDE}
εἶπεν Νῦν οἶδα ^c ἀληθῶς ὅτι ^d ἐξαπέστειλεν κύριος τὸν ^{HLPN a}
ἄγγελον αὐτοῦ καὶ ^e ἐξείλατό με ἐκ ^f χειρὸς Ἡρώδου καὶ ^{klop}
πάσης τῆς ^g προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹² ^h συν-
ιδὼν τε ἦλθεν ⁱ ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς
Ἰωάννου τοῦ ^k ἐπικαλουμένου Μάρκου, οὗ ἦσαν ^l ἱκανοὶ
^m συνηθροισμένοι καὶ ⁿ προσευχόμενοι. ¹³ ^{op} κρούσαντος δὲ
αὐτοῦ τὴν ^o θύραν τοῦ ^a πυλῶνος ^r προσῆλθεν ^s παιδίσκη
^t ὑπακούσαι, ὀνόματι Ῥόδη. ¹⁴ καὶ ^u ἐπιγνούσα τὴν ^v φωνὴν
τοῦ Πέτρου ^v ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν ^a πυλῶνα,
^w εἰςδραμούσα δὲ ^x ἀπήγγειλεν ^x ἐστάναι τὸν Πέτρον πρὸ
τοῦ ^a πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπαν ^y Μαίνη. ἡ δὲ
^z διςχυρίζετο ^a οὕτως ^a ἔχειν. οἱ δὲ ἔλεγον Ὁ ^b ἄγγελός

ABDE
HLPN a
b c f g h
klop
13

11. rec γενομ. bef en eautw, with EHLP rel Chr: txt ABDN a c p 13 vulg Lucif.—
αὐτῶ B¹. σι bef αληθως DE æth Chr Lucif. ins o bef κυριος B c 180:
o θεος a 27-9. 36. 105-63. [εξελατο, so ABDEHN p 13. 36.] ins εκ
bef πασης E 73 vulg Lucif. om του λαου A Syr.

12. συν. δε A a k o p 13. 36 (Syr?) coptt: om τε 59¹: και συν. D: txt BEHLPN rel
vss Chr. add o πετρος P f. rec om 1st της (as unnecessary?), with
EHLP rel 36(sic) Chr: ins ABDN p. (13 def.)

13. rec for αυτου, του πετρου (explanatory, συνιδων beginning an ecclesiastical
portion), with EHL rel 36 syr Chr: txt ABDPN p 13 vulg Syr coptt arm Thl-fin.
πυλωνος is written by D⁶(?), the former reading which occupied more space
having been obliterated: fortis D-lat. προηλθε B²(Mai: "B³ et fortasse jam
B²." Tischdf) N 3. υπακουουσα N¹(txt N-corr¹). ov. ροδ. bef υπακ. D.

14. aft ηνοιξεν ins αυτω E c Syr syr-w-ast. for τον πυλωνα, την θυραν E.
ins kai bef eisδρ. δε D¹(and lat). om 2nd τον D¹(ins D³).

15. o(sic) δε ε[λε]γον αυτην D¹: οι δε προς αυτην (without ειπ.). D³.—ειπ. bef πρ. αυτ.
13. [ειπαν, so ABN.] for ελεγον, ειπαν B lect-12. aft ελεγον add

ἐξελθών above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but seems to have been in the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine.

11.] ἐν ἑαυτῷ γ., as E. V. coming to himself: having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was the truth, and his supposition the unreality. 12. συν-ιδών] Not, *considerans* (as Vulg., Beza, Prot.): nor, 'being aware of the place of meeting,' with reference to what follows (Meyer), against which the aorist is de-

cisive, importing some single act and not a state: but, as reff., referring to what went before (οἶδα ἀληθῶς κ.τ.λ.), having become aware of it. Ἰωάννου] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they have been generally believed to be the same.

For a full account of him, see Prolegomena to Mark (Vol. I. § i.). His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. 15. ἄγγελός ἐστ. αὐτοῦ] No other rendering but his angel will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all Commentators, ancient and modern, have recognized this meaning. Our Lord plainly asserts the doctrine of guardian angels in ref. Matt. (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken

ἐστιν αὐτοῦ. ¹⁶ ὁ δὲ Πέτρος ^c ἐπέμενε ^d κρούων ^e ἀνοί- ^c constr., John
ξαντες δὲ εἶδαν αὐτὸν καὶ ^f ἐξέστησαν. ¹⁷ ^g κατασείσας δὲ
αὐτοῖς τῇ χειρὶ ^h σιγᾶν, ⁱ διηγήσατο αὐτοῖς ⁱ πῶς ὁ κύριος
αὐτῶν ^k ἐξήγαγεν ^k ἐκ τῆς ^l φυλακῆς. εἶπεν τε Ἀπαγγέilate
Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ^m ἐξελθὼν ἐπορεύθη
εἰς ⁿ ἕτερον τόπον. ¹⁸ ^o γενομένης δὲ ^o ἡμέρας ἦν ^p τάραχος
^q οὐκ ^q ὀλίγος ^r ἐν τοῖς στρατιώταις ^s τί ἄρα ὁ Πέτρος
^s ἐγένετο. ¹⁹ Ἡρώδης δὲ ^t ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών,
^u ἀνακρίνας τοὺς ^v φύλακας ἐκέλευσεν ^w ἀπαχθῆναι καὶ
^x κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν ^y διέτριβεν.

38 only.) h Luke ix. 36. xviii. 39. xx. 26. ch. xv. 12, 13. Rom. xvi. 25. 1 Cor. xiv. 28, 30.
34 only. L.P. Eccl. iii. 7. Sir. xiii. 23. i ch. ix. 27 reff. k ch. vii. 40. xiii. 17. Heb.
viii. 9. Exod. xx. 2. l = ver. 5 al. m absol., vv. 9, 10. ch. xvi. 36. Exod. xvi. 4.
n = ch. xvii. 7 reff. o = Luke iv. 42. vi. 13. ch. xvi. 35 al. L. p ch. xix. 23 only. 1 Kings
v. 9. Wisd. xiv. 25 ABCN only. (-χῇ, Mark xiii. 8.) q ch. xiv. 28 al6. Acts only. Isa. x. 7.
r = Mark vi. 4 al. s here only. see John xxi. 21. Luke i. 66. t Luke iv. 42. 1 Kings
xx. 1. u ch. iv. 9 reff. v ver. 6. w = absol., here only. (see Gen. xiii. 16.) Matt.
xxvii. 31 ||. Ep. Jer. 18. constr., ch. xxi. 33. x ch. viii. 5 reff. y ch. xv. 35 al6. Acts
only, exc. John iii. 22. Jer. xlii. (xxxv.) 7.

προς αὐτὴν τυχὸν D Syr.
13 rel Orig: txt ABN¹.

om ὁ N¹.

rec autou bef εστ., with DEHLPN³

16. om πετρ. D. ^{εξαοιξ. δε και ιδοντες αυτ. και εζ. D¹.} [ειδαν, so AB.]
17. κατασισαντος δε αυτου σιγ. A. for σιγαν, ινα σειγα . . σιν D¹. ins
εισηλθεν και bef διηγ. D Syr syr-w-ast. om 2nd αυτου AN a p 13. 33. 69. 100-5
lect-12 vulg arm: ins BDEHLP rel 36 Chr. αυτον bef ο κυρ. A: εξηγαγεν bef
αυτον p 13. 40. 73. rec for τε, δε (see above, ver 3), with DHLP rel 36 syr
copt Chr: txt ABEN p vulg Syr sah æth.
18. om ουκ ολιγ. D 76 Lucif: μεγας 15-8. 36. 180 Syr sah arm Cassiod.
19. for δε, τε A a æth. αποκτανθηαι D¹-gr(txt D-corr¹⁻²) Syr copt.
rec ins την bef καισ. (insertion to answer to της ιουδ.), with HLP rel Chr Ec Thl: om
ABDEN a e p 13. 40. διετριψεν A.

with the context (μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such angel *occasionally appeared in the semblance* (seeing that he spoke with the voice) *of the person himself*. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the *doctrine itself* this may not be said, as the *Lord Himself* has asserted it. See Wordsw.'s interesting note here.

For what *purpose* they supposed this angel to have come, does not appear in the narrative. 17. **κατασείσας** see reff. His motive was *haste*: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. Ἰακώβω James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those

ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 ||) *among* the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James. εἰς ἕτερον τόπον. I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθὼν,—which only implies that he left the house. 18. **γενομένης ἡμέρας** Wieseler argues from this, and I think

z here only +
Polyb. ix. 40.
4. μέχρι τῆς
ἐσχάτης
ἀναπτύξης
θυμομα-
χούντες,
Diod. Sic.
xvii. 33 end.
a ch. i. 14 reff.
b 2 Cor. xi. 8.
Gal. iv. 18,
20 only.
c = Matt.
xxviii. 14. Gal. i. 10. 2 Macc. iv. 45.
f = ch. xvi. 29 reff.
bis. John iv. 46, 49. James ii. 8 only. Num. xx. 17.
Matt. vi. 25 al. Gen. xxviii. 19. m ch. x. 30 reff.
xxvii. 19 || J. ch. (vii. 5.) xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. Neh. viii. 4. 2 Macc.
xiii. 26. p here only. Prov. xxx. (see xxiv.) 31. (Neh. viii. 4 [6] Ald.) only. ἐδημηγόρει ἐν αὐτοῖς,
Jos. Antt. ix. 13. 1.

20 ἦν δὲ ^zθυμομαχῶν ^τΤυριοὶς καὶ ^σΣιδωνίοις· ^αὁμοθυμαδὸν
δὲ ^βπαρήσαν ^γπρὸς αὐτὸν, καὶ ^δπέισαντες ^εΒλάστον τὸν
^δἐπὶ τοῦ ^εκοιτῶνος τοῦ βασιλέως ^ιῆτοῦντο εἰρήνην, διὰ
τὸ ^ετρέφεσθαι αὐτῶν τὴν χώραν ^ηἀπὸ τῆς ^ιβασιλικῆς,
21 ^κτακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ^λἐνδυσάμενος ^μἔσθῃτα ^ιβα-
σιλικὴν καὶ ^νκαθίσας ἐπὶ τοῦ ^οβήματος ^ρἔδμημηγόρει πρὸς

ABDE
HLPN a
b c f g h
k l o p
13

20. for δε, γαρ D aeth. rec aft δε ins o ηρωδης (as being the commencement of a new history,—that of the death of Herod), with HLP rel 36 syr Chr, ηρωδης E a b¹ k o Thl-sif: om ABDX p 13. 40 vulg Syr coptt aeth Euthal Lucif. D reads oi δε ομοθ. εξ αμφοτερων των πολων παρησαν προς τον βασιλεα. for του βασ., αυτου D-gr(om D-lat) o. ητησαντο A sah. τας χωρας αυτων D vulg Lucif: αυτου α: αυτ. την πολιν E-gr 13. 33-4: civitates E-lat. for απο, εκ D 40. 105. 21. om o B a. om και BX p 40.

rightly, that the deliverance of Peter must have taken place in the *last* watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived *before* the break of day, viz. at the next change of the watch.

τί . . . ἐγένετο] So Theocr. Id. xiv. 51, ἀδίστα Γοργοί, τί γενοίμεθα; 19. κατ. . . εἰς Καισ.] These words are to be taken together, and ἐκεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθών alone, which is not so natural on account of the position of the words.

20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., **was highly displeased.** ὁμ. παρήσ. viz. by **adeputation.** Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his *cubicularius*, or *praefectus cubiculo* (Suet. Dom. 16): see ch. viii. 27.

εἰρήνην] not (see above) *peace*, in its strict sense, but **reconciliation.** διὰ τὸ τρέφεσθαι] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In

Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessariam habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galilææ Damascique pressa finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine.

21.] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπλήρωτο, καὶ παρῇν εἰς πόλιν Καισάρειαν . . . συνετέλει δὲ ἐν ταῦθα θεωρίας εἰς τὴν Καίσαρος τιμὴν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἑορτήν τινα ταύτην ἐπιστάμενος (probably the 'quinquennialia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἡθοριστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλήθος. δευτέρα δὲ τῶν θεωριῶν ἡμέρα σπολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὥς θανμάσιον ὕφην εἶναι, παρήλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἐνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος καταγαθρῶς θανμασίως ἀπέστλιβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκέλευν πρὸς ἀγαθοῦ ἄλλος ἔλλοθεν φωνὰς ἀνεβδῶν θεὸν προσαγορεύοντες, Εὐμένης τε εἷης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἀνθρώπων ἐφοβήθημεν, ἀλλὰ τοῦντεῦθεν κρείττονά σε δηγήσει φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τοῦτοις ὁ βασιλεὺς οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' ὄνν μετ' ὀλίγον τὸν βουβῶνα τῆς αὐτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινοῖν τινὸς ἀγγελοῦ δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, . . . καὶ διακάρδιον ἔσχεν ὀδύνην. (This owl, Eusebius, H. E. ii. 10, *professing to quote*

αὐτοὺς. ²² ὁ δὲ ἄδῃμος ἔπεφώνει Θεοῦ φωνὴ καὶ οὐκ ἄνθρώπου. ²³ παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἄνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. ²⁴ ὁ δὲ λόγος τοῦ θεοῦ ἤρξανεν καὶ ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ

sch. iii. 7 reff.

t = Rev. xi. 6. xix. 15.

Gen. viii. 21. 2 Macc. ix. 5.

u Luke i. 20. xii.

3. xix. 44. 2 Thess. ii. 10 only. L.P. Deut. viii. 20.

v = Luke xvii. 18. John ix. 24. Rom.

iv. 20. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7 only.

Josh. vii. 19.

w here only. scōlōghs,

Mark ix. 44, &c. (from Isa. lxvi. 24) only.

x ch. v. 5 reff.

y ch. vi. 7 (reff.).

²². at beg, ins καταλλαγεντος δε αυτου τοις τυριοις D: reconciliatus est iis autem syt-w-ast. φωνη bef θεου HLP²(P¹) has επεφωνη θυ και [sic]) bef g l o vss:

φωνη κυριου c: φωναί D¹(txt D⁸) vulg Syr Lucif. ανθρωπων D¹.

²³. αυτ. bef επατ. D c 180 Thl-fin. om την (alteration to more usual expr) και καταβας απο του βηματος γενομ.

DEHLP rel: ins ABN d h k p 13. 36. και καταβας απο του βηματος γενομ.

σκωληκοβρωτος(sic D¹: σκωλ. D²) ετι ζων και ουτως εξεψυξεν D.

²⁴. for θεου, κυριον B vulg. ηρξανεν A: ευξανεν D¹(txt D⁸): ηξανεν (sic) P.

Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὡς εἶπας τὸ θαῦμα διηγείται, he cites thus: . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον. τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which do not remain to us.) ἀθρόον δὲ αὐτῷ τῆς κοιλάς προσέφυσεν ἄλγῃμα μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους Ὁ θεὸς ὑμῶν ἐγώ, φησίν, ἥδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρῆμα τῆς εἰμαρμένης τὰς ἄρτι μου κατεψευσμένας φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθανάτος ὑφ' ὧν ἥδη θανὼν ἀπάρομαι. . . . συνεχὼς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῇματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, having been one object of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § ii. 11).

²³.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the displeasure of God, and the stroke to have been inflicted by His angel. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem

appareret." σκωληκόβρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετὶμη . . . ζῶσα ἐδύεον ἐξέζεσε: which he alleges as an instance that excessive indulgence of revenge, such as Phereetima had shewn against the Barcæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμποιοῦσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Capadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus verimibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, pæne Christianus decessit."

²⁴.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another.

²⁵.] The journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit after Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from

z ek, here only.
Ruth i. 6 Ald.
ἀπὸ, Luke
iv. i. xxiv. 9.
a = Matt. iii.
15. ch. xiii.
25. xiv. 26.
al. Ps. xix.
4.
b Col. iv. 17.
c = ch. vi. 1
reff. +
d ch. xv. 37.
38. Gal. ii. 1
only. Gen.
xix. 17. Job
i. 4 only.
e ver. 12.
i 1 Cor. xii. 28, 29.
Eph. iv. 11.
iii. 19. ix. 7 || Mt. only.
(-χειρ, Luke iii. 1.)
diseases). Xen. Mem. ii. 3, 4.

Σαῦλος ^z ὑπέστρεψαν ^z ἐξ Ἱερουσαλὴμ ^{ab} πληρώσαντες τὴν
^{bc} διακονίαν, ^d συμπαραλαβόντες [καὶ] Ἰωάννην τὸν ^e ἐπι-
κληθέντα Μάρκον.

d παρα-
λαβόν-
τες...

XIII. 1 ³ Ἦσαν δὲ ἐν Ἀντιοχείᾳ ^f κατὰ τὴν ^g οὖσαν
ἐκκλησίαν ^{hi} προφηῖται καὶ ^{ik} διδασκαλοι, ^l οὗ τε Βαρνάβας
καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος,
Μαναὴν τε Ἡρώδου τοῦ ἑτεράρχου ^m σύντροφος καὶ

C os
Μαναην

ABCDE
HLPN a
b c d f g
h k l o p
13

25. απεστρεψεν D¹(txt D⁸). for εξ, απο B¹(appy, Tischdf) D(E) b c o 36
vulg Chr-mss: eis B¹-corr HLPN k l p vss(including syr-mg) Chr-mss (Ec Thl: txt A
13(sic) rel copt Chr.—aft ier, add eis αντιοχειαν E a b e o Syr sah Cassiod. (The
variations have apparently arisen from a confusion of marginal glosses. eis ant.
may have been an explanatory gloss, afterwards substituted for εξ ier.; then ant.
may have again been corrected to ier., leaving the eis standing.) for 2nd και,
τον D¹: om ABN 36 vulg Syr: txt D⁸EHLP p rel syr coptt Chr (Ec Thl. (13 def.)
επικαλουμενον AN k p 13. 36 Thl-fin.

CHAP. XIII. 1. rec aft ησαν δε ins times (see note), with EHLP 13. 36 rel syr Chr:
om ABDN a p 40 vulg Syr sah aeth Vig. for ο τε, εν οis D¹ vulg Vig: add ην
και D³-gr Vig. επικαλουμ. D o 180 lect-12. om o bef κυρηναιος D.
ηρ. και τετρ. D¹(and lat: txt D⁸). τετραρχ. (but a erased) N, τραρχ. B¹.

the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1). Ἰωάνν.] See above on ver. 12.

CHAP. XIII. 1—XIV. 23.] FIRST MIS-
SIONARY JOURNEY OF PAUL AND BARNA-
BAS. Henceforward the history follows Saul (or Paul, as he is now [ver. 9] and from this time denominated), his ministry, and the events of his life, to the exclusion (with the sole exception of the council in ch. xv.) of all the other Apostles.

XIII. 1.] The times of the rec. has been interpolated, to make it appear that the persons mentioned were not the only prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known who they were, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were all then present, is implied by the τε . . . καί: see ch. i. 13. προ-
φηται.] See on ch. xi. 27. διδασκ.]

Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφηται, but under His continual guidance in the gradual and progressive work of teaching the Word (see Neander, Phil. u. L. p. 58). Συ-
μεών ὁ καλ. Νίγερ.] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte.

Λούκιος.] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a

συγγενής of Paul. There is no reason to suppose him the same with Λουκάς (Lucanus),—but the contrary; for why should Paul in this case use two different names? See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wetstein, believing them to be the same, quotes Herodotus, iii. 131, πρώτοι μὲν Κροτωνιῆται ἡγροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι, which certainly is curious enough. Μαναὴν] The same name with Menahem (Μαναήμ or -ην LXX) the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Manaen, and πάντα ἀπ' ἐκείνου τοὺς Ἑσσηνοὺς τιμῶν διετέλει. It is then not improbable that this Manaen may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρὰ τινι ιδιώτῃ προφᾶς εἶχον ἐν Ῥώμῃς, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne.

σύντροφος.] Probably 'collectaneus' (Vulg.), foster-brother; not, 'brought up with,' for, if he had been brought up with Antipas, he would also have been with Archelaus: see above. In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour

Σαῦλος. ² ⁿ λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ ⁿ = here only†.
 ὁ νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον ῥ' Ἀφορίσατε ⁿ = here only†.
 ὅ δὲ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ῥ' ⁿ = here only†.
 ὁ προσκέκλημαι αὐτούς. ³ τότε ὁ νηστεύσαντες καὶ ῥ' προσ-
 ευξάμενοι καὶ ῥ' ἐπιθέντες τὰς χεῖρας αὐτοῖς ῥ' ἀπέλυσαν. ⁿ = here only†.

20. Gen. xviii. 4. r constr., ver. 39 (Luke i. 25?) only. παρὰ πόλεσιν, αἷς (i. e. παρ' αἷς)
 ἀμφότεροι ἐμβώσιν, Thuc. i. 28. see Matthiæ, 595. 4. s = ch. ii. 39. perf. pass., ch. xvi.
 10. Joel ii. 32. so ch. xxv. 12. [John ix. 22.] 1 Pet. iv. 3. 4 Kings v. 25 al. absol., ch. x. 9 reff.
 u ch. viii. 17 reff. v = Matt. xiv. 15. xv. 23, 32. ch. xv. 30, 33 al. 1 Macc. x. 45. (Gen. xv. 2.)

2. aft εἰπ. ins αυτοῖς E vulg Syr sah æth. rec aft τον ins τε, with a k o p 13
 Thl-fin: om ABCDEHLPN rel vss Ath Cyr-jer Bas₃ Chr. rec ins τον bef σανλ.,
 with HLPN¹ rel Thdr̄t Ec Thl: om ABCDEN-corr¹ p 13 Epiph Cyr-jer Bas Chr.

3. aft προσευξ. ins παντες D. αυτ. bef τας χειρ. E b k o 38. om
 απελυσαν D: add αυτους E vulg syr-w-ob æth Lucif Vig Jer.

with Herod, and no *relationship* with that person need have existed. Σαῦλος]

mentioned last, perhaps because the *prophets* are placed first, and he was *not one*, but a teacher: or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke, as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. See Baumgarten's striking remarks on this, vol. ii. p. 7 ff. From the arrangement of the copule, it would seem as if Barnabas, Symeon, and Lucius were prophets,—Manaen and Saul, teachers.

2. λειτουργούντων] The general word for the priestly service among the Jews, to which now had succeeded that of *προφήται* and *διδάσκαλοι* in the Christian church: *ministering* is therefore the only word adequate to render it, as E. V. after the Vulg. '*ministrantibus Domino*':—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by *κηνυτύνων*,—alii aliter: and the Romanist expositors understand the *sacrifice of the mass* to be meant; but in early times the word had no such reference (see reff., and Suicer sub voce).

εἶπεν τὸ πν. τὸ ἅγ. viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being to the church, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. δὴ

gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work.

In general, it had already been pointed out in the case of Saul, ch. ix. 15; xxii. 21; xxvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not vice versa; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times (see the remarkable testimonies cited by Gieseler, I. i. p. 115 f. note, from Jerome on Tit. i. 5, vol. vii. p. 694 f., and Aug. Epist. lxxxii. ad Hieron. 33, vol. ii. p. 290): and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. See the curious and characteristic note in Wordsw., in which he attempts to prove the identity of the two offices: and compare with it the words of Jerome, on Tit. i. 5, p. 695 f., "Episcopi novierit se magis consuetudine quam dispositionis dominicæ veritate presbyteris esse majores, et in commune debere ecclesiam regere." 3. νηστ. κ. προσευξ.] not, '*jejunio et precibus* (viz. of ver. 2) *peractis*,' Kuin.: this was a *new* fasting and *special* prayer for Barnabas and Saul. Fasting and prayer have ever been connected with the solemn times of ordination by the Christian church; but the '*jejunia quatuor temporum*,' or '*ember days at the four seasons*,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. See Bingham, iv. 6. 6. ἐπιθ. τ. χ. αὐτ.] See on ch.

w ch. xvii. 10 only. Gen. xiv. 54, 56, 59.
 x ch. viii. 5 reff.
 y ch. xiv. 26. xx. 15. xxvii. 1 only.
 z ch. iii. 24. iv. 2. 1 Cor. ii. 1. xi. 26. Phil. i. 17, 18 al. + L.P.
 (-Λεύς, ch. xvii. 13.)
 16. 1 Cor. iv. 1. (Prov. xiv. 35.)
 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7.
 a ch. xv. 36. xvii. 13.
 d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc.
 e ch. xi. 5 reff.
 f here bis. Matt. ii. 1, &c., only. Dan. ii. 2.
 c = Luke i. 2. ch. xxvi.
 ABCDE HLPW a b c d f g h k l o p 13

⁴ αὐτοὶ μὲν οὖν ἔκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος
^x κατῆλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἠπάπλευσαν εἰς
 Κύπρον, ⁵ καὶ γενομένοι ἐν Σαλαμῖνι ^{za} κατήγγελλον τὸν
^{ab} λόγον τοῦ ^b θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων
 εἶχον δὲ καὶ Ἰωάννην ^c ὑπηρέτην. ^d διελθόντες δὲ ὅλην
 τὴν νῆσον ^e ἄχρι Πάφου εὗρον ἄνδρα τινὰ ^f μάγον
 (-Λεύς, ch. xvii. 13.) a ch. xv. 36. xvii. 13. b ch. xi. 1 reff. c = Luke i. 2. ch. xxvi.
 16. 1 Cor. iv. 1. (Prov. xiv. 35.) d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc.
 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7. e ch. xi. 5 reff. f here bis. Matt. ii. 1, &c., only. Dan. ii. 2.

⁴ rec οὗτοι (*corr*n to *more usual exprn*), with E-gr HLP copt(appy) Chr: οι D-gr lect-12 Ath: txt ABN a p 36 vulg D-lat E-lat syrr Ambr Vig. (C illegible.)

[B(Mai Tischdf expp) has εκπεμφθεντες not εκπεψαντες as Bch.] rec του πν. του αγ., with EHLP rel: τ. πν. αγ. D¹: txt ABC² D-corr N a p 13 Ath. (C illegible.) απηλθ. A: καταβαντες δε D-gr. rec ins την bef σελ. and bef κυπρ., with EHLP rel Ec: ins 1st but om 2nd την 13 Thl: om ABC²DN a o p Chron. for τε, δε HLP b d f g o p D-lat syr-mg sah Ec Thl: om D-gr 64.

⁵ γεν. δε D. εν τη σαλαμεινι D-gr: εν σαλαμινι A E-gr LN⁸ p: εις σαλαμινη N¹: Salaminian vulg Lucif Cassiod: Salamina am fuld D-lat E-lat Lucif: txt BCP rel. καταγγελλον L c e g¹ k p: καταγγειλαν D 73. 96. 142 Chr₁.

for θεου, κυριου D-gr Syr copt Lucif. υπηρετουντα αυτοις D syr-mg sah: in ministerio vulg: εχοντες μεθ εαυτων και ιω. εις διακονιαν E. (The corrections have appy been made for perspicuity.)

⁶ και [πε]ριελθ. (διελθοντων, omg και D⁸) δε αυτων D. rec om ολην (ολην and αχρι παφου being supposed to be inconsistent?), with HLP rel Ec Thl: ins ABCDEN k p 36 vss Lucif. (13 def.) ηνρον E: ευραν A. add εκει C. rec om ανδρα (as superfluous), with HLP rel Ec: ins ABCDN k o p syrr copt

vi. 6. ⁴ ἐκπεμφ.] Under the guidance of the Spirit, who directed their course. Σελεύκειαν.] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called *Seleucia ad mare*,—and *Pieria*, or ἡ ἐν Πιερίᾳ, from Mount Pierius, on which it was built, to distinguish it from other Syrian towns of the same name. This mountain is called Coryphæus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, πρόσβασις δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρῆς πλεωρὴν κλιμακωτὴν καὶ χειροποίητον, ἐγκλίμασι καὶ σκαλώμασι πυκνοῖς καὶ συνεχέσι διελημμένην. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucis,—and, since Pompey's time, a *free city*. Strabo, xvi. 751. Plin. v. 21 (Winer, Realw.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.)

εἰς Κύπρον.] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, i. p. 164). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts.

⁵ Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλαυστὸν χειμερινόν, Scylax, Periopl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, Realw., and C. and H. pp. 171, f.).

ance there than in other parts.

⁶ ὑπηρέτην.] Probably for the administration of baptism: see also 1 Cor. i. 14—17. ⁶] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Baffa, and contains some important ruins. (Winer, Realw.)

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ἔψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ὃς ἦν ἅπλῳ σὺν τῷ ἡ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ ἱσταντῷ. οὗτος ἔπροςκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἔπειρήθησεν ἀκούσαι τὸν λόγον τοῦ θεοῦ. ἠ ἀνθίστατο δὲ αὐτοῖς Ἑλῡμας ὁ μάγος (οὕτως γὰρ ὁ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ), ῥηζτων διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δὲ ὁ καὶ Παῦλος, πλη-

al. Gen. xxviii. 1. 1 Rom. xi. 7 reff. constr., here only. m mid., 2 Tim. iii. 8 only. Ps. lxxv. 7. (ch. vi. 10 reff.) n — Matt. vi. 9. Mark ii. 12 al. o ch. iv. 3 reff. p = Luke vi. 19. ix. 9. xii. 47 al. f. Exod. ii. 15. g here bis. ch. xx. 30. Luke ix. 41 Mt. xxiii. 2. Phil. ii. 15 only. Exod. v. 4. r = ch. vi. 7. xiv. 22. xvi. 5. s ch. ii. 4 reff.

αὐτὸν Chr Thl; so, but aft Matt, E 36 vulg sah Lucif. ονοματι καλουμενον D. Βαριησουα[ν or -μ] D¹: Βαρjesuban Lucif;: Barsuma Syr: Βαριησουν AD⁸HLP p rel syr-mg-gr Ec Thl-sif Cassiod: Βαριησου N 40. 96. 105 vulg copt arm: txt BCE 13 sah Chr Thl-fin. add o μεθερμηνευεται ελυμας (paratus, i. e. ετοιμας, see on ver 8) E demid Lucif.

7. συνκαλεσάμενος D.

καὶ ἐζητησεν D¹(καὶ is marked for erasure by D-corr).

8. for ελυμα, ετ[ο or α]μας D¹, eloemas D-lat: ελυιμας D⁴. aft πιστεις ins επειδη ηδιστα ηκουεν αυτων D¹(and lat): οτι ηδεως αυτων ηκουεν E syr-w-ast.

τινὰ μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Cæsar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 542—546; i. 93, and C. and H. pp. 177 ff. Βαριησοῦς] He had given himself the Arabic title of Elymas, 'the wise man' (from the same root as the Turkish 'Ulema'), interpreted ὁ μάγος in our text.

7. τῷ ἀνθυπάτῳ] The Greek term for the Latin 'proconsul,' the title of the governor of those provinces which were (seemingly) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor (ἀντιστράτηγος) or Legatus (πρεσβευτής) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (ἐπιτροποι). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title ἡγεμών, used in the N. T. of the pro-

curator of Judæa, of the legatus of Syria, and of the emperor himself, is a general term for any governor. But we never find the more definite title of ἀνθύπατος assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, liii. 12, was originally an imperial province, and consequently was governed by a proprætor or legatus (so also Strabo, xiv. 685, γέγονε στρατηγική ἐπαρχία καθ' αὐτήν ἐγένετο ἐπαρχία ἡ νήσος, καθάπερ καὶ νῦν ἐστίν, στρατηγική): but immediately after he relates that Augustus ὑστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔτη πέμπεσθαι ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription [Boeckh, No. 2632] of the reign of Claudius, A.D. 52, mentioning the ἀνθύπατοι, a former and a present one, Julius Cordus and L. Annius Bassus.) Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἑλῡμας] See above on ver. 6.

διαστρέψαι . . . ἀπό] A pregnant construction, as ἀπέστησεν ὀπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

1 ch. i. 10 reff.

u ch. xix. 28

reff.

v Jer. v. 27.

Sir. xix. 26.

w Matt. xxvi. 4. Rom. i. 29. 1 Thess. ii. 3. Job xiii. 7.

ch. xviii. 14.)

x here only +. Xen. Rep. Lac. xiv. 4. (-γῆμα,

ABCDE

HLPNa

bcd f #

h k l o p

13

9. *πληθεις* DP. rec ins *και* bef *αεν*., with DEHP rel vss Ec Thl: om
 ABCLN c f p 13. 36. 40 Chr Lucif.

10. om 1st *πασης* D¹(ins D²) arm Lucif, Vig Orig-int. vici D¹(txt D²).

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The *και* must not be understood as having any reference to *Sergius Paulus*, 'who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: *Σέργιος τε, ὁ καὶ Παῦλος . . .*, and then, a few lines down, calls him *ὁ Παῦλος*. It signifies that Paulus was a second name borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul in memory of this event: 'Diligenter attende, quod hic primum Pauli nomen inceptit. Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suae familiae reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabeni, Parthici, Sarmatici nuncupantur: ita et Saulus ad praedicationem gentium missus, a primo ecclesiae spolio Proconsule Sergio Paulo victoriae suae tropaea retulit, erexit-

que vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.) It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. [I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle gave himself this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.] It is yet stranger that Augustinus should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnae insigne victoriae.' (Elsewhere Augustinus gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet parvum, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cepit, hoc nomine, a suo non abulante, cepit a Romanis appellari. Sic qui Jesus Judaeis, Graecis Jason (or Justus, Col. iv. 11): Hillel, Pollio: Onias, Menelaus (Jos. Antt. xii. 5. 1): Jakim (= Eliakim), Alcimus. Apud Romanos, Silas, Silvanus, ut notavit Hieronymus: Pasides, Pansa, ut Suetonius in Crassio: Diocles, Diocletianus: Biglinitza, soror Justiniani, Romane Vigilantia.'

ἀτενίσας εἰς αὐτόν] It seems probable that Paul never entirely recovered his sight as before, after the *δόξα τοῦ φωτὸς ἐκείνου*. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, *ἀτενίσας τῷ συνεδρίῳ*, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

^γ διαβόλου, ^z ἐχθρὲ πάσης ^a δικαιοσύνης, οὐ ^b παύσῃ ^y see Matt. xiii. 38. John viii. 44. Eph. ii. 2. 1 John iii. 10 al.
^q διαστρέφων τὰς ^o ὁδοὺς κυρίου τὰς ^d εὐθείας; ¹¹ καὶ νῦν
^e ἰδοὺ ^f χεὶρ ^κ κυρίου ^ε ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ ^h βλέπων ^z w. gen. of thing, Phil. iii. 18 only.
τὸν ^h ἥλιον ^{ik} ἄχρι ^k καιροῦ. ¹ παραχρῆμα δὲ ^m ἐπέπεσεν
ἐπ' αὐτὸν ⁿ ἀχλὺς καὶ ^o σκότος, καὶ ^p περιάγων ἐξήτει
^q χειραγωγούς. ¹² τότε ἰδὼν ὁ ^r ἀνθύπατος τὸ γεγονός
^s ἐπίστευσεν ^{tu} ἐκπλησσόμενος ἐπὶ τῇ ^{tv} διδαχῇ τοῦ κυρίου.

¹³ w' ^u Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου ^x οἱ περὶ Παῦλον ^a = Matt. v. 6 al. Ps.

cxi. 9. b constr., Luke v. 4. ch. v. 42. vi. 13. xx. 31. xxi. 32. Eph. i. 16. Heb. x. 2. Isa. xxxviii. 20. c = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21. d ch. viii. 21 reff.
e ch. ii. 7 reff. f ch. xi. 21 reff. Ezek. xl. 1. g = Matt. xxvii. 25. ch. xviii. 6. Rom. i. 18. ii. 2. 9. 2 Kings i. 16. h Eccl. xi. 7. i ch. xx. 6 reff. k Luke iv. 13 only. l ch. iii. 7 reff. m ch. viii. 16 reff. n here only. Job iii. 5 Symm. Hom. II. v. 321. o = here only. Deut. xxviii. 29. σκότον δειδωκώς, Eur. Phœn. 377. p absol., here only. intrans. w. acc., Matt. ix. 35. xxiii. 15. Mark vi. 6. w. εἶν, Matt. iv. 23. trans., 1 Cor. iv. 4 al. fr. q here only. r (-νεῖν, ch. ix. 8.) r ver. 7. s absol., John iv. 53. ch. iv. 4 al. fr. t Matt. vii. 28. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32. u Mark vi. 2 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only. v = ch. ii. 42 reff. w = Luke viii. 22. ch. xvi. 11 al. L. 4. 2 Macc. v. 9. x = here (John xi. 19 v. r.) only. see Mark iv. 10. Luke xiii. 49.

ins του bef κυριου B¹(N³ disapproving).

ins ουσας bef ευθειας D.

¹¹. ins η bef χειρ. (but marked for erasure) D¹. rec ins του bef κυρ.: om ABCDEHLPN rel. aft τυφλος ins και P o (syr). for αρχι, εως D.
for δε, τε CN p vulg Syr copt æth Lucif Jer: for παραχρημα δε, και ευθεις D (corrns, the copulative conj seeming more appropriate). επεσεν (corrns to more simple exprn than επεπεσεν επ) A B(sic: see table) D^N Thl-sif: txt CEHLP 13. 36 rel Chr Cc Thl-fin. om επ' αυτον B.

¹². ιδων δε D-gr Lucif. ins εθαυμασεν και bef επιστ. DE æth Lucif: εκπλ. bef επιστ. A: aft επιστ. ins τω θεω D; τω κυρ., omitting the rest, æth. εκπληττου. B a b² g h 13. for τ. κυρ., τ. θεου C Vig: του χριστου 63: των αποστολων 4.

¹³. ανεχθεντες(sic) B¹. rec ins του bef παυλον, with HLP rel Cc Thl: om

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows.

Whatever the word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. So also περιάγων ἐξήτει χειραγωγούς, below.

¹⁰. ^uεἰε διαβ.] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). διαβ., which usually has the article, is elsewhere found without it only in (1 Pet. v. 8) Rev. xii. 9, 22. See Moulton's Winer, p. 155, note 1. ^uπάσ. δικ., of all that is right.

διαστρ. κ.τ.λ.] The οὐ παύσῃ evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction. κυρίου, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu, the repetition may be allusive: as in the other case might the ἐχθρὲ πάσ. δικαιοσύνης to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barsuma, Barjesuban) to have arisen from a desire to reverence the Name Jesus. τυφλὸς μὴ βλέπων] so μνήσ-

θητι μὴ ἐπιλάβῃ, Deut. ix. 7. ¹¹. ἄχρι καιροῦ] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at ref. Luke, of ἕως τέλους, is one of which it seems to me incapable.

ἀχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: ἔστη (first), κ. περιεπάτει. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been evinced by his gestures and manner under the infliction.

¹². ἐπὶ τῇ διδ. τ. κυρ.] Hesitating as he had been before between the teaching of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was baptized: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part. ¹³. οἱ περὶ Π.] Is there not a trace of the narrator being among them, in this expression? Henceforward Paul is the principal person, and Barnabas is thrown into the background.

Πέργην τ. Παμφ.] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from

^y Matt. vii. 23. ^z Luke ix. 39 only. Jer. xxvi. (xvi.) 5. 2 Macc. iv. 33 only. ^a ch. viii. 25 reff. ^b absol., ch. viii. 4 reff. ^c ch. ix. 26 reff. Exod. xii. 35. ^d Luke iv. 16. ^e ch. xvi. 13 only. Exod. xx. 8. see Luke xiii. 14, 16. ch. xx. 7 reff. ^f Matt. v. 17. Luke xvi. 16. ch. xxvi. 14. xxviii. 23. Rom. iii. 21. ^g Matt. xxvii. 19. Mark iii. 31 al. 2 Kings xix. 11. ^h = Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xviii. 8, 17 only +. ⁱ Heb. xiii. 22 only. 1 Macc. x. 24. ^k = 2 Cor. xi. 10. 1 Cor. viii. 7 al.

ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἄπο-
 χωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴ αὐτοὶ
 δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀν-
 τίοχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συν-
 αγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. ¹⁵ Μετὰ
 δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἔπα-
 ἔστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
 "Ἄνδρες ἀδελφοί, εἴ τις ἔστιν λόγος ἐν ὑμῖν παρακλη-

ABCDE
 HLPN a
 bcd fg
 hkl op
 13

ABCDEN c p 13 Dion. Eus Chr.

αναχωρ. E 180.

υπεστρεψαν N¹.

^{14.} for αὐτοὶ δε, παυλος δε και βαρναβας E. ^εγενοντο A. ^{rec της}
 πισιδιας, with DEHP p 13 rel vss: *qua est Pisidia* tol: txt ABCN. ^{for eiseleth.}
 ελθοντες BCN¹ p copt. ^{την}(sic D¹: τη D-corr) ημετερα τω σαββατω D.

^{15.} rec om τις, with D-corr EHLP rel vss Chr (Ec Thl: ins ABCD¹N a p 13. 36 vulg
 Syr copt Cassiod. ^{en vμιν bef λογος}(alteration to connect λογος with παρακλ.)
 ABC(H)N a c p 13 vulg: txt (D)EL(P) rel Chr (Ec Thl.—om en H.—aft λογ. ins σοφιας
 D: *sermo et intellectus in vobis exhortationis* D-lat.—vμιν is written above the line
 appy by P¹.

the mouth (εἶθ' ὁ Κέστρος ποταμός, ὃν ἀναπεύσαντι σταδίου ἐξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολλὸν τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people.

John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as *profitable to him for the ministry*. ^{14.}

^{Διελθόντες}] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the

coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, ληστῶν ἅπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κίλικες, ληστρικῶς ἡσκηται, xii. 7. He gives a similar character of the Pamphylians.

<sup>Ἀν-
 τίοχεια ἡ Πισιδία</sup> or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Magnes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἔχουσα ἐποικίαν Ῥωμαίων, Strabo, ib.:—^{Pisidarum colonia Cæsarea, eadem Antiocheia.} Plin. v. 24. ^{In Pisidia juris Italici est colonia Antiochensium,} Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H. pp. 205, 207 note). ^{15.]} The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the Law only was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

<sup>ἀ-
 ἔστειλαν</sup>] Then they were not sitting in the πρωτοκαθεδρίαι, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

σεως πρὸς τὸν λαόν, λέγετε. ¹⁶ ἁναστὰς δὲ Παῦλος καὶ ^m καταλείπας τῇ χειρὶ εἶπεν "Ἄνδρες Ἰσραηλῖται καὶ οἱ ⁿ φοβούμενοι τὸν ⁿ θεόν, ἀκούσατε. ¹⁷ ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ^o ἐξελέξατο τοὺς ^p πατέρας ^p ἡμῶν, καὶ τὸν λαὸν ^q ὑψώσεν ἐν τῇ ^r παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ ^s μετὰ ^{tu} βραχίονος ^{tv} ὑψηλοῦ ^w ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ¹⁸ καὶ ὡς ^x τεσσαρακονταετὴ χρόνον ^y ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ^z ἐρήμῳ. ¹⁹ καὶ ^a καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν

viii. 35. s = ch. v. 26. xxiv. 7. t here only. Exod. vi. 1, 6 al. (but w. ἐν).
u Luke i. 51. John xii. 38 (from Isa. liii. 1) only. v = here only. (Rom. xii. 16 al.) w ch.
xii. 17 reff. x ch. vii. 23 only. y here only. Deut. i. 31 bis (τροπ. compl. Orig. in
Caten.). 2 Macc. vii. 27 only. z = Matt. iv. i ||, ch. vii. 30, &c. Deut. i. 31. a = ch.
xix. 27. 2 Cor. x. 5. Ps. ii. 5 (7).

16. ins o bef παυλος D.

aft oi ins εν υμιν H lect-11 Chr.

17. for τουτου, του B: om 40 vulg æth. om (as unnecessary) ισραηλ EHLP rel
syrr Chr Ec Thl Lucif: ins ABCDΣ a g p 13 vulg copt sah(omg λαου τουτ.).
for 1st και, δια D¹(txt D⁵). ins τη bef γη D. αιγυπτου ABΣ a b c² d p 13
vss: txt CDEHLP rel 36 Chr Ec Thl.

18. om ως DE vulg Syr sah æth. ετη μ (omg χρονον) D. rec ετροφοφορησεν
(alteration to what seemed a more appropriate word; see notes), with BC²DHLPΣ p
rel 36 vulg(mores eorum sustinuit) syr-mg-gr Orig Chr Ec Thl-fin (ετροφοπορ. Thl-
sif): txt AC¹E 13 syrr copt æth arm Constt(see Tischdf) Cyr Hesych.

19. om και B p sah.

εν γη χανααν bef επτα E: om εν γ. χ. 13.

Luke iv. 17 ff. and notes.

16. κατα-
σεύσας τ. χειρί] As was his practice; see
ch. xxi. 40. See also ἐκτείνας τὴν χεῖρα, ch.
xxvi. 1. On the character, &c. of Paul's

speeches reported in the Acts, see Prolegg.
§ i. 13; ii. 17. The contents of this

speech (vv. 16—41) may be thus arranged:
I. Recapitulation of God's ancient deliver-
ances of His people and mercies towards
them, ending with His crowning mercy,
the sending of the Deliverer and promised
Son of David (vv. 16—25). II. The history
of the rejection of Jesus by the Jews,
and of God's fulfilment of His promise by
raising Him from the dead (vv. 26—37).

III. The personal application of this to
all present,—the announcement to them
of justification by faith in Jesus, and a
solemn warning against the rejection of
Him (vv. 38—41). It is in the last de-
gree unsafe to argue, as Wordsworth has
done, that, because Strabo asserts the
language of the Pisidians to have been
neither Greek nor Lydian, St. Paul must
have spoken to them by virtue of his
miraculous gift of tongues. To the ques-
tion put by Wordsw., "In what language
did St. Paul preach in Pisidia?" we may
reply, seeing that he preached in the syna-
gogue after the reading of the law and
prophets, "In the same language as that
in which the law and prophets had just
been read."

οἱ φοβ. τ. θ.] The (un-
circumcised) proselytes of the gate; not
excluding even such pious Gentiles, nor
proselytes in any sense, who might be
present. The speech, from the beginning

and throughout, is universal in its applica-
tion, embracing Jews and Gentiles.

17. τοῦ λαοῦ τούτου] 'Hoc dicit Pisidis,
Judæos digito monstrans' (Grot.). Or
rather, perhaps by the τούτου indicating,
without gesture, the people in whose syn-
agogue they were assembled.

τ. πατ.
ἡμῶν] It is evident that the doctrine so
much insisted on afterwards by Paul, that
all believers in Christ were the true chil-
dren of Abraham, was fully matured al-
ready: by the τοῦ λαοῦ τούτου he alludes
to the time when God was the God of the
Jews only: by this ἡμῶν he unites all
present in the now extended inheritance of
the promises made to the fathers.

ὑψώσεν] Evidently an allusion to Isa. i. 2,
where the word is also used in the sense
of 'bringing up,' nourishing to manhood.
This was done by increasing them in Egypt
so that they became a great nation: see ref.
Gen. There is no reference to any exalta-
tion of the people during their stay in
Egypt: whether by their deliverance (Calv.,
Heinr., Elsner), or by the miracles of Moses
(Meyer), or by Joseph's preferment to hon-
our (Beza, Grot.).

18. ἐτροφο-
φόρησεν] That this is the right reading,
is rendered highly probable by manuscript
authority here and still more in the LXX of
ref. Deut., and, I conceive, decided by the
Heb. of that passage, and by the expansion
of the same image in Num. xi. 12. The com-
pound verb (from ὄ, not ἡ, τροφός, as the
similitude is that of a man [ἄν] bearing
his son) implies carrying and caring for, as
a nurse: see ref. Macc. 19. ἐπτὰ] See

b here only.

trans., DEUT.
iii. 28. (i. 38,
xxi. 16, B.
1 Macc. iii.
36 A.)

^b κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. ²⁰ καὶ μετὰ ^{ABCDE}
ταῦτα ὥς ἔτεσιν τετρακοσίοις καὶ πενήκοντα ^c ἔδωκεν ^{HLPN a}
^{b c d f g}
^{h k l o p}
13

c constr., Eph. iv. 11. 3 Kings ii. 35.

rec κατεκληροδοτήσεν (corrug to fix the active sense on the verb: as also in LXX, see reff), with a h o: txt ABCDEHLPN rel 36 Chr Ec Thl. om αυτοῖς BD¹N

p 13. 40 coptt: ins ACD³EHLP rel.

for αὐτων, των αλλοφυλων D¹: αὐτων

αλλοφ. D⁵ syr-w-ast.

20. ὡς εἴ. τετ. κ. πεντ. bef και μετα ταυτα (see notes) ABCN p 13. 36. 40 vulg coptt arm: om μ. τ. D¹ syr: txt D⁴EHLP rel Syr æth Chr Ec Thl.—for ὡς, εως D¹-gr: om AC: et quasi annis D-lat: quasi post annos vulg: et post annos æth-rom. aft ἔδωκε. ins αυτοῖς E sah Chr.

Deut. vii. 1; Josh. iii. 10; xxiv. 11.

The unusual transitive sense of κατεκληρονόμησεν, justified by reff. LXX, has not been understood by the copyists, and has led to the rec. reading.

From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15.

20.] Treating the reading of ABCN (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. εἴκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 — 149 = 443 years (about, ὡς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are *not reckoned* in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct *contradiction* to

the account there, which is, not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the *four hundred and eightieth year after the Exodus*. (2) Calovius, Mill, &c. supply *γενόμενα* after *πεντήκοντα*, and construe, these things 'which happened in the space of 450 years,' viz. from the *birth of Isaac* to the division of the land. But why the *birth of Isaac*? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that *μετὰ ταῦτα* and *ἐκεῖθεν* must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives *another* chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons *in* the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἴγυπτον Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομῶν ὁ βασιλεὺς ἐν Ἱερουσολύμοις ἀνήγειρεν, ἔτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an *inaccuracy*, but there is no *inconsistency*.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the

^d κριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου· ²¹ ^e κατέκθην ἡγή- ^d = here only.
σαντο βασιλέα, καὶ ^g ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ. ^f Judg. ii. 16.
²² καὶ ^h μεταστήσας αὐτὸν ⁱ ἡγείρεν τὸν Δαυεὶδ αὐτοῖς. ^g Luke vii. 15.
^k εἰς βασιλέα, ᾧ καὶ εἶπεν ^l μαρτυρήσας Εὐρὸν Δαυεὶδ τὸν ^h = Luke xvi.
τοῦ Ἰεσοῦ, ἀνδρα ^m κατὰ τὴν ^m καρδίαν μου, ὃς ⁿ ποιήσει ⁴ (ch. xix.
πάντα τὰ ^{no} θελήματά μου. ²³ ^p τούτου ὁ θεὸς ἀπὸ τοῦ ²⁶ 1 Cor.
^q σπέρματος ^r κατ' ^{ts} ἐπαγγελίαν ^t ἡγάγεν τῷ Ἰσραὴλ ⁱ 13) only.
^u σωτήρα Ἰησοῦν, ²⁴ ^v προκηρύξαντος Ἰωάννου ^w πρὸ ³ Kings xv.
²¹ Dan. ii.
²² Luke i. 69.
²³ Judg. ii. 18.
²⁴ k = Luke ii.
34. ch. vii.
1 = ch. x. 43 reff.
m = here only. 1 Kings xiii. 14.
n plur., Eph. ii. 3 only. Jer.
r Gal. iii. 29. 2 Tim. i. 1 only.
u ch. v. 31. Isa. xlv. 15. v here

21. ver. 47. 1 Kings xv. 11. 1 = ch. x. 43 reff.
n Isa. xlv. 28 (of Cyrus). Matt. vii. 21. xii. 50. John vii. 17 al.
xxiii. 26. p ch. ix. 20 reff. q Rom. i. 3 reff.
s ch. i. 4 reff. t = Zech. iii. 9 (8). Isa. xlviii. 15.
only +. w Matt. xi. 10, from Mal. iii. 1.

om του Α(appy) ΒΝ p.

21. [κεις, so ABCD^x.] [βενιαμειν, so ABC^x: -μειμ p.]
with CEHL^p 13. 36 rel vss Chr: txt ABD^x coptt.—om τον D. ηγουν E.
for του, uiv D 34. om ανδρα BE: om also κατ. τ. κ. μου os E.

23. ο θ. ουν απο τ. σπ. αυτου D: om απο τ. σπερματος N¹. rec for ηγαγ., ηγειρεν
(explanatory alteration, see ver 22), with CD 13. 36 rel tol syrr sah Thdrt Thl-fm:
txt ABEHL^p b g l p vulg copt aeth Ath Chr-comm Ec Thl-sif Aug. for σωτ.
ιησ., σωτηριαν (see note) H(σρι αν) L b d f g h l 13 aeth Chr, Thl-sif: σ. τον ιην. D:
om ιησ. o 4². 14¹-6. 23. 37. 46. 56. 66. 76: txt ABCEN rel 36 vulg Syr copt arm Ec
Aug.

moral courage to abide by the more difficult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαοὺλ ἀνδρα ἐκ φ. B.] It may be not altogether irrelevant to notice that a Saul, a man of the tribe of Benjamin, was speaking; and to trace in this minute specification something characteristic and natural.

ἐτή τεσσεράκοντα.] So also Josephus: ἐβασίλευσε Σαοὺλ Σαμουήλου ὥντος ἑτη ὀκτὼ πρὸς τοῖς δέκα τέλεν-
τήσαντος δὲ δύο καὶ εἴκοσι, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been less than twenty years, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his youngest son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much

short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the ἔδωκεν. Yet this has been done by the majority of Commentators.

22. μεταστήσας] having deposed him (reff.): in this case, by his death, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and ἡγείρεν to the whole process of the exaltation of David to be king. But I prefer the former.

ὧ κ. εἶπεν μ.] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσοῦ nor ὃς . . . μου being found in them. These latter words are spoken of Cyrus, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text.

23. κατ' ἐπαγγ. ἡγάγεν] viz. the promise in ref. Zech. (LXX), where the very word ἄγα is used; not however excluding the many other promises to the same effect. The reading σωτηριαν has probably arisen from the

x 1 Thess. i. 9. ^{ABCDEF} ^{HLPN a} ^{b c d f g} ^{h k l o p} ¹³
 ii. 1. Heb. x. 19. 2 Pet. i. 11 only.
 MAT. iii. 2.
 y MARK i. 4. LUK. iii. 3. ch. xix. 4 only.
 z = ch. xii. 25 reff.
 a Paul (ch. xx. 24. 2 Tim. iv. 7) only.
 Jer. viii. 6.
 b ch. xxv. 18. xxvii. 27 only. L.P.
 Tobit viii. 16. Judith xiv. 14. Sir. xxiii. 21 only. Dan. vii. 25 Theod. (νοτα, i Tim. vi. 4.)
 c ellipsis, Matt. xiv. 27. John iv. 26. viii. 24. xvi. 5.
 d = w. person, Acts only. ch. xix. 4 (Paul). v. 37. vii. 5.
 g = ch. x. 2 reff. h constr., ch. xiv. 3 (of Paul). xx. 32 (Paul). 1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph. i. 13. Phil. ii. 16 al2. (Paul). Heb. v. 13. James i. 18. i here only. k ch. vii. 12 reff. l ch. x. 25. xi. 29 reff. m = ch. iii. 17. iv. 5, &c. 1 Cor. ii. 6, 8. Josh. ix. 15 al. fr. n ch. xvii. 23. (Paul). Rom. x. 3. xi. 25. 1 Cor. xiv. 38. 2 Cor. ii. 11. 1 Kings xxvi. 21. o = ch. xxiv. 21 (Paul). vii. 31 (Steph.). p ch. xv. 21, 36. xviii. 4 al. q = Luke iv. 16. ch. xv. 21. 2 Cor. iii. 15 al. Neh. vii. 8. r = 1 Cor. xi. 31. 1 Pet. iv. 6. s = ch. iii. 18 reff. and passim. t = John u constr., ch. iii. 14 reff. v ch. v. 33 reff. xvi. 38. xix. 4, 6. ch. xxviii. 18. Prov. xxviii. 17.

24. om παντι HL Thl, παντι and λαω P d e f g h l o Chr-comm (Ec: om λαω only A Ec: om ισρ. 68. 104 sah: txt BCDEF p 13. 36 vss. (*The variations have perhaps been occasioned by those in ver 17 above.*)—N¹ began to write ιηλ. bef λαω, but marked the letters for erasure.

25. rec ins o bef ιωαννης, with LP 13 rel Chr Thl-fin: om ABCDEH¹ a l p Ec Thl-sif. επληρου D¹. rec (for τι εμε) τινα με, with CDEHLP 13 rel vss Chr: txt AB¹ sah, τι και (= τι με) p. aft εγω ins o χριστος E 68 lect-12 tol Thl-fin. αλλα, and μεθ D¹(μετ D⁸).

26. om και B. εν ημιν AD p. aft θεον ins ακουσατε E. rec (for ημιν) υμιν, with CEHLP rel vss: txt A B(sic: see table) DN c p 13 syr-mg sah. aft ο λογος ins ουτος C d 6. 36. 65. 133-80 syr aeth arm. rec απεσταλη, with EHL¹ rel Ec Thl: txt ABCDN a h p 13. 36. 40 Chr.

27. om εν CE b d h k p 13 vulg Chr₂. for αυτ. τουτ. αγν., αυτ. s D¹(αυτον τ. αγωνυντες D⁶). for κ. τ. φωνας, ταις τας γρ. . . . as (μη συνιεντες τ. γραφας?) D¹(txt D⁸): αγν. τ. γρ. E. ins και bef κριν. D.

28. aft ευροντες ins εν αυτω D vulg syr-w-ast coptt aeth. for ητησ. &c. κρειναντες αυτον παρεδωκαν πιλατω ινα εις αναρσιν D¹ (ut interficeretur lat): D⁸ reads ητησαντο π. ανερεθ., without erasing any portion of D¹: for ητησαντο, ητησαν τον(sic) N¹.

contracted way of writing 'Ιησούν, thus: σωτηραν; and then from ver. 26 σωτηρίαν was adopted.

24. εισόδου] referring to ηγαγεν above—his coming forward publicly.

25.] As John was fulfilling his course (the expression is peculiar to Paul, see reff.) he said (not once but habitually).

τί ἐμέ ὑπ. εἶν.] Not, 'I am not that which ye suppose me to be,' as Vulg. (reading τίνα, —quem me arbitramini esse, non sum ego); Luth., Grot., Kuin.,—making τί (or τίνα) relative, which it will not bear (see note on 1 Cor. xv. 2); but What suppose ye me to be? I am not He. See Luke iii. 15 ff. 26. τ. σωτηρίας ταύτης] viz. the salvation implied in Jesus being a σωτήρ—salvation by Him.

27.] The position of ἡμῖν at the commencement of its clause in the last verse shews the emphasis to be on it, and now the

reason is given—for the Jews in Jerusalem have rejected it. See ch. xxii. 18—21.

τὰς φωνάς is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτόν to be supplied after κριν., and αὐτάς after ἐπλήρωσαν. The καί, as often, merely introduces, without the emphasis implied by our 'even,' a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: in their ignorance of Him (not only rejected His salvation, but) by judging Him, fulfilled the voices of the prophets, &c. 28.] Not, 'though,' but rather because they found no cause: when they found no cause of death in

δὲ ^{wx} ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ ^x γεγραμμένα, ^y καθελόντες ἀπὸ τοῦ ^z ξύλου ^a ἔθηκαν ^a εἰς μνημεῖον. ³⁰ ὁ δὲ θεὸς ^b ἡγείρεν αὐτὸν ἐκ ^b νεκρῶν, ³¹ ὃς ^c ὥφθη ^d ἐπὶ ἡμέρας ^e πλείους τοῖς ^f συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, ^g οἵτινες νῦν εἰσιν ^h μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς ⁱ εὐαγγελιζόμεθα τὴν πρὸς ^k τοὺς ^k πατέρας ^l ἐπαγγελίαν ^m γενομένην, ὅτι ⁿ ταύτην ὁ θεὸς ^o ἐκπεπλήρωκεν τοῖς τέκνοις ^{*} αὐτῶν ἡμῖν ^p ἀναστήσας Ἰησοῦν, ³³ ὥς καὶ ἐν ^{*} τῷ ψαλμῷ γέγραπται τῷ

^{30.} (see Rom. vii. 1 al.) ^e ch. ii. 40 reff. ^f Mark xv. 41 only. ² Chron. xviii. 2. ^x 41 reff. ^h ch. i. 8 reff. ⁱ double acc., here only, acc., ch. viii. 25 reff. ^y = Luke xviii. 31. xiii. 37. ^z = Luke xxiii. 53 || Mk. Josh. viii. 29. ^a = ch. v. 30 reff. ^b ch. iv. 3. xii. 4. Ruth. iv. 16. ^c 1 Cor. xv. 12 reff. I. P. principally. ^d 1 Cor. xv. 5, &c. ^e constr., ch. xvi. 18, xviii. 2. xix. 8, &c. xviii. 20. Heb. xi. ^g = ch. i. absol. ^h absol. ⁿ ch. ix. 20 reff. ^o here only. Exod. xxxii. 29 Ald. ² Macc. viii. 10 only, but not =. ^p τὰς ἐπαγγελίας ἐκπληροῦν, Polyb. i. 67. 1. (-ρωσις, ch. xxi. 26.) ^p = ch. ii. 24 reff.

29. ἐτελεσαν A: ετελων D¹(txt D-corr¹). rec απαντα (error? or alteration for more completeness?): txt ABCDEHLP^s rel. γεγρ. bef περι αυτου B.

aft γεγραμμενα add εισιν ηγουντο τον πειλατον τουτον μεν σταυρωσαι, και επιτυχοντες παλιν και D¹, syr-mg has *postquam crucifixus est ηγουντο τον πικατον ut de ligno detrahent eum: συνετυχον et detrahentes eum posuerunt eum in sepulchro.* for ξυλου, σταυρου E Syr. ins και bef εθηκαν D¹(and lat).

30. for ver, on o theos (add vero D-lat) ηγειρεν D: add *tertia die vulg* (not tol).

31. ουτος ωφθη τοις συναβαινουσιν αυτω απ. τ. γ. εις ιερ. εφ ημερ. πλειονας D (-αναβασιν D-corr, πλειους D⁸). rec om νυν (as unnecessary? hardly for Meyer's reason, that *they had been* now for some time *His witnesses*), with BEHLP rel æth-pl Chr: εισι bef νυν N: txt AC a k p 13. 36 Syr coptt æth-rom.—αχρι νυν D c 137 vulg syr. om αυτου H.

32. την προς τους is written over an erasure by N¹ or N-corr¹. aft πατερας ins ημων DE vss(not syr). γενομ. bef επαγγ. D Hil. * ημων (to avoid the difficulty of οι φοβουμενοι τον θεον being present, ver 16, besides the ανδρες ισραηλιται) ABC¹D⁸ vulg(υμων tol) æth Ambr: om ημιν sah Ambr Bede-gr: αυτων ημιν C³EHLP p 13. 36 rel syrr Chr DE Thl-fin. for ιησουν, τον κυριον ιησ. χρ. D sah Ambr; so, insg ημων aft κυρ. 137 Hil; τον κυρ. ημων syr-w-ast: αυτον εκ νεκρων A².

33. for ως και, ουτως γαρ D. * rec τῷ ψ. τῷ δευτ. γέγραπται, with ELP rel vulg Chr Thl Ambr: τ. πρωτω ψ. γεγ. D (no vss) Orig-schol_{expr} (Ec)

him, they besought, &c.: see Luke xxiii. 22, 23.

29.] The two verbs ἐτέλεσαν and ἔθηκαν have still the same subject, viz. οἱ κατοικοῦντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what *men* did to Him, and ὁ δὲ θεὸς ἡγείρεν αὐτόν. Joseph and Nicodemus, be it observed, were both ἄρχοντες. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus.

31.] The νῦν gives peculiar force to the sentence. Who are at this moment witnesses,—living witnesses; q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony.'

32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the συναβάντες, ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks *himself*, his history and commission from Christ, in the great object of his preaching. ἀναστήσας] The meaning *having raised Him from the dead* is absolutely required by the context: both because the word is repeated with ἐκ νεκρῶν (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment* (ἐκπεπλήρωκεν) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, '*having raised up*,' as in ch. vii. 37, προφήτην ὑμῖν ἀναστήσει ὁ κύριος,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well

q Heb. i. 5. v.
5. Ps. ii. 7.

r trans., ch.

xvii. 31 only.

s = ch. xxiii. 3.

xxvi. 22, 23

al. 2 Mace.

iii. 18.

t of a state,

here only.

see ch. viii.

25 ref.

u = ch. ii. 27

ref.

v = Isa. lv. 3

only.

w = 1 Tim. i.

15. iii. 1. iv.

9. Tit. iii. 8.

Rev. xxi. 5.

xxii. 6. Ps.

lxxxviii. 28.

x = ch. xvii. 7 ref.

ch. xx. 34. xxiv. 23 only +

vii. 39 ref. 3 Kings ii. 10.

40 ref.

f ch. i. 19 ref.

δευτέρω^a Τίός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε.

34 ὅτι δὲ^{pr} ἀνέστησεν αὐτὸν^r ἐκ νεκρῶν μηκέτι^s μέλλοντα

^t ὑποστρέφειν εἰς ^u διαφθοράν, οὕτως εἴρηκεν, ὅτι δώσω

^v ὑμῖν τὰ ^w ὅσια Δαυεὶδ τὰ ^x πιστά. 35 διότι καὶ ἐν ^y ἐτέρω

λέγει Οὐ ^z δώσεις τὸν ^z ὅσιόν σου ^z ἰδεῖν ^z διαφθοράν.

36 Δαυεὶδ μὲν γὰρ ἰδίᾳ ^z γενεᾷ ^a ὑπηρετήσας τῇ τοῦ θεοῦ

^b βουλῇ ^c ἐκοιμήθη καὶ ^d προσετέθη πρὸς τοὺς πατέρας

αὐτοῦ καὶ ^y εἶδεν ^y διαφθοράν. 37 ὃν δὲ ὁ θεὸς ^e ἡγείρεν

οὐκ ^y εἶδεν ^y διαφθοράν. 38 ^{fg} γνωστὸν οὖν ^g ἔστω ὑμῖν,

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remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth. 33.] The reading ἐν τῷ

πρῶτῳ ψαλμῷ is explained thus: "hic psalmus qui nobis secundus est olim primus fuit, quod is qui præcedit, tanquam proœmium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the Resurrection of our Lord: similarly in Rom. i. 4, ὁρισθέντος νιού θεοῦ ἐν δυνάμει ἐξ ἀναστάσεως νεκρῶν. 34. μηκέτι

μέλλ.] Compare Rom. vi. 9, χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed. But here the ὑποστρ. εἰς διαφθ. does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had dominion over him: thus the clause answers even more remarkably to Rom. vi. 9.

τὰ ὅσια is the LXX rendering of הַקְּדוּשָׁה, ref. Isa., which in 2 Chron. vi. 42, they have translated τὰ ἑλῆν. The word 'holy' should have been preserved in the E. V., as answering to τὸν ὅσιόν σου below; the mercies of David, holy and sure: or my holy promises which I made sure unto David.

35. διότι καὶ] wherefore also,—cor-

respondent to which purpose, of His Christ not seeing corruption. ἐτέρω] viz.

ψαλμῷ, referring to ver. 33. λέγει]

viz. ὁ θεός, not David: the subject is continued from vv. 32 and 34, and fixed by εἴρηκεν and δώσω just preceding. δώσεις and ὅσιον accurately correspond to δώσω and ὅσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment in David.

ἰδίᾳ γενεᾷ] The dative commodi, not 'sua generatione,' which is flat in the extreme. David ministered only to the generation in which he lived: but διὰ τούτου, remission of sins is preached ὑμῖν, and to all who believe on Him. τῇ τοῦ θ. βουλῇ is

best taken with ὑπηρετήσας, not with ἐκοιμήθη:—as E. V., after he had served his own generation by the will (i. e. according to the appointment) of God. His whole course was marked out and fixed by God—he fulfilled it, and fell asleep.

I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.)

προσ. κ.τ.λ.] An expression arising from the practice of burying families together: see ref. and passim in O. T.

38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαιοσύνη, the accounting righteous, which those who have from God are δικαιοὶ ἐκ πίστεως. It is the first office of the Spirit by which he spoke, ἐλέγχειν περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιο-

pas...
ABCDE
ILPN a
c d f g
k l o p
13

ἄνδρες ἀδελφοί, ὅτι διὰ ^h τούτου ὑμῖν ⁱ ἄφεσις ⁱ ἁμαρτιῶν ^h ch. ix. 20
^k καταγγέλλεται, ³⁹ [καὶ] ⁱ ἀπὸ πάντων ^m ὧν οὐκ ἠδυνή-
θητε ⁿ ἐν νόμῳ Μωυσέως ¹ⁿ δικαιοθῆναι, ⁿ ἐν ^h τούτῳ πᾶς ὁ
πιστεύων ¹ⁿ δικαιοῦται. ⁴⁰ ὁ βλέπετε οὖν μὴ ^p ἐπέλθῃ [ἐφ'
ὑμᾶς] τὸ ^a εἰρημένον ἐν τοῖς προφήταις ⁴¹ Ἴδετε οἱ ^r κατα-
φρονηταί, καὶ θαυμάσατε καὶ ^s ἀφανίσθητε, ὅτι ^t ἔργον
^t ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δ' οὐ μὴ

4 ||. 1 Cor. viii. 9. x. 12. Gal. v. 15 al. †
iii. 11. q pass., Luke ii. 24. iv. 12. ch. ii. 16.
r here only. HAB. i. 5. ii. 5. s = James iv. 14 (Matt. vi. 16, 19, 20) only. Job iv. 9. Hab. i. c. (not in Heb.) t Matt. xxvi. 10 || Mk. John iii. 21. vi. 28. ix. 4. 1 Cor. xvi. 10. Ps. xliii. 1. Hab. i. c.

p ch. viii. 24. Luke xxi. 26. James v. 1. Micah
i ch. v. 31 reff.
k ver. 5 reff.
1 Rom. vi. 7
only. Sir.
xxvi. 29.
m constr., ver.
2 reff.
n Rom. v. 9.
1 Cor. iv. 4.
vi. 11. Gal.
ii. 17. iii.
11. v. 4.
more usually
w. ἐκ.
o = Matt. xxiv.

38. vu. bef εσ. ΑΝ.

δι' αὐτου E d 65-7. 133 æth: δια τουτου B¹ 15-8. 34. 73.

101-80.

39. om και AC¹N am(with fuld demid tol) æth-pl: ins BC²DELP rel vss Chr.
aft και add μετάνοια D (syr-w-ast has it aft αμαρτιων ver 38). εδυνθητε
A: ηδυνθημεν D-corr¹.gr. rec ins τω bef νομ. (corrñ: but the art is not needed
aft a preposition), with ELP rel (Ec Thl: om A B(sic: see table) CDN h p 13. 40
Chr. aft εν τουτω ins ουν D syr-mg. at end ins παρα θεω D 137 syr-mg.

for δικαιουται, δικαιοθῆναι (but corrñ) N¹.

40. απελθη N¹. om εφ υμας (as unnecessary? or because a difficulty was
found in identifying υμεις with the καταφρονηται of the citation?) BDN 13. 36 am tol:
ins ACEILP rel vss Chr.

41. for ιδ., ακουσατε E. καταφρονησατε N¹. ins και επιβλεψατε (from
LXX) bef και θαυμασατε I o syr Chr Thl-fin; aft κ. θ. E(but om και) k 27-9. 57. 69.
105-6. θαυμασετε N¹: -ζετε c. aft 1st εργον ins o N¹. rec εγω
bef εργαζ. (corrñ to LXX), with CEILP rel 36 demid Chr: εγω εργαζομε εγω N: txt
ABD k p 13 vulg sah arm. om 2nd εργον DELP b c d f g h k l o tol syrr æth-
pl Chr Cosm (Ec Thl-sif: ins ABCIN p rel vulg coptt æth-rom Thl-fin. rec φ,
with c d h l 36 Cosm (Ec: txt ABCDEILPN rel Chr Thl.

σύνης: therefore he dwells on the ἄφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say.

39.] [And] from all things, from which ye could not in (under) the law of Moses be justified, in Him (as ἐν χριστῷ, ἐν κυρίῳ passim) every believer is (habitual pres.) justified. ἀπὸ πάντων (ἀφ') ὧν, from all things (sins), from which . . . but not implying that in the law of Moses there might be justification from some sins;—under the law there is no justification (ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, Gal. iii. 11):—but = Christ shall do for you all, that the law could not do: leaving it for inference, or for further teaching, that this was absolutely ALL: that the law could do nothing. The same thought is expanded Rom. viii. 3, 4, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. . . . ἵνα τὸ δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιοῦν ἀπὸ ἁμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιοῦν ἀπὸ is only once used again by Paul (ref.), and that where he is arguing against the continuing in sin.

ὁ πιστεύων is not to be joined with ἐν τούτῳ, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as δικαιοθῆναι with ver. 38, and make ἐν τούτῳ . . . δικαιοῦται a separate sentence.

40.] The object of preaching the Gospel to the Jews first was for a testimony to them: its reception was almost uniformly unfavourable: and against such anticipated rejection he now warns them. τοῖς

προφ.] The book of the prophets: see ch. iii. 18, note.

41. καταφρονηταί] So the LXX for ἐν ἡμῖν, 'among the heathen,' for which they seem to have read ἐν ἡμῖν. So the Arabic, 'videte arrogantes': and the Syriac, 'videte transgressores.' (Kuinoel.)

The prophecy was spoken of the judgment to be inflicted by means of the Chaldeans: but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence: such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

u acc., John xi. 26. 1 Cor. xiii. 7. 1 John iv. 16. Hab. 1. c. v ch. xv. 3 only. v ch. xv. 1. c. w ch. xvii. 15. xs. 7. xxvii. 43 only. Exod. xxviii. 31 (35). x constr., 1 Thess. v. 27 al. see note. y = Luke i. 20. z = here only. (ch. xv. 9 reff.) Δαβίδου τε καὶ Σολομῶνος, ἐτι δὲ καὶ μετὰ αὐτοὺς τούτων βασιλέων, Jos. B. J. v. 4. 2, also Apion, i. 21. Φίλιππον . . . καὶ μετὰ δ' Ἀλέξανδρον τὸν υἱὸν . . . Plutarch. Inst. Lac. 42. a = here only ‡. Diod. Sic. xix. 25, ἔλυσε τὴν ἐκκλησίαν. Polyb. v. 15. 3, b Acts (ver. 50. ch. xvi. 14. xvii. 4, 17. xviii. 7, 13. xix. 27) only, exc. Matt. xv. 9 || Mk. (from Isa. xxix. 13.) Josh. iv. 24. c ch. ii. 10 reff. d ch. x. 41 reff. e ch. xxviii. 20 only. Exod. iv. 16 AB2. Wisd. xiii. 17 only. f = 1 Tim. v. 5 only. see ch. xi. 23 reff. g ch. xiv. 3. xv. 11. xviii. 27. xx. 24, 32. h = ch. x. 15 reff. i ch. xix. 26. Heb. ix. 22 only †. 2 Macc. v. 2 only. k = ch. iv. 5 reff. l constr., ch. v. 6. xx. 7. see 2 Kings iii. 34. m ch. xi. 1 reff. n ch. iii. 10 reff. o ch. v. 17. p = Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. 1 Macc. viii. 16. q Luke xx. 27. L.P., exc. John xix. 12. Hos. iv. 4.

εκδιηγείται AL: -γησεται D¹.

42. rec om αυτων, addg instead δε εκ της συναγωγης των ιουδαιων (supplementary, at beginning of an ecclesiastical portion; 98 has των αποστολων εκ της συν. κ.τ.λ.), with P rel: αυτων εκ τ. συν. τ. ιουδ. L Thl-fin: txt ABCDEIN a p 13. 36 vulg syrr coptt aeth arm Chr Cassiod. om παρεκαλουν E; so B 81, insg ξησιον bef λαληθηται.

rec aft παρεικ. ins τα εθνη (added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews, ver 45), with LP rel Ec: om ABCDEIN a c k o p 13. 36 vulg syrr coptt aeth arm Chr Thl Cassiod. for μεταξυ, εξης D. om τα D¹(ins D⁶). om ταυτα P e l.

43. aft δε ins αυτοις N¹(N³ disapproving). aft σεβ. ins τον θεον E (syrr?). om τω [bef βαρν.] DL. om αυτοις (as unnecessary?) ELP rel vulg Syr Ec Thl-sif: ins ABCDIN vss Chr Thl-fin a k p 36. (13 def.) επιθοντ. (επι-θοντε or -θοντο?) D. rec επιμενειν (perhaps corr'n to avoid προσλαλουντες . . προσμενειν), with LP 13 rel Thl-sif: txt ABCDEN c d k o p 36 Chr Thl-fin. (1?)

at end ins εγενετο δε καθ ολης της πολεως διελθειν τον λογον του θεου D, so syr-mg, omg τ. θ. and putting an asterisk at διελθειν; ey. δε κατα πασαν την πολιν φημισθηται λογ. E. 44. rec for τε, δε, with ACDN a b o p 13: om aeth-rom: txt BELP rel 36 syrr aeth-pl Chr Ec Thl: tote for τω τε L 59 Ec. (1?) rec ερχομενω (alteration [so D (which every where alters εχομαι in this sense) ΔN 69 in Lu xiii. 33], the sense of εχομενω not being perceived), with B¹DE²ILPN p rel 36 Chr: ερχομενω 3. 95: txt AC²E¹ 13. 40 Syr. for πασα, ολη D. for θεου, κυριου AB²N a p 13. 36. 40 am fuld tol sah: txt B¹CELP rel demid copt Chr. (I def.)—D has ακουσαι παντου πολυν τε λογον ποιησαμενον περι τον κυριου.

45. for ιδοντες δε, και ιδοντες D. for τους οχλ., το πληθος D (sah): om aeth-rom. aft τοις ins λογοις D¹(and lat): λογοις τοις D⁶ E Syr: om 1st τοις D¹⁰.

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in αυτων, and to supply a subject to παρεκαλουν. But they confuse the sense. ξιζοντων αυτ., As they (the congregation) were going out, they (the same) besought. On the N. T. construction, παρεκαλουν λαληθηται, i. e. the passive inf. after verbs of commanding, exhorting, &c., see Buttman, Grammatik des N. T. lichen Sprachgebrauchs, § 141. 5, p. 236. He traces it to the influence of the Latin jubere and the like. See, among his many examples, Mark v. 43; vi. 27; ch. v. 21; xxii. 24; xxv. 21. το μεταξυ σαβ. appears, by the usage of Luke, to mean the next sabbath-day, not

'the following week.' This last rendering would hardly suit εις, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of μεταξυ. 43. λυθ. δε τ. σ.] After the breaking up of the synagogue. οιτινες Paul and Barnabas; and αυτοις, to the Jews and proselytes: not vice versa, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have η χαρις του θεου similarly used of the work of the Gospel begun in the hearts of the converts. See also reff. 44.] Whether ερχ. or εχ. be read, the sense will be on the following sabbath-day: not, as Heinrichs, 'on the following week-day.' συνήθη] 'In

[τοῦ] Παύλου λεγομένοις [^a ἀντιλέγοντες καὶ] ^r βλα-
σφημοῦντες. ⁴⁶ ^s παρρησιασάμενοι τε ὁ Παῦλος καὶ ὁ
Βαρνάβας εἶπαν Ἑμῖν ἦν ^t ἀναγκαῖον πρῶτον λαληθῆναι
τὸν ^u λόγον τοῦ ^m θεοῦ. ^u ἐπειδὴ δὲ ^v ἀπωθέισθε αὐτὸν καὶ
οὐκ ἀξιούς ^w κρίνετε ἑαυτοὺς ^x τῆς ^x αἰωνίου ^x ζωῆς, ^y ἰδοὺ
^z στρεφόμεθα ^z εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ^a ἐντέταλται
ἡμῖν ὁ κύριος ^b Τέθεικά σε ^b εἰς ^c φῶς ^c ἐθνῶν, ^d τοῦ εἶναι
σε ^e εἰς σωτηρίαν ^f ἕως ^f ἐσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα
δὲ τὰ ἔθνη ἔχαιρον καὶ ^g ἐδόξαζον τὸν ^g λόγον τοῦ κυρίου,
καὶ ἐπίστευσαν ὅσοι ἦσαν ^h τεταγμένοι ⁱ εἰς ζῶν αἰῶνιον

x John xvii. 3. 1 Tim. vi. 12 only. (see 1 John i. 2. ii. 25.) y ch. ii. 7 reff. z = here
only. see ch. vii. 39. a ch. i. 2. John xiv. 31. perf., here only. = 1 Kings xxi 2. b Isa.
xlix. 6 AN. 1 Thess. v. 9. 1 Tim. i. 12. 1 Pet. ii. 8. c Luke ii. 32. d 1 Cor. x. 13
reff. e = ver. 22 reff. f ch. i. 8 reff. g 2 Thess. iii. 1 only. h = ch.
xv. 2. Rom. xiii. 1. 1 Cor. xvi. 15. (w. πρὸς and a dat., 2 Macc. vi. 21.) i = Rev. xiii. 10.

om του (as unnecessary: but it has force here) ABN c: ins CDEILP 13. 36
rel Chr ΘC Thl. λαλουμένοις ABEN p 13: εἰρημιοῦν 64. 97 (the varr have
perhaps been introduced from other similar exprs, such as ch xvi. 14, and ver 40):
txt CDILP rel 36 Chr ΘC Thl. om αντιλ. και ABCLN a d e p 13. 36 Syr coptt
æth arm: ins DIP rel Syr Chr ΘC Thl: εναντιομενοι και E (both the omission and the
clumsy attempt in E seem to be emendations of the apparent tautology απτελεγον . .
αντιλεγοντες).

⁴⁶. παρρησιασάμενος D 105. rec δε (as bringing out the contrast), with EILP
vss Chr: om sah: tune vulg: txt ABCDN o p 36. 40 æth. om 2nd o D c 68
Thl-sif. [ειπαν, so ABDN p.] aft ειπ. ins προς αυτους D. om
ην C o 177: it is aft πρωτ. in D. om αναγκ. D-gr. for επειδη, επει C p
Orig.,—om δε (from the two syll., -δηδε, occurring together) BD¹N¹ syr coptt Thl-sif:
ins ACD²ELPN³ p 13 rel vss Orig⁵ Thdrt³ Chr² ΘC Thl². κρινατε D¹: κρινεται
D²: judicatis D-lat. εαυτοις B¹(Tischdf: txt B-corr¹-2). εαυτ. bef κριν.
E vulg Thdrt³. στρεφ. bef ημεις E.

⁴⁷. εντεταλκεν D¹ e 47-marg Cyr Thdrt: εντελλεται p. om ημιν D¹-gr(txt
D⁴) 57¹: ημ. bef εντ. 76. 95-7. 137. om δ N¹. aft ο κυρ. ins (from LXX
ιδου DE Cyp. φως (omg eis) τεθ. σε D¹ Cyp. τοις εθνεσιν D am
demid Aug.

⁴⁸. και ακουοντ. τα D Syr æth. εχαιρεν (sic) P e f g h l o. for εδοξαζ.,
εδεξαντο (corr: see ch xi. 1) D Aug: εδοξαζεν P(appy) e g 97. 177². for κυριου,
θεου B D-gr E-gr coct Aug¹: om 105 Chr¹: 68 syrr æth have τον θεον for τον λ. του
κυ., and 34, τον θεον και τον λ. του κυ. (all corrns, or misunderstanding of corrns,
from ch xi. 1): txt ACLPN p vulg D-lat E-lat. αιωνιαν B.

the synagogue;’ it was the sight of the
Gentile crowds in their house of prayer
which stirred up the jealousy of the Jews.

⁴⁵. ἀντιλ. καὶ] These words (see var.
readd.) form a graphic repetition, passing
from the particular thing which they did,
viz. contradict the words spoken by Paul,
to the spirit in which they did it, viz. a
contradictory and blasphemous one. It is
no Hebraism. ⁴⁶. πρῶτον] See ch. iii.

26; Rom. i. 16. ⁴⁷.] Agreeing with
LXX-AN, B reading δέδωκα for τέθεικα.
They refer the σε not to themselves
as teachers (as Meyer seems to think),
but to Christ. ⁴⁸. τεταγμένοι] The

meaning of this word must be determined
by the context. The Jews had judged
themselves unworthy of eternal life: the
Gentiles, as many as were disposed to eter-
nal life, believed. By whom so disposed, is

not here declared: nor need the word be
in this place further particularized. We
know, that it is GOD who worketh in us
the will to believe, and that the prepara-
tion of the heart is of Him: but to find in
this text pre-ordination to life asserted, is
to force both the word and the context to
a meaning which they do not contain.
The key to the word here is the com-
parison of ref. 1 Cor. εἰς διακονίαν τοῖς
ἁγίοις ἔταξαν ἑαυτοὺς, with ref. Rom.
αἱ οὐσαι [ἐξουσίαι] ὑπὸ τοῦ θεοῦ τεταγ-
μένοι εἰσίν: in both of which places the
agents are expressed, whereas here the
word is absolute. See also ch. xx. 13. The
principal interpretations are: (1) Calvin,
&c., who find here predestination in the
strongest sense: ‘ordinatio ista nonnisi ad
aeternum Dei consilium potest referri’. . .
‘ridiculum autem cavillum est referre hoc

- x here only. Wisd. xviii. 10. see ch. xxviii. 27. y ch. vii. 25. xv. 35, 36. 1 Thess. iv. 15 al. z here only + a ver. 43 reff. b = Mark xv. 43. ch. xvii. 12 (1 Cor. vii. 33. xii. 24) only. Prov. xi. 25. (μόνος, 1 Cor. xiv. 40. -μοσύνη, ch. xii. 23.) c = and constr., Mark vi. 21. Luke xix. 47. ch. (xvii. 4) xxv. 2. xxviii. 7, 17. d ch. xiv. 2 only. 1 Kings iii. 12 al. e 2 Cor. xii. 10 reff. f ch. viii. 1. h elsw., Matt. (ii. 16 al.) and Mark (v. 17 al.). g Matt. vii. 4. Mark xvi. 9 only. 2 Chron. xi. 16. i Matt. x. 14 || Mk. ch. xviii. 6 only. Neh. v. 13. k Luke ix. 5 || Mt. x. 11. ch. xxii. 23 only. Exod. ix. 9. m = Luke ii. 40. ch. ii. 28 (from Ps. xv. 11). Rom. xv. 13, 14. 2 Tim. i. 4. L. P. Ps. lxxiii. 16.
49. καὶ διεφέρετο δὲ ὁ ὕ λόγος τοῦ ὕ κυρίου δι' ὅλης τῆς χώρας. ABCDE LPS ab c d f g h k l o p 13
50. οἱ δὲ Ἰουδαῖοι ^z παρώτρυναν τὰς ^a σεβομένας γυναῖκας τὰς ^b εὐσχήμονας καὶ τοὺς ^c πρώτους τῆς πόλεως, καὶ ^d ἐπήγειραν ^e διωγμὸν ^f ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ ^g ἐξέβαλον αὐτοὺς ^g ἀπὸ τῶν ^h ὁρίων αὐτῶν. 51. οἱ δὲ ⁱ ἐκτιναξάμενοι τὸν ^k κονιορτὸν τῶν ποδῶν ^l ἐπ' αὐτοὺς ἤλθον εἰς Ἰκόνιον. 52. οἱ τε μαθηταὶ ^m ἐπληροῦντο χαρᾶς
49. καὶ διεφ. D a æth. καθ ὅλης ΑΝ a k 13. 73. rec ins καὶ bef τας ευσχ.
 50. παρωτρυνον D¹-gr(txt D⁵): παρωξιναν p (Ec. rec ins καὶ bef τας ευσχ.
 (attempt at corr'n, from misunderstanding), with ELPN¹ rel vss Chr: om ABCDN³ p
 13. 36 Syr sah arm Cassiod. ins θλειφειν μεγαλην καὶ bef διωγ. D; θλ. κ. Ε.
 om τον D. rec ins τον bef βαρν. (for uniformity), with P rel Ec
 Thl-sif: om ABCDELN a c k p 13 Chr Thl-fin. om αυτων B.
 51. ins απο bef των ποδ. E c d g 133-7 syr Thl-fin. rec aft ποδ. ins αυτων,
 with DELP vss Chr: om ABCN a k p 13. 36 vulg syr arm. for επ, eis E.
 for ηλθ., κατηρησαν D-gr: ηλθεν 133. ins το bef ικ. E.
 52. rec for τε, δε (corr'n), with CDELPN p rel syr coptt Chr: text AB 13. 36 vulg
 Syr æthl.

ad credentium affectum, quasi Evangelium receperint qui animis rite dispositi erant.' So the Vulgate, '*præordinati*?' and Aug. '*destinati*.' (2) 'Qui juxta ordinem a Deo institutum dispositi erant' (Franz, Calov.: but not Bengel [as De W.], who explains it as I have done above): (3) 'Quibus, dum fidem doctrinæ habebant, certa erat vita beata' (Morus, Kuinoel): (4) 'Qui ad vitam æternam se ordinarant' (Grot., Limborch, Wolf, al.): (5) 'Quotquot erant dispositi, applicati, i.e. apti facti oratione Pauli ad vitam æt. adipiscendam' (Bretschneider): (6) taking τετ. militari sensu, 'Qui de agmine et classe erant sperantium vel contententium ad v. æ.' (Mede, and similarly Schöttg.) There are several other renderings, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join ἐπίστευσαν with εἰς ζωὴν αἰώνιον, which usage will not bear. Wordsworth well observes that it would be interesting to enquire what influence such renderings as this of *præordinati* in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church in treating the great questions of free will, election, reprobation, and final perseverance: and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original here and in ch. ii. 47. The tendency of the Eastern Fathers, who read the original Greek, was, he remarks, in a

different direction from that of the Western School. 50. τὰς σεβ. γυν.] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, compare Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 3: C. and H. i. p. 219) says, *ἅπαντες τῆς δεισιδαιμονίας ἀρχηγοὺς οἰοῦνται τὰς γυναῖκας* αὗται δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλὸν θεραπείας τῶν θεῶν καὶ ἐυρτὰς καὶ ποτνιασμούς. These were proselytes of the gate, or at least inclined to Judaism. ἐξέβαλον] Though the πρώτοι τῆς πόλεως, at the instigation, probably, of their wives, were concerned, this seems to have been no legal expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake. 51.] As commanded by our Lord, Matt. x. 14, where see note. Ἰκόνιον] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568) and Cicero (ad Fam. xv. 4) to Lycæonia, of which it was practically the capital,—by Ammianus Marcellinus (xiv. 2) to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that

καὶ πνεύματος ἁγίου. XIV. ¹ Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίους τε καὶ Ἑλλήνων πολὺ πλῆθος. ² οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ³ ἱκανὸν μὲν οὖν χρόνον διέτριβαν παρῥησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ Ὡς δὲ

n constr., ch. iv. 5 reff. o here only. Exod. xxvi. 24. 3 Kings iii. 18. p John iii. 16 only. q John iii. 36. ch. xix. 9. Rom. xv. 31 al. Exod. xxiii. 21. p John iii. 50. s ch. vii. 6 reff. t ch. viii. 11 reff. u ch. xii. 19 reff. v ch. ix. 27, 28 reff. w = Luke xviii. 9. 2 Cor. i. 9. vii. 13 al. x = ch. x. 43 reff. y ch. xx. 32. c ch. e ch. g = ver. 14. see note.

z constr., ch. xiii. 26 reff. vii. 36 reff. xxiii. 7. 1 Macc. vi. 45.

a = ch. xiii. 43 reff. d ch. v. 12. xix. 11, 26. Mark vi. 2 al. 2 Chron. xxxiv. 14. f 1 Cor. xv. 10. see 2 Kings ii. 10.

b ch. ii. 4 reff.

c ch. e ch. g = ver. 14. see note.

CHAP. XIV. 1. for αὐτους, αὐτον (see xiii. 46) D-gr: om a. om τῶν ἰουδαίων B¹. aft οὕτως ins προς αὐτους D: pref E, simly Syr. for πιστεῦσαι, πιστεῦειν D: θαυμασαι E, addg at end καὶ πιστεῦσαι.

2. rec απειθουντες (appy a corrn to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but this is hardly likely), with ELP rel Chr: txt ABCN a o p 13. 36. 40 Thl-fin. for οἱ δε το ἐπηγειραν, οἱ δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης ἐπηγαγον αυτοις διωγμον κατα των δικαιων D, simly syr-mg. at end ins ο δε κυριος εδωκεν ταχυ ειρηνην D demid syr-mg Cassiod; ο δε κυρ. ειρηνην ἐποίησεν E.

3. διέτριβον A. aft διετρ. ins εκει E Syr syr-w-ob. διατρεψαντες παρησιασαμενοι D. ins επι bef τω λογω A B¹(N³ disapproving). rec ins και bef διδ., with CL a b p aeth Thl: om ABDEP(N) 13. 36 rel vulg Syr copt Chr (Ec.—διδοντας B. for αυτων, αυτον D¹(but corrd).

4. ην δε εσχισμενον D. for οἱ δε, αλλοι δε D. at end ins κολλημενοι δια τον λογον τον θεου D syr-mg; κολλημενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konia, a town of 30,000 inhabitants. (Winer, Realw.; C. and H. i. pp. 220, f.)

52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτό, together (reff.): ὁμοῦ, Hesych.: not, 'in the same manner,' as Wolf and others.

οὕτως ὥστε, as in E. V.; not ἐγένετο . . . ὥστε . . ., as Vater. Ἑλλήνων] Probably here these are the σεβόμενοι τὸν θεόν, those of the uncircumcised who were more or less attached to the Jewish religion.

2.] The past part. indicates who believed not, viz. when Paul preached.

ἐκάκωσαν, 'male affecterunt,'—κακούργως διέθηκαν, Chrys. So Jos. Antt. xvi. 1. 2, κακοῦν, . . . καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. παρῥ. ἐπὶ τ. κυρ.] A pregnant construction:—'speaking with boldness, which boldness was grounded on confidence in the Lord.'

τῷ κυρίῳ is GOD: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ.

διδόντι, without καί, defines μαρτυροῦντι: viz. by giving, &c.

4.] So Virg. Æn. ii. 39, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.)

τοῖς ἀποστόλοις] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7;

Η τε-
ρατα...
ABCDE
HLPS a
b c d f g
h k l o p
13

h James iii. 4
only. Prov.
iii. 25.
(μάη, ch.
vii. 57.)
i Matt. xxii. 6.
Luke xi. 43.
xviii. 32.
1 Thess. ii. 2
only. 2 Kings
xix. 43.
l ch. vii. 58 reff.
l ch. xii. 12 reff.
m Heb. vi. 18
only. Gen.
xix. 20.
n Matt. iii. 5 al.
Gen. xiii. 10.
o abs. Rom.
xv. 30 reff.
p constr., ch.
xxii. 29 reff.
q = Rom. (viii.
3?) xv. 1
only. (Luke xviii. 27 al.) Joel iii. 10.
r absol., Matt. xxvii. 36. Mark v. 15. Luke v. 17. John ix. 8.
s Matt. ix. 12. Luke i. 15. ch. iii. 2. Gal. i. 15. Ps. xxi. 10. lxx. 6.
t constr., ch. iii. 12 reff.
u pres., ch. xvi. 38 reff.
v Matt. ix. 21. Mark iv. 40. xi. 22. Rom. xiv. 22. 1 Cor. viii. 2. 1 Tim. i. 15. James
ii. 1. &c.
w constr., Luke xxii. 6. ch. xx. 3. Rom. xv. 23. 1 Cor. ix. [6.] 10. 1 Pet. iv. 17. Winer,
x = ch. iv. 9 al.
y ch. xxvi. 24 only. Prov. xxvi. 25.

ἐγένετο ἡ ὁρμή τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ἵ ἐβρίσαι καὶ ἡ λιθοβολῆσαι αὐτούς, ἡ συνιδόντες ἡ κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν ἡ περίχωρον, ἡ κάκει ὁ εὐαγγελιζόμενοι ἡ ᾗσαν.

8 Καὶ τις ἀνὴρ ἐν Λύστροις ἡ ἀδύνατος τοῖς ποσὶν ἡ ἐκάθητο χωλὸς ἡ ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. ἡ οὗτος ἡκουεν τοῦ Παύλου λαλοῦντος· ὃς ἡ ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἡ ἔχει ἡ πίστιν ἡ τοῦ σωθῆναι, ἡ εἶπεν ἡ μεγάλη ἡ τῇ ἡ φωνῇ ἡ Ἀνάστηθι ἐπὶ τοὺς

...οὐδε-
ποτε
περι d.
ABCDE
HLPN a
b c f g h
k l o p
13

5. om τε D 133 sah Chr. ins των bef iουδ. D. ατους bef κ. λιθ. E.
6. ins και bef κατεφ. D¹. aft κατεφ. ins οι αποστολοι C³ 40 Thl. λυκαωνιας
D¹, simply ver 11. ins eis bef λυστ. C¹D-corr.: και d. aft περιχ. ins ολην
DE: pref vulg.

7. rec ᾗσαν bef ευαγ., with CEHLP rel Chr C¹ Ec Thl: txt AB D-gr N 36 c p 13.

at end ins κα ἐκινήθη ὁλον το πλῆθος ἐπὶ τῇ διδασκῇ· ὁ δὲ π. και β. διειρμιζον ἐν λυστροῖς D; τον λογον του θεου· και ἐξεπλησσετο πασα ἡ πολυπληθια ἐπὶ τῇ διδ. ατων· ὁ δὲ π. κ. β. διειρμ. ἐν λ. E vulg-sixt.

8. αδυν. bef ἐν λ. BN¹: εκαθ. bef αδυν. D. 137: om ἐν λ. DE. om χωλ. D.
ins της bef μητρ. D¹. rec aft αυτου ins υπαρχων (interpolated from ch iii. 2),
with HLP rel Chr: om ABCDEN c p 13. 36. elz περιεπατατηκει (see note), with 57.
73-6-8. 80. 95-6 Thl-sif: Steph περιεπατατηκει, with DEHLP rel Chr: πεπατατηκει 137:
txt ABCN a p 13. 36.

9. aft ουτος ins ουκ N. ηκουσεν (alteration to suit the other aorists, the force
of the imperf being overlooked: see note) ADEHLN b c e p 13. 36 syr: txt BCP rel sah
C¹ Ec. for λαλ., λεγοντος N¹. aft λαλ. ins υπαρχων ἐν φοβῳ D. ατενισας δε
αυτω ο. π. D: προς ον ατ. ο. π. E. rec πιστ. bef εχ., with EHLP rel Chr: txt
ABCDN a k p 13 am demid fuld sah.

10. om τη (as unnecessary, its force being overlooked) BCD¹N k p: ins AD³EHLP
rel. aft φωνη ins σοι λεγω ἐν τῷ ὀνοματι του κυριου ιησ. χρ. (interpolation from
ch iii. 6) CDE a o 13 vss Thl-fin (om τῷ, and aft κυρ. ins ημων E): om ABHLPN p rel

2 Cor. viii. 23; 1 Thess. ii. 6: in which
latter place Silvanus and Timotheus seem
to be included in it. 5.] ὁρμή is

not a *rush* ('impetus,' Vulg.: 'assault,'
E. V.), but as Hesych. βουλή, ἐπιθυμία, —
as is manifest from συνιδόντες, rightly
rendered in E. V. they were ware of it;
which it would be strange if they were not,
if an assault had been made on them.

6. Λύστραν] τὰ Δ. also, ver. 8.
This, as well as Derbe (of both which very
little further is known), was probably a
small town at the foot of the singular
mountain-mass known as the Kara-dagh, or
black mountain, Lystra being S, and Derbe
S.E. from Iconium. The sites are very un-
certain. There are the ruins of about forty
Christian churches on the north side of the
Kara-dagh, at a place called by the Turks
Bin-bir-Kilissch (the 1001 churches), which
the most recent travellers believe may be
Lystra (C. and H. i. pp. 225 ff.). In one of
these places (probably at Lystra, see note,

ch. xvi. 1) Paul found and took up Timothy
on his second journey; and from τέκνον,
1 Cor. iv. 17, compared with πατήρ, as
defined ib. ver. 15, we are justified in con-
cluding that he had been converted by the
Apostle; and, if so, during this visit.

There appear to have been few Jews in the
district: we hear of no synagogue.

Λυκαονίας] Strabo describes Lycaonia (xii.
6) as a hilly plain among the mountain-
spurs of Taurus, very ill watered, cold and
bare, but exceedingly adapted for sheep-
pasture and the growth of wool.

8. ἐκάθητο] Not 'dwelt,' as Kuin., but
sat, probably in the forum or some place
of resort. περιεπάτησεν is the his-
toric past: who never walked. The plu-
perfect seeming more apt, it has been
altered in the later mss. accordingly.

Meyer supposes the alteration to have been
the other way, from "the constant pre-
ference which the Greeks gave in narration
to the aorist over the plusq. perf.:" but

πόδας σου ὁ ἄρθός. καὶ ἤλατο καὶ περιεπάτει. ¹¹ οἱ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήρην τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ ὁ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ

e ch. xv. 24 reff.

init.

πόλεως, Æsch. Theb. 162 (Dind.).

f = here only.

g of false gods, here only.

4 Kings xi. 18.

i here only †.

Dan. xi. 22 Theod. ὁ τῶν λόγων ἡγεμών, Iamblich. de Myst.

h ch. xii. 6, 14, ἀναστ' Ὅγκα πρὸ

Zech. vi. 11 alii (Tromm.).

^z = here (Heb. xii. 13, from Prov. iv. 26) only. Mark v. 28, 3 Kings xxi. (xx.) 11.

^a ch. iii. 8, John iv. 14 only. Isa. xxxv. 6.

^b ch. ii. 14 reff. c = Rom. ix. 29 (from Isa. i. 9).

^d Matt. xxviii. 2.

vulg syr-txt copt æth Chr Cc Thl-sif.

D syr-mg.

rec ηλλετο (*alteration to suit the imperf περιεπατει*), with LP 13 rel syr Thl, ηλετο H: ανηλατο D¹, ανηλλατο D³: εξηλλατο E: txt ABCN vulg(*exiliviv et ambulabat*) Chr. om 2nd και B¹(ins B¹-corr, see table).

11. rec δε (*alteration from the characteristic τε*), with CDEHLP p rel 13 vss Chr: txt ABN 36. 40 Syr æth. rec ins ο bef πανλους, with HLP p rel: om ABCDEN c 13 Chr.

om την D.

D l. ανθρωποι(sic) N¹.

12. for τε, δε D a b g 40 Chr.

rec aft 1st τον ins μεν (*to answer to the follg δε*), with B(sic: see table) C³EHL P 13 rel syr copt Cyr-c Chr: om AC¹(D)N p 36 vulg.—om τον also D.

om ο C¹D.

13. rec for τε, δε, with DEHLP rel syr copt Cc Thl: txt ABCN 36. 40 vulg æth Chr—τοτε ο p lect-12: τοτε C¹, but τε is erased.—οι δε ιερεῖς . . ενεγκαντες . . ηθελον D 96. του οντος δ. D c 137. om της D¹: ins D³. rec aft πολ. ins

αυτων, with C³EHL P rel syr Chr: om ABC¹DN a p 13. 36 vulg copt. aft ταυρ. ins αυτοις D: aft στεμ., E 137.

qu. ? 9.] The imperfect ἤκουεν is important. He was listening to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of faith to be healed. ἀτεν. αὐτ.] See note on ch. xiii. 9.

10. μεγ. τῇ φ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστί] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαόνων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον τῇ γὰρ οικείᾳ φωνῇ ἐφθέγγοντο, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον [meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:" ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them?" ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελθόντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration,

the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of heathen poetry and mythology. Hom. Od. p. 484, says, καὶ τε θεοὶ ξείνοισιν εὐκίστες ἀλλοδαποῖσι Παντοῖοι τελέθοντες ἐπιστροφῶσι πόληας. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades positus caducifer alis.' (Ov. Met. viii. 626, f.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἡρώας ἦ θεοὺς πολέας ἐπιστρέφειν τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενῆς. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὕψους ἀξιοπρεπῆς εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237.

ἡγούμενος τοῦ λόγου] So Iamblichus, of Hermes, in reff.: 'vocis et sermonis potens,' Macrob. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλίστατος κ. λογιώτατος θεῶν πάντων, Lucian, Galus, 2. 13.] πρὸ τ. π. (see reff.); i. e. of Zeὺς πρόπυλος: no ellipsis of ἱεροῦ or

ταῦτα λέγοντες ^rμόλις ^sκατέπαυσαν τοὺς ὄχλους ^tτοῦ
 μὴ ^uθύνειν αὐτοῖς. ^{19 v}Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
 Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ^wλι-
 θάσαντες τὸν Παῦλον ^xἔσυρον ^yἔξω τῆς πόλεως, νομί-
 ζοντες αὐτὸν τεθνηκέαι. ^{20 z}κυκλωσάντων δὲ τῶν μα-
 θητῶν αὐτὸν ^aἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ
^bτῇ ἐπαύριον ^cἐξῆλθεν σὺν τῷ Βαρνάβᾳ ^eεἰς Δέρβην.

x. 20 only. Gen. xlii. 1 al. fr. v absol., Luke xi. 22. Eph. ii. 7. James v. 1. Prov. iv. 15. Josh.
 xxiv. 20. x ch. v. 26 reff. x ch. viii. 3 reff. y Luke xiii. 33. ch. xxi. 5, 30. Neh.
 xiii. 20. z = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. xx. 9) only. 2 Chron. xxiii. 7.
 a = ch. ix. 6 reff. b ch. x. 9 reff. c ch. xi. 25 reff.

18. μογῖς D coptt. κατεπαυσαντο C¹. at end ins αλλα πορευεσθαι εκαστον
 εις τα ιδια C k m p 13. 36 syr-mg arm.

19. at beg ins διατριβοντων δε (so D²: om δε D¹) αυτων και διδασκοντων, omg δε follg,
 DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκοντων,
 arm Cassiod. [επηλθαν, so AB⁸ p.] τινες ιουδ. απ. ικον. κ. αντ. D, τιν. απ.
 α. κ. ι. ιουδ. E vulg Cassiod.: οι απ. αντ. κ. ικ. και ιουδαιοι 15-8. 180. for
 πεισαντες, επισεισαντες D Syr: om 2nd και D-corr. και διαλεγόμενων αυτων
 παρρησια επεισαν τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες λεγουσιν
 αλλα παντα ψευδοται C a k m p syr-mg (adding και επισεισαντες τους οχλους) arm.
 λιθοβολησαντες A 15-8. 36. 180. om εξω N¹. rec νομιαντες, with
 CEHLP rel 36 Chr Ec Thl: txt ABD⁸ p 13. 40. rec τεθναναι (corrpn: the
 contracted form was the more common: so Meyer), with DEHLP rel Chr Ec Thl:
 txt ABCN a k p 13. 36.—τεθν. bef αυτ. D.

20. κυκλωσαντες D¹(txt D²). rec αυτ. bef τ. μαθ., with EHLP: τ. μαθ. αυτου
 (see ch ix. 25) D¹(and lat): txt ABCD⁸N c h k m² p 13 Chr.—αυτων L.—E adds αυτου.
 ins λυστραν bef πολιν D. om πολιν το πολιν next ver (homœotel) N¹.
 for η, τῇ D¹. συν is written by D⁸, D¹ has perished.

i. 19, 20. The words οὐρανόθεν ὑετοὺς δι-
 δούς had a remarkable applicability in a
 country where we have seen from Strabo
 (on ver. 6) that there was *great scarcity of*
water. He relates that in one city of
 Lycaonia, where water was reached by
 digging the wells very deep, it was sold for
 money. The idea of Mr. Humphry, that
 the conclusion of this speech is a *citation*
from some lyric poet, seems improbable on
 other accounts, and is rendered more so by
 the above-noticed propriety. 19. πεί-
 σαντες τοὺς ὄχλ.] ἄπιστοι γὰρ Λυκάονες,
 ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on
 Homer, II. δ. 88, 92. They stoned him,
 not in the Jewish method, but tumultuously
 and in the streets, dragging him out of the
 city afterwards. He refers to this
 stoning, 2 Cor. xi. 25, ἅπαξ ἐλιθοσθην.

20.] κυκλ., not to bury him, but, as would
 naturally be the case, in *mournful anxiety*
and regret. ἀναστὰς] The *prima*
facie, and I think the right impression is,
 that this recovery was *supernatural*. It is
 not indeed so strongly implied, as to leave
 no doubt: especially as a blow from a stone
 would be likely to stun and occasion the
 appearance of death. Δέρβην] See

above, on ver. 6. Strabo, xii. 6, says of it,
 τῆς δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ
 Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιπε-

φυκός, τὸ τοῦ Ἀντιπάτρου τυραννείον τοῦ
 Δερβήτου (cf. Cicero, Epist. xiii. 73, 'Cum
 Antipatro Derbete mihi non solum hospiti-
 um verum etiam summa familiaritas
 intercedit') . . . ἐφ' ἡμῶν δὲ καὶ τὰ Ἰσαυρα
 κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος
 τῷ Δερβήτη, κ. ἀνελάν αὐτόν. And Ste-
 phanus Byzantinus, Δέρβη φρούριον Ἰσαυ-
 ρίας καὶ λιμὴν (for this, evidently an error,
 the French translators of Strabo propose
 to read λίμνη. There is a large lake, now
 called Ak Göi, near the presumed site of
 Derbe, see C. and H. i. 239) . . . τινὲς δὲ
 Δέλβειαν, ὅ ἐστι τῇ τῶν Λυκαόνων φωνῇ
 ἄρκευθος. (Wetst.) From this variety of
 the name, Δέλβεια, Mr. Hamilton thought
 the modern Divlé might be Derbe. Mr.
 Lewin (i. 167) objects, that there is no lake
 near Divlé: but this objection only affects
 the conjectural emendation mentioned
 above. From Derbe not being enumerated,
 2 Tim. iii. 11, with Antioch, Iconium, and
 Lystra, as the scene of any of Paul's suffer-
 ings, we may perhaps infer that none befell
 him there. They may have fled to

Derbe, as being in a different jurisdiction
 from Lystra; the latter being comprised
 in the Roman province of Galatia, whereas
 Derbe seems to have belonged at this time
 to Antiochus, king of Commagene. See
 Lewin, i. p. 168; Strabo, xiv. 5; Dio, lix.

d constr., ch. viii. 25 reff.
 e trans., Matt. xiii. 32.
 f intr., xxviii. 19 only +.
 g = ch. xii. 12 reff.
 h ch. viii. 25 reff.
 h (=) ch. xv. 32, 41 only +.
 i = ch. xi. 23.
 j = ch. xi. 23.
 k constr., here only. Jer. li. (xlv.) 25.
 l Sir. xxviii. 6.
 m τοῖς νόμοις ἐμμένω, Xen. Mem. iv. 4. 4.
 n = (but with ἐν) Gal. iii. 10, from Deut. xxvii. 26.
 o Heb. viii. 9 (ch. xxviii. 30) only.
 p xviii. 25.
 q John x. 2, 9.
 r = ch. xv. 21 reff.
 s — ch. xi. 30 reff.
 t w Luke xxiii. 46.
 u 2 Cor. vi. 5 reff.
 v xiii. 6 reff. Josh. xviii. 4.
 z ch. xi. 19 reff.

21^d εὐαγγελισάμενοι τε τὴν πόλιν ἐκείνην καὶ ^eμαθητεύσαντες ^fἱκανοὺς ^gὑπέστρεψαν εἰς τὴν Δύστρον καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν, ^hἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, ⁱπαρακαλοῦντες ^kἐμμένειν ^lτῇ πίστει, καὶ ὅτι ^mδιὰ πολλῶν θλίψεων ⁿδεῖ ἡμᾶς ^oεἰσελθεῖν εἰς τὴν ^pβασιλείαν τοῦ ^qθεοῦ. ^rΧειροτονήσαντες δὲ αὐτοῖς ^sκατ' ἐκκλησίαν ^tπρεσβυτέρους, ^uπροσευξάμενοι ^vμετὰ ^wνηστειῶν ^xπαρέθεντο αὐτοὺς τῷ κυρίῳ ^yεἰς ὃν ^zπεπιστεύκεισαν. ¹καὶ ²διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, ³καὶ ⁴λαλήσαντες ἐν Πέργῃ τὸν ⁵λόγον ⁶κατέβησαν ⁷εἰς Ἀττάλιαν, ⁸κακείθεν ⁹ἀπέπλευσαν εἰς

ABCDE
 HLPN a
 b c f g h
 k l m o
 p 13

21. εὐαγγελίζομενοι (corr'n aft ver 7: see also ch xi. 20) ADEHP a: txt BCLN³ p rel 36 vulg Chr. for τε, δε D 40. 96 coptt. for την πολ. εκ., τους εν τη πολει D-gr. μαθητευσαν B¹(Tischdf). for ικ. υπεστρ., πολλους υπεστρεφον D. om την [bef λυστρ.] D 93. 113 Chr Thl-fin rec om εις [bef ικ. and bef αντ.] (as unnecessary: the circumstantial repetition of εις is original), with DHLP vulg E-lat Chr (Ec Thl: ins bef ικ. but om bef αντ. B: om bef ικ. but ins bef αντ. m: txt AC E-gr N a p 13. 36. 40.

22. ins και bef παρακ. C a c 69. 100-5-37 syrr arm (Ec Thl-fin: παρακ. τε D-gr N³ vulg (not fuld tol). [for εμμενειν, ε ενμενειν(sic) N.] ελθειν D-gr.

23. rec πρεσβ. bef κατ εκκλ., with EHLP rel Chr: txt ABCDN a² k m p 13 vulg Syr arm. κατα D. προσευξ. δε D: και πρ. c f vss. αυτοις L. πεπιστευκασιν D c e 78. 137.

24. διελθ. δε D coptt. aft διελθ. ins εις N. ηλθαν D. ins την bef παμφ. (to correspond with την πισ.) BCE² p 13. 40: om ADHLP rel Chr.

25. εις περγην A p am demid: εις την περγην N¹(and 3?). aft τ. λογον ins του κυριου ACN (k) p 13. 40 vulg Syr syr-w-ast arm; του θεου E. [ατταλιαν, so AB¹CDE²N.] at end, D 137 syr-w-ast add ευαγγελιζομενοι αυτους.

26. om απεπλευσαν B¹-txt (insd in marg).

8; lx. 8; Jos. Antt. xix. 5. 1.

21. ὑπέστρ.] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

22. ἡμᾶς] Is not this a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after. In an art. in the Journal of classical and sacred philology, Camb., March, 1856, where the justice of the above conjecture is called in question, the writer says, 'here δεῖ ἡμᾶς εἰσελθ. &c. is the language of the preachers themselves, as the word ὅτι shews;' and proceeds to remark justly on the transition from the oblique to the direct narrative, as especially characteristic of St. Luke's style, and cor-

roborative of the unity of authorship between different parts of the Acts, and between the Acts and the Gospel. But if so, should we not rather look for ὑμᾶς than ἡμᾶς? The writer, I am glad to see, joins with me in rejecting the 'common' explanation (see Prolegg. § i. 13) that ἡμᾶς is used by the writer 'as a Christian, and of all Christians: to what then would he have it referred? I would rather, regarding the ὅτι as marking a transition to the direct narrative, take ἡμᾶς as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt. 23. χειροτ.] 'cum suffragiis creassent,' Erasmus: not necessarily as the meaning of the word conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See ref. 2 Cor. The word will not bear Jerome's and Chrys.'s sense of 'laying on of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing

t act. absol., here (1 Cor. xvi. 15) only. 1 Chron. xvi. 7.
u ch. xi. 2 reff. Ezra vii. 6, 7.
v ch. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3 only. Ezek. xxxvi. 37 A. (not F.) only.
w ch. xx. 38. xxi. 5. Rom. xv. 24 al. L.P., exc. 3 John 67. 1 Macc. xii. 4 al. Jos. Antt. x. 2, 5. x ch. xiii. 6 reff. only. Cant. vii. 10. Ezek. xlvii. 11. Xen. Anab. i. 8. 18. b ch. xi. 26 reff. xii. 6 (from Prov. iii. 12) only. Exod. xxiii. 1.
y ch. xiii. 41 (from Hab. i. 5) only. z here i. 68. Job xl. 15 (20). φόβον ποιούντες τοῖς ἵπποις, c Mark iv. 20. ch. xvi. 21. xlii. 18. 1 Tim. v. 19. Heb. d ch. xiv. 27 (reff.).

τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἡ ἀναβαίνειν Παῦλον ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουσαν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. εἰς Ἱερουσαλὴμ παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγεῖαν τε

om τῷ [bef βαρ.] DE. for προς αυτ., συν αυτοις D-gr Syr sah: αυτοις 97.
for εταξαν το προς D syr-mg have ελεγεν γαρ ο παυλος μενειν ουτως καθως επιστευσαν (for διωχυριζομενος (om D-lat) οι δε εληλυθοτες απο ιερουσαλημ παρηγγειλαν αυτοις (for αυτ., ουν syr-mg) τῷ παυλῷ κ. τῷ βαρν. και τιςιν αλλοις αναβαινειν προς . . . om προς D-lat, and in consequ has alios ascendere apostolos &c. εξ αυτων bef αλλους N. ins tous bef πρεσβ. C 180. for εις, εν E: om b¹ c. ins οπως κριθωσιν
επ αυτοις (επ αυτων D³ 137) bef περι D 137, syr-w-ast at end of ver.
3. εκπεμφθ. E. rec om τε (as unnecessary), with AEHLR Chr: ins BCDN p 36. ins την bef σμ. DH b d f m o Thl. διηγουμενοι N¹ (txt N-corr¹⁻³).
4. ιεροσολυμα AB k p: txt CDEHLR rel 36 Chr Ec Thl. (13 def.) rec
απεδεχθησαν (appy a corrν, as being the usual word, cf Luke viii. 40, ch xviii. 27, xxviii. 30,—and see reff.), with CEHLR Chr Ec Thl: παρεδοθησαν D¹; υπεδ. 36. 180; προσεδ. k: txt ABD²N p. add μεγαλως CD² (μεγως D¹, mire D-lat) 137 syr-w-ast
sah Ambr Cassiod. for υπο, απο (perhaps originally, as in C, a corrν to suit
απεδεχθ., and thence adopted even in copies which read παρεδ.) BC 36. 180. om
1st και N¹ (ins N-corr¹⁻³). απηγγειλαντες D¹: απηγγειλαν τε D-corr b. om τε N¹.

he could not be a Jew. On the idea that Cerinthus and Ebion were the *τινές* here spoken of, see the patristic reff. in Wordsw.'s note.
2.] Compare Gal. ii. 5. **ἔταξαν ἀναβ.** I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up *κατὰ ἀποκάλυψιν*. In this expression I cannot see it necessarily implied that the revelation was made to *himself*, but that there was some *intimation* of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being *προφῆται* there, by whom the Spirit spoke His will. **τινας ἄλλους**] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to give an example of a *Gentile convert of the uncircumcision* endowed with gifts of the Holy Spirit. Titus is not mentioned in the *Acts*: but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him.
3. **προπεμφ.**] This seems to have been something of an official escorting of them on the way,

and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shews that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by *πᾶσιν* below.
4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, *in public*. There they *related*—as a most important datum for the determination of the question—*God's dealings with them* (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a *protest* was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise *αὐτοὺς*, those of whom they had spoken, and to command them to keep the law of Moses. It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον δ

ὅσα ὁ θεὸς ^a ἐποίησεν μετ' αὐτῶν. ⁵ ἐξανέστησαν δέ τινες ^e τῶν ^f ἀπὸ τῆς ^g αἰρέσεως τῶν Φαρισαίων ^h πεπιστευκότες, λέγοντες ὅτι δεῖ ⁱ περιτέμνειν αὐτούς, ^k παραγγέλλειν τε ^l τηρεῖν τὸν νόμον Μωυσέως. ⁶ ^m συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ⁿ ἰδεῖν περὶ τοῦ ^o λόγου τούτου. ⁷ πολλῆς δὲ ^p συνζητήσεως γενομένης ^q ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ^r ἀφ' ^s ἡμερῶν ^t ἀρχαίων ^u ἐν ὑμῖν ^v ἐξελέξατο

ch. xiii. 44 reff.

n = here only. Wisd. ii. 17.

o = ch. viii. 21 reff.

xxviii. 29 v. r. only +. (-τεῖν, ch. vi. 9. -τηῖς, 1 Cor. i. 20.)

xx. 5.

v. 21, &c.

xiii. 1.

1 Chron. xxviii. 4, 5.

r = ch. x. 30 reff. (2.) Ezek. xxxviii. 8.

u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not with

v with inf., ch. i. 24 (24). 2 Chron. vi. 6.

q = ch. i. 15. v. 34 al. 2 Chron.

s see Isa. xxxvii. 26.

t Matt.

Rev. xii. 9. xx. 2 only. Ps.

4. Prov. iii. 21.

m = ch. iv. 5

reff. constr.,

p ch.

εποι. bef o θ. D 38. 96. 137-42.

at end ins (from ch. xiv. 27) και οτι

ηνοιξεν τοις εθνεσι θυραν πιστεως C³HL a b d f g Thl-fin.

5. for εξαν. to απο, D syr-mg have οι δε παραγγειλαντες αυτοις αναβαινειν προς τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα των αποστ. οντες απο syrmg: D om λεγ. follg). aft tines ins ανδρες Α. πεπιστευκωτων L b 12 o 27-9. 99 Jer. for σι, ως E. for τε, δε D¹ (txt D³ [?]).

6. rec for τε, δε (alteration of the characteristic τε to more usual copula), with ADEHLPX rel 36 coptt Chr: txt BC d p 13 vulg æth Syr. om 2nd οι D. for λογου, ζητηματος E 137 syr: ρηματος 65.

7. rec συζητ., with HLP rel: ζητησ. ABX a c p 13. 36. 40 coptt: txt CDE. ανεστησεν εν πνι πετρ. και ειπεν D¹ (αναστας D⁸; om εν πνι and και D-corr): aft αυτους ins εν πν. αγιω 137: aft πετρος syrmg. om οτι N¹. rec o θ. εν ημιν εξελα.

κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.

But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the ἐκκλησία, ἀπόστολοι, and πρεσβύτεροι Paul and Barnabas gave a simple recital of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the Gospel which he preached among the Gentiles, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7-9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (μήπως κ.τ.λ.). But, in private interviews with the chief Apostles, James, Peter, and John (Gal. ii. 9), he did unfold the whole freeness of this Gospel, and so effectually, as to prepare the way for their full and public accordance with him at the council.

6.] The Apostles and elders only are mentioned as having assembled: in which case πᾶν τὸ πλῆθος (ver. 12) must mean τῶν πρεσβυτέρων, and the decision of ver. 22 must have been arrived at in a larger assembly. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by πᾶν τὸ πλ.,—and there was but one assembly. The objection, that no one place could have held them, is nugatory: the official presence of all is assumed continually in such cases,

where the assembly is open to all.

λόγου] matter (in this case) of dispute: see reff.

7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the multitude, as is implied in ver. 12,—man disputing with man. Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the first public and approved reception of the Gentiles. ὑμεῖς ἐπίστω.] In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and ὑμεῖς οἴδατε, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the sense of what was said, but the words spoken, *verbatim*.

ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, at least fifteen years before this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter in the strongest light, to shew that the question had in fact been settled by divine interference long since. Notice (in reff.) the

w ch. i. 16 (Pet.)
 ref.
 x here only.
 see Col. i. 5.
 y ch. i. 24 (Pet.)
 only.
 Herm. Past.
 ii. 4. 3.
 z constr. ch. x.
 43 ref.
 a 1 Cor. xi. 29.
 James ii. 4.
 Ezek. xxxiv.
 17, 20.
 b = Matt. xviii.
 15. Rom. ii.
 15+. Wisd.
 iv. 10. xvi.
 10. xviii. 23
 only.
 c ch. xiii. 8
 ref.
 d = Eph. v. 26.
 Tit. ii. 14.
 James iv. 8.
 Sir. xxxviii. 10.
 xv. 5. xxiii. 26. 4 Kings xviii. 14.
 Jer. xxiv. (xxvii.) 8, 11. xxxv. (xxviii.) 14.
 i ch. i. 24 only.
 xvi. 4 only.
 xiv. 27. John xix. 17. Gal. vi. 2, 5. 4 Kings xviii. 14.
 Rom. xiv. 2 only. Job xv. 22. πιστεύω τὸν χρόνον διδάξει σε, Xen. Anab. vii. 7. 47. with οὔτε, Rom. vi. 8. 2.
 q inf. pass. absol., Matt. xviii. 25. Mark v. 43.
 s ch. xii. 17 ref. L.P. Exod. xiv. 14.
 e ch. x. 33 ref.
 f 2 Cor. x. 9 ref.
 h = Gal. v. 1. Matt. xi. 29, 30. 1 Tim. vi. 1 (Rev. vi. 5) only.
 k ch. xx. 37. Mark ix. 42. Mt. Luke xv. 20. xvii. 2. Rom.
 m = ch. vi. 10 ref.
 o ch. xiii. 43 ref.
 p with inf. (absol.),
 r ch. xxvii. 25 only. see ch. i. 11 ref. Rom. iii. 2.
 t = ch. ii. 6 ref.
 g ver. 28. Ma t. xxiii. 4. Luke
 n Matt. xx. 12. Luke
 p with inf. (absol.),
 r ch. xxvii. 25 only. see ch. i. 11 ref. Rom. iii. 2.
 t = ch. ii. 6 ref.

(corr of order :—and ημ. corr for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"), with EHLP rel (h o υμ.) vss Ec Thl Iren-int Ambr Rebapt : ημειν ο θ. εξ. D¹ (εν ημ. ο θ. εξ. D-corr¹ c) 137 : om εν υμ. m 99 Syr sah æth : txt ABCN a(ημιν) k p 13 Constt. om του [bef στομ.] D¹(ins D³) E 96.

8. ο δε καρδ. ο θ. D. δεμαρτυρησεν C. om αυτοις E vulg sah Ambr Rebapt.—rec aft dous ins αυτοις (supplementary addn), with CEHLP 36 Constt Chr Iren-int : επ αυτοις D Jer : txt ABN p 13 Did.

9. και om Δ¹. rec ουδεν, with ACDEH rel 36 Chr : txt BHLP b g k l m. om τε D.

10. at beg ins και E æth. om ουν(appy) C. om ζυγον N¹(ins corr¹?).

11. rec om του (with c ?) : ins ABCEHLPN rel Chr Thdrt (Ec Thl. rec aft ιησ. ins χριστου, with CD a m 13. 36 Syr copt æth-pl Constt Ec Thl-fin : om ABEHLPN rel p am demid fuld syr sah æth-rom Chr Thdrt Tert. πιστευσομεν D¹-gr N.

12. συνκατατεθεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοις εισηγησεν παν κ.τ.λ. D syr-w-ast. εισιγησαν C c. απαν E a¹ f m 13 Thl-fin.

idioms, &c., peculiar to Peter :—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιον. (most probably) ;—or characteristic of him, πειράζ. τ. θεόν, —[καθ]ὼς καὶ ἡμῖν (ch. x. 47 : so ὡς περ καί, ch. iii. 17 ; xi. 15),—ἀρχαίων νοῦ, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράζ. τ. θεόν,—καλῦσαι τ. θεόν, ch. xi. 17. ἐν ὑμῖν] among you. If ἡμῖν be read, then 'among us (Apostles) ' : see var. read.

There is no ellipsis of 'me' after ἐξελ. : the E. V. expresses the construction rightly. [8, 9.] The allusion is throughout to spiritual circumcision, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. τῇ πίστει, not simply 'by

faith' : but by their faith, or by the faith in Christ.

10.] πειρ. (as κωλύσαι, ch. xi. 17), tempt, by putting obstacles in the way of His evidently determined course. ἐπιθεῖναι, infin., marking the intended result of πειράζετε : cf. βῆ δὲ θέειν, βῆ δ' ἵεναι, μστίξεν δ' ἑλδαν, &c. See Bernhardy, Syntax, p. 365. ζυγόν] See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, ὅτε . . . βασιτάσαι will refer, not to the burdensomeness of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεταμένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11.] Seeing that we all in common

καὶ ἤκουον Βαρνάβαν καὶ Παύλου ^u ἐξηγουμένων ὅσα ^u ἐποίησεν ὁ θεὸς σημεῖα καὶ ^v τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. ¹³ μετὰ δὲ τὸ ^s σιγήσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ^u ἐξηγήσατο ^w καθὼς πρῶτον ὁ θεὸς ^x ἐπεσκέψατο λαβεῖν ἐξ ἔθνων λαὸν ^y τῷ ὀνόματι αὐτοῦ. ¹⁵ καὶ τοῦτω ^z συμφωνοῦσιν οἱ ^a λόγοι τῶν ^a προφητῶν, καθὼς γέγραπται ¹⁶ Μετὰ ταῦτα ^b ἀναστρέψω καὶ ^c ἀνοικοδομήσω τὴν ^d σκηνήν.

xxv. 1. z ch. v. 9 reff.
bis only. Amos ix. 11.

a Luke iii. 4. Deut. xiii. 3.
d = here only, and Amos i. c.

b ch. v. 23 reff. c here

Βαρναβαν καὶ παυλον ἐξηγουμενοι D¹(txt D³).

13. αναστας ιακ. ειπεν D Syr.

14. for επεσκ., επελεξατο E: εξελεξ. c¹ 137¹: εξελεξ. και 13. ^{εξ εθνων} bef λαβ. C. rec ins επι bef τω ονομ., with HLP rel copt Ec: om ABCDEN p 13. 36. 40 vulg syrr sah Constt Chr Procop Thl-sif-comm Thl-fin Iren-int Jer Rebapt.

15. for τουτω, τουτο HL o 13: ουτως D¹(and lat: txt D³) sah Iren-int. ^{συμφωνη-} σουσιν D¹(txt D³).

believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff.

^{κακείνοι} are the *Gentile Christians*, not *our fathers*;—their ground of trust is the same as ours: *ours*, no more than theirs.

12.] The multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquilized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. 13.]

^{αὐτούς}, viz. Paul and Barnabas. *Both had spoken*: doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted.

^{Ἰάκωβος} See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an *ἀπόστολος* (Gal. i. 19: see also note on ch. xiv. 4), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness

(Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it. And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the *ἀκούσατέ μου*, or in the *ἐγὼ κρίνω* (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. ^{Συμεὼν} James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name *Simón*, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. *Σεμίων*, LXX-ed. vat., but *Σεμίων* B[Ma], *Σεμειών*, A.).

^{τῷ ὄν.} for *His name*: dat. commodi. On ^{ἐπεσκ.} λαβ., see reff.: the infin., as *ἐπιθεῖναι*, ver. 10, note.

^{λαόν}, answering to the *λαός*, so well known as His by covenant before.

15. ^{τούτω} Neuter, to this: not, *'to Him'*, in which case we should expect not *οἱ λόγοι τῶν πρ.*, but *οἱ προφηταί* (Meyer).

16-18.] The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them, substituting perhaps *הָאֵלֹהִים* for *הָאֵלֹהִים*, and *הָאֵלֹהִים* for *הָאֵלֹהִים*. The existing Hebrew MSS. contain several minor variations, for which see Kennicott and De Rossi in loc. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself

μάτων τῶν ^v εἰδώλων καὶ τῆς ^w πορνείας καὶ τοῦ ^x πνικτοῦ ^v Rom. ii. 22.
καὶ τοῦ αἵματος. ²¹ Μωσῆς γὰρ ^y ἐκ γενεῶν ^z ἀρχαίων ¹ Cor. x. 19
^z κατὰ πόλιν τοὺς ^a κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συν- ^w = Matt. xv.
αγωγαῖς ^b κατὰ πᾶν σάββατον ^b ἀναγινωσκόμενος. ²² Τότε ^{19.} 1 Cor. vi.
^c ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ^d ὅλῃ ^{18 al.} Hos.
^{ii.} 2.
^x ver. 29. ch.
^{xxi.} 25
^{only +.} see
^{1 Kings xvi.}
^{14, 15.} Sir.

li. 4. y see ver. 7 reff. z Luke viii. 4. ch. xiv. 23. Tit. i. 5. a = and
constr., ch. viii. 5 reff. b ch. xiii. 27 (reff.). c = vv. 25, 28. Luke i. 3. Esth. i. 19.
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald.

AC E-gr HLP 13 rel vulg Constt Chr Iren-int.

om και του πνικτου (arry, as Meyer, because in Levit no such command is formally expressed) D Iren-int Cyp Tert Jer (who says it was in some mss) Ambrst (who ascribes it to Greek interpolators): om του AB p 13. at end ins και οσα (add an al) μη θελουσιν (-ωνιν al) εαυτοις (αυτ. al) γινεσθαι ετεροις μη ποιειτε D a b e o 7. 27-9. 60-9. 98-marg 106 sah æth Iren-int Cyp.

21. εχ. τους κηρ. C m: εχει τ. κ. αυτον ε[χει] D (three letters lost, erased by D-corr). for αυτον, αυτου(sic) N¹.

but simply 'molestiam creare': see reff.

20.] ἐπιστεῖλαι, to send an ἐπιστολή: then τοῦ ἀπ., of the purpose of such epistle,—to the end that they may abstain, &c. ἀλίσγ. belongs to εἰδώλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπό before τῆς πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of idolatry: and the use of the Alexandrine verb ἀλίσγειν in reff. shews it to apply most naturally to pollution by eating. The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19.

τῆς πορνείας] It may seem strange that a positive sin should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of spiritual fornication in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the rites in idol temples: (3) Salmasius, of the sin of the whore-master: (4) Calovius, of concubinage: (5) Lightfoot, of marriage within the forbidden degrees: (6) Teller, of marriage with heathens: (7) Bentley would read χοιρείας, 'swine's flesh': (8) πορκείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεία was

universally in the Gentile world regarded on the same footing with the other things mentioned, as an ἀδιάφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places.

πνικτοῦ] as containing the blood,—see Levit. xvii. 13, 14. αἷματος] blood, in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cyr., Tertull., and others interpret the word of homicide, which is refuted by the context. 21.]

Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, ut Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominia, si vos, homines Christiani . . . hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificialibus polytheismo favere videremini, quum illi Judæi . . . monotheismo adherent tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs. 'Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita

e John vi. 70.
xv. 16, 19.
ch. vi. 5.
1 Chron. xix.
10.
f Luke xxii. 26.
Heb. xiii. 7,
17, 24.
3 Kings ix. 5.
Sir. xxxv.
(xxxii.) 1.
g ch. ix. 30 reff.
h constr., ch.
xxvi. 3 reff.
i ch. xi. 30 reff.
k ch. xi. 1 reff.

τῇ ἠ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς
Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγούμενους
ἐν τοῖς ἀδελφοῖς, ἡ γράψαντες ἰ διὰ χειρὸς αὐτῶν Οἱ
ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κ κατὰ τὴν
Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ

ABCDE
HLPN a
b c d f g
h k l m
o p 13

22. ἐδοξασεν D¹. om ἐξ αὐτῶν A.
Chr Θε Thl-sif: ins ABCEN a c p 13 Thl-fin.
rec ἐπικαλουμενον (explanatory corrⁿ), with HP rel Chr Θε Thl: txt ABCDELN
p 13. 36 Constt. rec βαρσαβαν, with a 36 rel syrr Chr Θε Thl: βαρσαβαν D:
βαρναβαν fuld æth: txt ABCDEHLPN b e m p 13 am coptt Constt. ηγουμενους N¹.
23. rec aft αὐτῶν ins ταδε (addition as the variations shew), with EHLPN³ p 13.
36 syr Constt Chr: επιστολην περιεχουσιν ταδε C D (but επιστ. bef δ. χ. α.) æth-pl;
36 syr Constt Chr: επιστολην περιεχουσιν 137 syr-ing; ουτως Syr; επιστ. ουτως sah: om
ABN¹ vulg copt æth-rom. rec ins και οι bef αδελφ. (see note), with EHLPN³ rel
36 syr coptt æth Constt Chr Θε Thl: om ABCDN¹ p 13 vulg arm Ath Iren-int
Pac Vig. om 1st τοις C¹ appy 13.
τοις ἐξ εθ. bef αδ. D.

om τω (for uniformity) DHLP rel
ins τω bef βαρν. a c 13 Thl-fin.
rec βαρσαβαν, with a 36 rel syrr Chr Θε Thl: βαρσαβαν D:
ηγουμενους N¹.
36 syr Constt Chr: επιστολην περιεχουσιν ταδε C D (but επιστ. bef δ. χ. α.) æth-pl;
36 syr Constt Chr: επιστολην περιεχουσιν 137 syr-ing; ουτως Syr; επιστ. ουτως sah: om
ABN¹ vulg copt æth-rom. rec ins και οι bef αδελφ. (see note), with EHLPN³ rel
36 syr coptt æth Constt Chr Θε Thl: om ABCDN¹ p 13 vulg arm Ath Iren-int
Pac Vig. om 1st τοις C¹ appy 13.
τοις ἐξ εθ. bef αδ. D.

ut ab antiquo factum est, legitur, et quidem
sabbatis, Grot., Hammond. On the read-
ing of the law, &c., in the synagogues, see
ch. xiii. 15, note.

22.] ἐκλεξαμένους . . . taken for
ἐκλεχθέντας; the 1 aor. middle can never
have a passive signification: see Lobeck's
note on Phrynichus, p. 319: where he
gives a collection of seeming instances of
such usage and explains them. Such
irregularities of case in words in apposition
as we have here (ἀποστόλοις . . . ἐκλεξα-
μένων . . . γράψαντες . . .) will not
surprise any one versed in Hellenistic Greek.
See e. g. Luke i. 73, 74; ch. xxv. 27; Heb.
ii. 10; also ch. xxii. 17, ἐγένετο δέ μοι ὑπο-
στρέφοντι . . . κ. προσερχομένου μου
· . . γενέσθαι με ἐν ἐκστάσει . . . and
ref. (h).

Βαρσαββᾶν] Of this Judas
nothing further is known than that (ver.
32) he was a 'prophet' (see ch. xiii. 1).
Wolf and Grotius hold him to have been
the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλου-
νός): the former name in the Acts, the
latter in the Epistles of Paul. He also was
a 'prophet' (ver. 32). He accompanied
Paul on his second missionary journey
through Asia Minor and Macedonia (ver.
40—ch. xvii. 10),—remained behind in
Beroëa (xvii. 14), and joined Paul again
in Corinth (xviii. 5; 1 Thess. i. 1;
2 Thess. i. 1), where he preached with
Paul and Timothy (2 Cor. i. 19). The
Silvanus (1 Pet. v. 12), by whom the
first Epistle of Peter was carried to
the churches of Asia Minor, seems to be
the same person. Tradition however
distinguishes Silas from Silvanus, making
the former bishop of Corinth, the latter

of Thessalonica. On the hypothesis
which identifies Silas with Luke and
makes him the author of the Acts, see
Prolegg. to Acts, § i. 11. β. γ. I may
repeat here, that in my mind the descrip-
tion of Silas here as one of the ἡγούμενοι
ἐν τοῖς ἀδελφοῖς, of itself, especially when
contrasted with the preface to Luke's
gospel, would suffice to refute the notion.
It has been also supposed [by Burmann]
that Silas [ψῶψ] is the same name with
Tertius, who wrote the Epistle to the Ro-
mans, Rom. xvi. 22: but without reason:
see Winer, Realw., "Tertius," and Mi-
chaelis, Introd. vol. iv. p. 89, Marsh's
transl.

23.] The omission of καὶ
οἱ before ἀδελφοί, found (see var. read.)
in all the first mss., can (as Neander
observes against De Wette) hardly have
been occasioned by hierarchical consid-
erations, seeing that it occurs as early as
Irenæus, and that it would be equally
against the strong hierarchical view to
call the presbyters πρεσβ. ἀδελφοί, writ-
ing, as they were, to the ἀδελφοί.
It seems very much more probable to
me that the words καὶ οἱ were inserted
to bring the decree into exact harmony
with the beginning of ver. 22. In this,
the first official mention of πρεσβύτεροι, it
is very natural that the import of the term
should be thus given by attaching ἀδελφοί
to it. See, on the whole, Bp. Wordsw.'s
note.

Κιλικίαν] This mention of
churches in Cilicia, coupled with the fact
of Paul's stay at Tarsus (ch. ix. 30—xi. 25:
see also Gal. i. 21), makes it probable that
Paul preached the gospel there, and to
Gentiles, in accordance with the vision
which he had in the temple (ch. xxii. 21).

y = Matt. xxvii. 37.
 z ver. 32.
 2 Thess. ii. 2, 15.
 a ch. xi. 13 reff.
 constr. ch. vi. 11 reff.
 b ver. 10 reff.
 c = Rev. ii. 24 (Matt. xx. 12.
 2 Cor. iv. 17.
 Gal. vi. 2.
 1 Thess. ii. 6)
 only t. Sir. xiii. 2.
 (2 Macc. ix. 10) only.
 d here only †.
 Jos. Ant. xvi. 11, 2.
 Demosth. κατά Τιμοκρ. p. 706. 22. (ἐπαν-
 αγκαστής, Job iii. 18 Symm.)
 20 reff.) f 1 Cor. viii. 1 reff.
 Ivi. 2. i = 2 Cor. vii. 11 reff.
 (ch. xxiii. 30 reff.) only. 2 Macc. xi. 33.
 g ver. 20 (reff.).
 j see note. not at Eph. vi. 21. 2 Macc. ix. 19.
 k here

at end ins eis πάντα πειραγμον DE 137 syr-mg.

27. aft λογ. ins πολλου E. απαγγελοντας D-gr. ταυτα D¹ (and lat :
 txt D²) sah æth-pl : και ταυτα syr : om æth-rom.

28. τω πν. τω αγ. ABN k p 13 Clem : txt CDEHLP rel 36 Constt Cyr-jer Chr Bas, Ec
 Thl Cypr Pac. [after ημιν N¹ has written κ, but marked it for erasure.]
 πλειον D 105. for υμιν, ημειν D¹ (txt D⁸ [?]). rec aft των επαναγ. ins
 τουτων, with ELP rel Chr Ec : pref BCDHN a m p 13 vulg Constt Thl Iren-int : om A
 15-8. 36. 43. 180 Clem₂ Epiph₂ Cyr Orig-int Pac-mss (τουτων seems to have been a
 marginal supplementary gloss, which some inserted before, some after των επαναγες).
 —om των D¹ (ins D² [?]) N¹ 13.

29. rec κ. πνικτου (alteration for uniformity with ver 21), with A²EHLFN³ 13. 36
 vulg Constt Chr Ec Thl Vig : om D Cyp-jer Iren-int Cypr Tert Ambr Pac Jer (see on
 ver 21) : txt A¹BCN¹ p coptt Clem, Orig. at end ins και οσα μη θελετε εαυτοις
 γενεσθαι ετερω μη ποιειτε (cf ver 20) D (ποιειν D¹ : -ειν ται[sic] D⁵) a e 25-9. 32. 42.
 57. 69. 105-6-37 syr-w-ast æth Iren-int Cyp. for εξ, αφ D. πραξατε
 CDHL æth-rom : πραξητε E Thl-fin. D adds φερομενοι εν τω αγιω πνευματι :
 also Iren (ambulantes in sp. s.) Tert (vectante or rectante vos sp. s.).

churches. But, although this was so, the
 Apostles and Elders did not think proper
 to send only Paul and Barnabas, who were
 already so deeply committed by their acts
 to the same side of the question as the
 letter which they bore,—but as direct au-
 thorities from themselves, Judas and Silas
 also, who might by word confirm the con-
 tents of the Epistle. On the present part.
 (ἀπαγγ.) see reff. and Winer, edn. 6, § 45.
 1. One account of it is, that during the
 mission implied in ἀπεστάλκαμεν they
 would be ἀπαγγέλλοντες. But a far more
 probable one, that the pres. part. here, as
 so often, designates merely, carrying rather
 a logical than a chronological force : “as
 announcers of.” 27.] τὰ αὐτά, as

above, the contents of the Epistle (and
 any explanation required) : not, as Nean-
 der, ‘the same things as P. and B. have
 preached :’ διὰ λόγου, by word of mouth,
 as opposed to ‘by letter,’ decides against
 this interpretation. 28. τῷ ἁγ. πν.
 καὶ ἡμ.] Not = τῷ ἁγ. πν. ἐν ἡμ. (as
 Olsh.),—but as, in ch. v. 32, the Holy
 Spirit, given to the Apostles and testifying
 by His divine power, is coupled with their
 own human testimony,—so here the de-
 cision of the Holy Spirit, given them as
 leaders of the Church, is laid down as the
 primary and decisive determination on the

matter,—and their own formal ecclesias-
 tical decision follows, as giving utterance
 and scope to His will and command. The
 other interpretation weakens this accuracy
 of expression, and destroys the propriety of
 the sentence. Neander, in his last edn. of
 the Ph. u. L. (p. 224, note), has given up
 the rendering of his former ones, ἔδοξεν
 γὰρ (τῷ ἁγίῳ πνεύματι) καὶ ἡμῖν, ‘It seemed
 good (by the Holy Ghost) to us also,’ i. e.
 as well as to Paul and Barnabas. It was
 plausible, but quite untenable. Such am-
 biguity, in such a document, would surely
 be out of the question. The judgment
 as to what things were ἐπάναγκες is implied
 in ἔδοξεν, &c. ἐντινίθ. had been used
 by Peter, ver. 10. 29.] On the con-
 struction of ἀπέχεσθαι with ἀπό in ver. 20,
 and with a simple gen. here, Tittm., de
 Syn. N. T. p. 225, says well that the differ-
 ence arises ‘non quoad rem ipsam, sed
 modo cogitandi, ita ut in priori formula
 sejunctionis cogitatio ad rem, in posteriori
 vero ad nos ipsos referatur.’ His following
 remarks are worth reading. ἐξ ὧν,
 from which things ; not, as Meyer, ‘ac-
 cording to which precepts ;’ see John xvii.
 15. εὖ πράξ.] Not, ‘ye shall pros-
 per :’ but as καλῶς ἐποίησας, ch. x. 33 ;
 3 John 6,—ye shall do well. See
 the curious additions in var. readd.

ABCDE
 HLPN a
 b c d f g
 h k l m
 op 13

μὲν οὖν ¹ ἀπολυθέντες ^m κατήλθον εἰς Ἀντιόχειαν, καὶ ¹ συναγαγόντες τὸ ^o πλήθος ^p ἐπέδωκαν τὴν ^a ἐπιστολὴν.
³¹ ἀναγνόντες δὲ ^r ἐχάρησαν ^r ἐπὶ τῇ ^s παρακλήσει.
³² Ἰούδας τε καὶ Σίλας, ^t καὶ ^t αὐτοὶ ^u προφῆται ὄντες, ^t διὰ λόγου πολλοῦ ^v παρεκάλεσαν τοὺς ἀδελφούς καὶ ^w ἐπεστήριξαν. ³³ ^{xy} ποιήσαντες δὲ ^x χρόνον ¹ ἀπελύθησαν ^z μετ' ^z εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλοντας αὐτούς. ³⁵ Παῦλος δὲ καὶ Βαρνάβας ^a διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ ^b εὐαγγελιζόμενοι μετὰ καὶ ^c ἑτέρων πολλῶν τὸν ^b λόγον τοῦ κυρίου.

al. fr. Deut. xiii. 6.

w ch. xiv. 22 reff.

x ch. xviii. 23. Demosth. p. 392, οὐδ' ἐπορεύσαν

χρόνον οὐδένα.

y = ch. xx. 3. 2 Cor. xi. 25.

James iv. 13. Prov. xiii. 23.

xi. 31 only. Gen. xxvi. 29.

see ch. xvi. 36 reff.

a ch. xii. 19 reff.

z Heb.

only. see 1 Cor. xv. 2.

e = ch. xvii. 7 reff.

b ch. viii. 4

^{30.} aft απολυθ. ins εν ημεραις ολιγαις D. rec (for κατηλθ.) ηλθον, with EHL P rel Chr Ec Thl-sif: txt ABCD⁸ a p 13. 36. 40 vulg aeth Thl-fin. συναγαγόντες D¹(txt D²). επιδεδωκαν E.

^{32.} elz (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah aeth-rom: txt ABC E-gr HLP⁸ p 13 rel D-lat Syr aeth-pl Chr Ec Thl-sif. for οντες, υπαρ- χοντες E: aft οντες ins πληρεις πνευματος αγιου D. om πολλου D 18. επεστηριξαν Ec 73: txt ABDHLP N-corr¹ p 13. 36 rel Chr: om και επεστ. N¹.

^{33.} rec for αποστ. αυτους, αποστολους (perhaps an explanatory gloss, substituted for the genuine text;—but more probably a mistake, owing to αποστ. being common to the two words), with EHL P rel syrr copt Chr: txt ABCD⁸ a p 13. 36. 40 vulg sah aeth-rom Thl-fin Cassiod Bede.—N had εαυτους, but the ε has been marked and then erased.

[^{34.} rec εδοξε δε τω σιλα επιμειναι αυτου (explanatory anticipation of ver 40), with CD 13 rel sah syr-w-ast arm Ec Thl-fin (σειλα D: παυλω aeth: for επιμειναι, sustinere eos D-lat: for αυτου, αυτους CD¹, προς αυτους D-corr¹: om ABEHLP⁸ c d g h l m p am (and demid fuld) Syr copt Chr Thl-sif). add further μονος δε ιουδας επορευθη D vulg-ed arm (not ed-1805) Cassiod.]

^{35.} ο δε π. D. και μετα ετ. D¹(txt D⁵). at end κυ., which has perished in D¹, is supplied by D⁶(?).

ἐρρώσθε] The customary 'valet' of the conclusion of epistles.

^{31.} παρακλήσει] It does not appear, because παρεκάλεσαν follows in the sense of 'exhorted,' that this word need mean 'exhortation.' There was (De W.) very little exhortation in the letter: and it is much more natural to render it *consolation* here: it was the matter of their joy, which surely could not be said of the orders to abstain given in the letter. It has been observed by Mr. Pusey that syr. renders παρεκάλεσαν v. 32, by comforted.

^{32.} προφ. gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying.

On προφ., see ch. xi. 27; xiii. 1; Eph. ii. 20, and notes.

^{33.} ποι. χρ., having continued some time: see reff. [34.]

On every account it is probable that the words forming this verse in rec. (see var. readl.) are an interpolation. For, (1) manuscript evidence against them is weighty, especially as D, in the case of insertions in the Acts, is of very low authority. (2) The

αὐτοῦ is αὐτούς in C and D, and αὐτοῖς and αὐτόθι in some cursives; and D and the Vulg. add *μόνος δὲ Ἰούδ. ἐπορεύθη*; the former showing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after ἀπελύθησαν unexplained (which from its voice and tense implies that the dismissal actually took place and they departed) and followed by Παῦλος δὲ after εδοξε δὲ τῷ Σίλῳ. On Silas's subsequent presence at Antioch, see note, ver. 40.

We learn from Gal. ii. 10, that a condition was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles: that they should remember the poor, i.e. the poor at Jerusalem:—that the wants of the mother church should not be forgotten by those converts, whose Judaical bond to her was thus cast loose.

d ch. x. 48 reff. 36 Μετὰ δέ ^d τινας ^d ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦ-
 e see Luke HLP a
 xxii. 32 (and b c d f g
 note). h k l m
 f = Luke ii. 15. ο p 13
 ch. xiii. 2.
 1 Cor. vi. 20.
 Gen. xviii. 4.
 g ch. vii. 23
 reff.
 h ch. xiii. 27
 reff.
 i ch. xiii. 5 reff.
 k Gen. xliii. 27.
 see Matt. iv.
 24. Mark
 xvi. 18.
 l ch. xii. 25
 reff.
 m = ch. xxviii.
 22 (Luke vii.
 7. 2 Thess.
 i. 11. 1 Tim.
 v. 17. Heb.
 iii. 3. x. 29)
 only. 1 Macc. xi. 28.
 reff.
 p = ch. xiii. 2. xiv. 26. Phil. i. 22 al.
 xxix. 28. Jer. xxxix. (xxvii.) 37 only. (—ύνεσθαι ch. xvii. 16.)
 ix. 33.) Ezek. xliii. 21 only, but not —.
 only τ. Xen. Anab. v. 6, 21, 23.
 n Luke ii. 37. iv. 13. ch. xii. 10. xix. 9 al. Ps. lxxix. 18.
 q ch. xiii. 7 al.
 r Heb. x. 24 only. Deut.
 s Rev. vi. 14 only. (διαχ., Luke
 u ch. xviii. 18. xx. 6
 o = ch. i. 21

36. rec παυλ. bef πρ. βαρν., with DEHLP rel: txt ABCN m p 13 vulg Thl-fin.—ins
 o bef παυλ. D. for δη, δε N¹. rec aft tous ad. ins ημων (not perceiving
 the sense of τ. αδελφ.), with HLPN rel aeth Cc Thl: tous D c 36. 137-80 syr-w-ast: om
 ABCEN a p 13. 40 vulg copt arm Chr. rec πασ. bef πολ., with DEHLP 13.
 36 rel vss Chr: txt ABCN k m copt. ois D. for κατηγογ., εκηρυ-
 ξαμεν C 15-8. 36. 180 (Syr copt ?). ins το bef πως E.
 37. rec εβουλευσατο, with HLP rel Chr Cc Thl-sif: εβουλεуетο D: txt ABCEN a c
 e p 13. 36. 40 vulg syrr copt aeth Thl-fin. συναπαλαμβανειν A (13). rec
 (for και) τον, with HLP 13 rel Syr sah aeth Cc Thl-sif: om D a c: και τον BN p: txt
 ACE h k 36 vulg syr copt arm Chr Thl-fin. επικαλουμενον CD c d k p 13. 40.
 38. for ηξίου, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A: αποστησαντα
 D. om απο παμφ. C². συνελθοντα B¹ (but corr'd). om αυτοis D.
 aft erg. add eis ο επεμφθησαν D tol. rec συναπαλαβαιν (corr'n for conformity
 to ver 37), with EHLP rel Chr Cc Thl: txt ABCN a c p 36.—[συνπ., so AB¹CEN.]
 for μη συνπ. τ., D has τουτον μη ειναι συν αυτοis.
 39. rec for δε, συν (corr'n to suit the sequence of the παροξ. on the last verse), with
 CEHLP rel 36 syr Chr: txt ABDN p vulg copt. αποχωρησαι E. τότε
 βαρν. παραλαβων τ. μ. επλευσεν D: τον γε(or ο γε) syr.

This was an object which Paul was ever most anxious to subserve. See Gal. i. c. and note.] 35.] διδάσκοντες, to those who had received it,—εὐαγγελιζόμενοι, to those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR TO MACEDONIA AND GREECE, AND THENCE BY SEA, TOUCHING AT EPHEBUS, TO JERUSALEM AND BACK TO ANTIOCH.

36. μετὰ δέ τινας ἡμ.] How long, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. i. c.

δη, see above, ch. xiii. 2. ἐν αἷς, because πᾶσαν πόλιν involves a plurality: so Xen. Mem. i. 2. 62, ἐάν τις φανερός γέ-

νηται . . . τούτοις θάνατός ἐστιν ἡ ζημία: cf. Herm. ad Viger. p. 40. 38. ἡξίου] Not as Vulg. 'rogabat:' but 'æquum censebat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man. We may well believe that Paul's own mouth gave originally the character to the sentence. τὸν ἀποστ.] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). 39.] ὁ Παῦλος ἐξῆτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόανθρωπον, Chrysostom: who also remarks on their separate journeys,—ἐμοὶ δοκεῖ καὶ κατὰ σύνεσιν γεγενῆσθαι τὸν χαρισμόν, καὶ πρὸς ἀλλήλους εἰπεῖν ὅτι ἐπειδὴ ἐγὼ οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχώμεθα, διανεμώμεθα τοὺς τόπους. ὥστε πάνν

Κύπρον.⁴⁰ Παῦλος δὲ ^v ἐπιλεξάμενος Σίλαν ^w ἐξήλθεν ^{v = here (John v. 2) only.}
^x παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν. ^{Exod. xvii. 9. 2 Kings x. 9.}
^{41 y} διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ^z ἐπιστηρίζων ^{w = ch. xvi. 3, 40. xx. 31.}
τὰς ^a ἐκκλησίας. XVI. ^{1 b} κατήντησεν δὲ εἰς Δέρβην ^{x ch. xiv. 26. reff.}
καὶ Λύστραν. ^c καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι ^{y ch. xiii. 6. reff. Gen. xii. 46.}
Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας ^d πιστῆς, πατρὸς δὲ ^{z ch. xiv. 22. reff.}
Ἑλλήνος, ² ὃς ^e ἐμαρτυρεῖτο ^e ὑπὸ τῶν ἐν Λύστοις καὶ ^{a plur., Rom. xvi. 16 reff.}
Ἰκονίῳ ἀδελφῶν. ^{xiii} τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ^{b w. eis, ch. xviii. 19, 24. al⁵. 1 Cor. x. 11, xiv. 36. Eph. iv. 13.}
^f ἐξελθεῖν, καὶ ^g λαβὼν ^h περιέτεμεν αὐτὸν ⁱ διὰ τοὺς ^{c ch. x. 22 reff. h 1 Cor. vii. 18 reff. f ch. xv. 40 reff. i — ch.}

40. **συνλος** E-gr. **ἐπιδεξαμενος** D. om **του** D¹(ins D⁵). rec
(for κυρ.) **θεου**, with CEHLP rel 36 syrr copt Chr: txt ABD⁸ p 13. 40 am(and demid
fuld tol) sah Thl-fin. **απο** D

41. ins την bef κιλ. BD Thl-fin. at end ins παραδίδους τας εντολας των πρεσ-
βυτερων D demid fuld(not am tol) arm(not ed-1805).

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg Cassiod. ins και
 bef eis derb. AB a m 13. 36. 40 syr copt. ins eis bef λουστ. ABX c p Thl-flp
 εκει bef ην D: om εκει 32-7. 57 æth. rec aft γυν. ins τινος, with HLP
 rel Syr sah Ec Thl: om ABCDEN a k p 36. 40 vulg syr copt æth arm Chr Orig-int
 Jer. (13 def.) om ιουδαϊας E.

2. *ικονιον* N.

ἐκόντες ἀλλήλοις τοῦτο ἐποίουν. Hom. xxxiv., p. 262. Yet it seems as if there were a considerable difference in the *character of their setting out*. Barnabas appears to have gone with his nephew without any special sympathy or approval; whereas Paul was commended to the grace of God by the assembled church. We find

by the assembled church. We find Mark afterwards received into favour by Paul, see Col. iv. 10; 2 Tim. iv. 11; and in the former of those places it would seem as if he was dependent for his reception on Paul's special commendation. 40

Paul's special commendation. 40. ΣΙΛΑΝ] He may perhaps have come down again to Antioch (see ver. 33) in *Peter's company*. We find (see above on ver. 22) a Silvanus in 1 Pet. v. 12, the bearer of that epistle to the congregations of Asia Minor. 41. ΣΥΝΟΛΟΝ & ΚΛΕΟΝ] Σ.

Minor. 41. Συρίαν κ. Κιλικ.] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as lying nearest to the pass from Cilicia into Lycaonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in C. and H. i. p. 301 ff. and notes.

ἐκεῖ] At *Lystra*: which, and not *Derbe*, was in all probability the birth-place of *Timotheus*: see on ch. xx. 4. This view is confirmed by ver. 2. He had probably

been converted by Paul during his former visit, as he calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his *mixed extraction* forming a link between Jews and Greeks.

2.] Some of these testimonies were probably *intimations of the Spirit respecting his fitness for the work*; for Paul speaks, 1 Tim. i. 18, of τὰς προαγούσας ἐπὶ σὲ **προφητείας** (see ch. xiii. 1, 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14; 2 Tim. i. 6, after he had made a good confession before many witnesses, 1 Tim. vi. 12. 3. **λαβὼν περιτένην**. As E. V. took and circumcised him. Every Israelite might perform the rite; see Winer, *Realw.*, art. 'Beschneidung.'

διὰ τ. ἰουδ.] That he might not at once-
wherever he preached, throw a stumbling-
block before the Jews, by having with him
one by birth a Jew, but uncircumcised.
There was here no concession in doctrine
at all, and no reference whatever to the
duty of Timotheus himself in the matter.
In the case of Titus, a *Greek*, he dealt

k plur., Mark
i. 45. Luke
xi. 24 || xxi.
11 || ch.
xxvii. 2, 29
only.
2 Chron.
xxiv. 6.
1 constr., 2 Cor.
xii. 3, 4. Job
xxi. 27.
m ch. ii. 30 reff.
n acc., here
(Luke vi. 1.
xiii. 22.
xviii. 36.
Rom. xv. 24)
only. Ps.
viii. 8.
1 Macc. iii.
37.
al. Eccles. xii. 13.
error) only. Dan. vi. 9 Theod.
s plur., Rom. xvi. 16 reff.
i. 9. Eccl. iii. 19.
viii. 36 al. 1 Kings xx. 26.

Ἰουδαίους τοὺς ὄντας ἐν τοῖς ^k τόποις ἐκείνοις. ¹ ἤδειςαν ^{ABCDE}
γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ^m ὑπῆρχεν. ^{HLPN a}
⁴ ὡς δὲ ⁿ διεπορεύοντο τὰς πόλεις, ^o παρεδίδσαν αὐτοῖς ^{b c d f g}
^p φυλάσσειν τὰ ^q δόγματα τὰ ^r κεκριμένα ὑπὸ τῶν ἀπο-
στόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις. ^{h k l m}
⁵ Αἱ μὲν οὖν ^s ἐκκλησίαι ^t ἐστερεοῦντο τῇ ^u πίστει, καὶ
^v ἐπερίσσευον τῷ ἀριθμῷ ^w καθ' ἡμέραν ^x διήλθον δὲ τὴν
Φρυγίαν καὶ Γαλατικὴν χώραν, ^y κωλυθέντες ὑπὸ τοῦ ^{o p 13}

o = 1 Cor. xi. 2 reff. (ch. xii. 4.) p = Luke xi. 28. ch. vii. 53. xxi. 24. 1 Tim. v. 21
q Luke ii. 1. ch. xvii. 7. Eph. ii. 15. Col. ii. 14 only. Ezek. xx. 26 B (but appy
r = ch. xx. 16. 1 Cor. v. 3. vii. 37. Tit. iii. 12. 2 Macc. xi. 25.
u ch. xiii. 8 reff.
v ch. xiii. 6 reff.
w ch. iii. 7 reff.
x ch. ii. 46 reff.
y = Matt. xix. 14. ch.
pass., Rom. i. 13. Heb. vii. 23 only. Exod. xxxvi. 6.
3. πάντες CD m: txt ABEHLPN p rel Chr (Ec Thl. ^{οτι ελλην ο πατηρ αυτου}
(corrⁿ for simplicity) ABCN a m 13. 36. 40 sah Thl-fin: txt DEHLP rel Chr (Ec Thl-
sif.

4. for ver, διερχομενοι δε τας πολεις εκηρυσσον και παρεδιδσαν αυτοις μετα πασης
παρησias τον κυ ιην χρν αμα παραδιδοντες και τας εντολας αποστ. (των απ. D⁵) κ. πρεσβ.
τ. εν ιερ. D: aft τας πολ. ins εκηρυσσον μετα πασ. παρ. τ. κυρ. ιησ. χρ. syr-mg.
rec
ins παρεδιδον, with HLP rel 36 Chr: παρεδιδουσαν C: txt ABDEN p 13.
ins των bef πρεσβ. (corrⁿ for uniformity), with EHLP rel Chr: om ABCDN a p 13
Bas Thl-fin. rec ιερουσαλημ, with EHLP Chr: txt ABCDN a p 13 vulg Thl-fin.

5. om τη πιστ. D. περιεσσεον E 3. 65. 95¹ Chr-mss.
6. rec διελθοντες, with LP rel vulg(transeunt) . . vetati sunt) Chr (Ec Thl: txt
ABCDEN a c d e k m p 13. 36. 40 syr copt arm Epiph Did. rec ins την bef γαλ.
(corrⁿ for uniformity), with EHLP 36 Epiph Did: om ABCDN p 13 Cæs.

otherwise, no such reason existing: Gal.

ii. 3. 4. τὰς πόλ.] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city.

5.] This general notice, with μὲν οὖν, like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6—9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, στηρίζων πάντας τοὺς μαθητάς); the sickness of the Apostle alluded to Gal. iv. 13; the working of miracles and imparting of the Spirit mentioned Gal. iii. 5; the warmth and kindness of feeling shewn to Paul in his weakness, Gal. iv. 14, 15,—seems to shew that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10.

6. Φρυγίαν] There were two tracts of country called by this name: 'Phrygia utramque (alteram ad Hellespontum, majorem alteram vocant) . . . Eumeni restituerunt.' Livy, xxxviii. 39.

It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. i. p. 280, note 1). The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Colossæ, in the extreme S.W. of Phrygia, on this journey, as supposed by some, and maintained with some ingenuity by Mr. Lewin (Life and Epistles of St. Paul i. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostgtsch. pp. 28 ff.).

Γαλατικὴν χ.] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B.C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and either on their own or others' account, almost always in arms, and generally as cavalry. Jerome (in

ἀγίου πνεύματος ^z λαλῆσαι τὸν ^z λόγον ἐν τῇ ᾿Ασίᾳ, ^a ἐλθόντες δὲ ^a κατὰ τὴν Μυσίαν ^b ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ ^c εἶασεν αὐτοὺς τὸ πνεῦμα ᾿Ιησοῦ. ^d παρελθόντες δὲ τὴν Μυσίαν ^e κατέβησαν εἰς Τρωάδα. ⁹ καὶ ^f ὄραμα ^g διὰ [τῆς] νυκτὸς τῷ Παύλῳ

only. (ch. xxiv. 7 al.) Deut. ii. 14. ch. v. 19 reff. e ch. xviii. 22 reff. f ch. vii. 31 reff. g see

ins μηδενι def λαλῆσαι D.

aft τον λ. ins του θεου D vulg-ed spec Syr copt.

7. for ἐλθόντες, γενομένην D¹ (-ροι D²). rec om δε, with HLP rel Chr Ec Thl : ins ABCDEN a b¹ d k m p 13. 36. 40 syr copt Ath Epiph Did. for ἐπειρ., ηθελαν D Syr. rec (for εἰς) κατα (perhaps merely a mistake, occasioned by κατα τ. μυσ.

before: if an intentional alteration, the reason is not clear), with HLP rel Ec Thl-sif: txt ABCDEN c k m p 13. 40 Epiph Chr Cyr Thl-fin. om 2nd την D.

rec πορευεσθαι (corr'n for the less usual inf. aor.), with CDHLP 13 rel Chr Ec Thl-sif: txt ABEN m p 36 Cyr Did Thl-fin. rec om ιησου (see note), with HLP rel

sah Chr Ec Thl; κυριου C¹ demid: txt ABC² DEN m p¹ 13. 36. 40 vulg syrr copt ath arm Jer Orig-int Vlg.

8. διελθόντες D.

κατηντησαν D-gr.

9. εν οραματι D-gr E-lat Syr.

om δια C.

rec ins της, with CEHLPS p 13

the introduction to book ii. of his comm. on Galatians, vol. vii., p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Λυκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy xxxviii. 12, see 1 Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δι' ἀσθένειαν τῆς σαρκός, Gal. iv. 13). See further in Prolegg. to Gal. § ii.

κωλυθέντες] By some special intimation, like that in ch. xiii. 2.

᾿Ασία] This name, applied at first to the district near the river Cayster in Lydia (᾿Ασίῳ ἐν λευμῶνι, Καϊστροῖον ἄμφι βέεθρα, Hom. Il. β. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor, —which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A

full account of the history of the territory and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was the Roman province of Asia,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.

7. Βιθυνίαν] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). When they were come to (i. e. to the borders of) Mysia, they attempted to go into B. The expression πν. ᾿Ιησοῦ is remarkable, as occurring in all the great mss., and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word ᾿Ιησοῦ has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable.

8.] παρελθόντες must from the context mean 'having passed by,' i. e. as regarded their work of preaching (cf. ch. xx. 16),—and not 'having passed by' as avoiding it; for they could not get to the coast without entering Mysia. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of παρέρχομαι, which is not figurative at all, but involved in the literal, cf. Hom. Il. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fin.

Τρωάδα] Troas (Alexandria Troas, in ho-

h ch. ii. 3 reff.
i ver. 15 reff.

k Luke xvi. 26.
Heb. xi. 29

only, 1 Kings
xiii. 7.

1 Matt. xv. 25.
Mark ix. 22,
24. ch. xxi.

28. 2 Cor. vi.
2, from Isa. xlix.

8. Heb. ii. 18. Rev. xii. 16 only.
o 1 Cor. ii. 16 reff.

^h ὥφθη, ἀνὴρ Μακεδὼν τις ἐστὼς ⁱ παρακαλὼν αὐτὸν καὶ

ⁱ λέγων ^k Διαβὰς εἰς Μακεδονίαν ^l βοήθησον ἡμῖν. ¹⁰ ὥς

δὲ τὸ ^f ὄραμα εἶδεν, εὐθέως ^m ἐζητήσαμεν ⁿ ἐξελεῖν ⁿ εἰς

τὴν Μακεδονίαν, ^o συμβιβάζοντες ὅτι ^p προσκέκληται ἡμᾶς

ABCEDE HLPN a b c d f g h k l m o p 13

m = ch. xiii. 8 reff. n ch. xi. 25 reff.

rel Chr: om A²(and appy A¹) BD 40.

rel 36 syrr Chr: txt B D-corr EN m p 13. 40 vulg. rec ωφθη bef τω παυλω, with ACD¹HLP

rec tis bef μακεδων, with HLP rel syrr Chr: txt ABCDEN m p 13 Thl-fin.—

rec aft ανηρ τις ins ην, with HLP rel Chr Ec Thl-sif: aft μακεδων τις ABCD²N a m p 13

Thl-fin (these variations of position shew the word to be spurious, inserted to fill up

the imagined constr, it not being observed that ανηρ &c is in apposition with οραμα): om

D¹E 3. 47. 95¹. 103 Syr copt aeth arm. aft εστας ins κατα το προσωπον αυτου D

syr-w-ast sah. ins και bef παρακαλων (supplementary corr'n) ABCEN a p 13 vulg

(syrr) aeth: om DHLP rel copt Chr₂ Ec Thl. om αυτον D.

10. for ως το οτι, διεγερθεις ουν διηγησατο το οραμα ημιν και ενοησαμεν οτι D, simply

sah. εξητησαμεν(sic) N. om την (for uniformity with εις μακ. above: but

nour of Alex. the Great: now Eski Stam-
boul) was a colony *juris Italici* (see on ver.
12), and a free city, and was not reckoned
as belonging to either of the provinces,
Asia or Bithynia. Whether it was for this
reason that Paul and his companions visited
it, is uncertain. He may have had the
design of crossing to Europe, if permitted,
which the subsequent vision confirmed.
See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9.] The vision seems to have ap-
peared in the same way as that sent to
Peter in ch. x. It was an *unreal* appar-
ition, designed to convey a practical mean-
ing. The context precludes our under-
standing it as a *dream*. Μακεδών]

known probably by the affecting words
spoken by him. There would hardly be
any peculiarity of dress by which a Mace-
donian could be recognized. 10.

ἐζητήσαμεν] by immediate enquiry for a
ship. This word is remarkable as the
introduction of the *first person* in the
narrative: which however is dropped at
ver. 40, on Paul's leaving Philippi, and
resumed again, ch. xx. 5, on occasion of
sailing from Philippi. Thence it continues
(in all places where we have reason to
expect it: see below) to the end of the
book. On the question, what is implied
by this, we may remark, (1) That while
we safely conclude from it that the writer
was in company with Paul when he thus
speaks, we cannot with like safety infer
that he was not, where the third person
is used. This latter must be determined
by other features of the history. For it
is conceivable that a narrative, even where
it concerns all present, might be, in its
earlier parts, written as of others in the
third person, but might, when more inti-
macy had been established, or even by

preference only, be at any point changed
to the *first*. And again, the episodes where
the chief person alone, or with his principal
companion or companions, is concerned,
would be many, in which the narrator would
use the third person, not because he was
not *present*, but because he was not con-
cerned. This has not been enough attended
to. If it be thought fanciful, I may refer
to an undoubted instance in the episode,
ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to
ch. xxvii. 1, ὥς δὲ ἐκρίθη τ. ἀποπλεῖν
ἡμᾶς, . . .; during the whole of which time
the writer was with or in the neighbour-
hood of Paul, and drops the *we*, merely
because he is speaking of Paul alone. (2)
One objection raised by De Wette to the
common view, that Luke accompanied Paul
from this time (except as above), is, that
several times Paul's companions are men-
tioned, but Luke is never among them.
On examining however one of the passages
where this is done, we find that *after* the
enumeration of Sopater, Aristarchus, Se-
cundus, Gaius, Timotheus, Tychicus, and
Trophimus, we are told, οἱ τοι προελθόντες
ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer
evidently regards himself as being closely
associated with Paul, and does not think
it requisite to enumerate himself among
the companions of the Apostle. This may
serve as a key to his practice on other
occasions. On the whole, and after careful
consideration of the subject, I see no reason
to doubt the common view, that Luke *here*
joined the Apostle (whether, as Wieseler
suggests, as a *physician*, on account of his
broken health, must of course be matter
of conjecture, but is not improbable), and
from this time (except from ch. xvii. 1—
xx. 5) accompanies him to the end of the
history. See the question of the author-

ὁ θεὸς ¹ εὐαγγελίσασθαι αὐτούς. ¹¹ ἄναχθέντες δὲ ² ἀπὸ Τρωάδος ³ εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ ⁴ ἐπιούσῃ εἰς Νεάπολιν, ¹² κἀκέθεν εἰς Φιλίππους, ⁵ ἥτις ⁶ ἐστὶν πρώτη τῆς ⁷ μερίδος τῆς Μακεδονίας πόλις, ⁸ ἧς ⁹ κο-

xxvii. 1. u ch. x. 41 reff. v ch. viii. 21 reff. Ezek. xlv. 7. w here only +.

that was the first this the second mention) BCELPN a k p 13 Thl-sif: ins AH rel Ec Thl-fin. om ημας N¹. rec (for θεος) κυριος, with DHLP rel syrr sah Chr (Ec Thl-sif Iren-int: txt ABCEN a l p 13. 36 vulg copt æth Thl-fin Jer. αυτοις A 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (corr'n to suit the sequence on the foregoing ver), with BCHL P (appy) rel 36 syr-txt sah (Ec Thl-sif: txt A(D)EN m p 13 vulg syr-ang copt Chr Thl-fin.—τη δε επαυριον αχθ. (αναχθ. D⁵) απο D 137. rec ins της bef τρωαδος, with HL P (appy) rel Thdr̄t (Ec Thl: om ABCDEN c m p 13. 40 Chr. rec (for τη δε) τη τε, with H rel vulg Syr æth Chr (Ec Thl: και τη D: txt A B(δ') CELN a bek m o p 13 syr copt. (P uncert.) aft επιουσ. ins ημερα D. νεαν πολιν ABDN⁸.

12. rec εκειθεν τε, with HP rel vulg Syr copt æth Chr (Ec Thl-sif: εκ. δε L 137 syr sah: txt A B(sic: see table) CDEN a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr. om 1st της B: om της μερ. D c 14¹. 96. 105-37-42 syr æth Chr: μερις E-gr. om 2nd της (to make the sense clearer: μακεδονιας πολ. expressing 'Macedonian city' better than της μακεδονιας πολ.) ACEN a m p 40: ins BDHLP Chr Ec Thl. (13 def.)

ship of the Acts further discussed in the Prolegg. § i. 12—14. 11.] They had

a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took five days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., ran before the wind. The coincidence of their going to Samothrace also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. εἰς Νεάπολιν]

In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site. 12. Φιλίππους]

Philippi was built as a military position on the site of the village Krenides (also called Dato, Appian, Bell. Civ. iv. 105, οἱ δὲ Φίλιπποι πόλις ἐστίν, ἢ Δάτος ὀνομάζετο πάλαι, καὶ Κρηνίδες ἔτι πρὸ Δάτου κρῆναι γὰρ εἰσι περὶ τῷ λόφῳ ναμάτων πολλά), by Philip the Great of Macedon. The plain between the Gangites,

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on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw.

πρώτῃ τῆς μερίδος τῆς Μακεδονίας πόλις, The first Macedonian city of the district. It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apssch. p. 37, note) as lying furthest eastward, for which reason also the district was called Macedonia prima, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia prima:—(2) πρώτη is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κολων. are united (Grot.),—'the first city which was a colony.' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. μερίδος would seem to import that the division into Mace-

N

x ch. xii. 19
reff.

y ch. x. 48 reff.

z Luke iv. 16.

ch. xiii. 14

only. Exod.

xx. 8. see

ch. xx. 7 reff.

Luke xiv. 5 al.

e = here only.

λωνία. ἤμεν δὲ ἐν ταύτῃ τῇ πόλει * διατρίβοντες ὃ ἡμέρας
y τινάς, 13 τῇ τε * ἡμέρα τῶν * σαββάτων * ἐξήλθομεν * ἔξω
τῆς * πύλης παρὰ ποταμόν, οὗ * ἐνομιζέτο * προσευχὴ εἶναι, ABCDE
HLPN a b c d f g h k l m o p 13

a Matt. xxi. 17. Heb. xiii. 13.

b Luke vii. 12. Heb. xiii. 12. Ruth iv. 1.

d ver. 16 only. Jos. Antt. xiv. 10. 23 (see note).

2 Macc. xiv. 4.

ἡμην D¹(txt D⁸). for ταυτη, αυτη D-corr HLP rel Chr Cc Thl: txt ABCD¹EN
a k p 13. 36 Syr.—τη bef αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr coptt Thl. rec for πυλης, πολεως (per-
haps a margl expl of της πυλης: perhaps an error), with EHLP rel 36 syr ath-rom
Chr: txt ABCDN a p 13. 40 vulg coptt. ins τον bef ποταμ. D l 142 Thl-sif.

ενομιζομεν ABC 13. 40 copt ath-rom (αμεν C): ενομιζεν N: εδοκει D Epiph (altera-
tions from misunderstanding: see note): putabant arm: videbatur vulg: txt A¹(appy)
EHLP rel 36 Chr Cc Thl. προσευχην A²CN p 13. 40 copt aeth: ευχη m 99: txt

donia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still subsisted; this however is not necessary: *μερίς* might be merely a geographical subdivision. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word *μερίς*, viz. a frontier or strip of border land, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited *μερίς* has no such meaning. It there represents *ῥῆγ*, which is merely a part or portion. *κολωνία*] Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman *colony* was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the *coloniæ* were Roman citizens, and were still enrolled in one or other of the tribes, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Duumviri, as the consuls at Rome: see on στρατηγοί below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *jus Italicum*, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other *coloniæ* and favoured provincial towns.

The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f.

ἐν ταύτῃ τῇ πόλει] In this city,—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, ἐξῆλθον ἔξω τῆς πύλης. Perhaps ταύτη may have been changed to αὐτῇ, to make the contrast stronger. ἐν αὐτῇ τῇ πόλει, as distinguished from ἔξω τῆς πύλης, would be too strong an expression for the calm simplicity of St. Luke's narrative style.

13. ποταμόν] a (or, the) river; viz. the small stream Gangites, or Ganges: Leake, p. 217, cited by C. and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream. From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Halicarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, vol. ii. p. 976, 'Judaicum certe jejuniū omque celebratur, quum omissis templis per omne litus quocumque in aperto aliquando jam precem ad cælum mittunt.' And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. § 14, vol. ii. p. 535.

οὗ ἐνομ. προσ. εἶναι] Where a

καὶ ° καθίσαντες ἐλαλοῦμεν ταῖς ^f συνελθούσαις γυναιξίν. ^e abs., Matt. v. 1. xiii. 48. ch. xiii. 14. ¹⁴ καὶ τις γυνὴ ὀνόματι Λυδία, ^g πορφυρόπωλις πόλεως ^h Θυατείρων, ^{hi} σεβομένη τὸν ⁱ θεόν, ἤκουεν, ἧς ὁ κύριος ^f ch. i. 6 reff. ^g here only +. ^h ch. xiii. 43 reff. ^k διήνοιξεν τὴν καρδίαν ¹ προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὡς δὲ ἐβαπτίσθη, καὶ ὁ ^m οἶκος αὐτῆς, ⁿ παρεκάλεσεν ⁿ λέγουσα Εἰ ° κεκρίκατέ με ^p πιστὴν τῷ ^p κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου * ^q μένате. ^{reft.} m = ch. x. 2 reft. n Matt. viii. 5. xviii. 29. Mark v. 12 al. o = ch. xiii. 46 reft. p here only. see 1 Cor. iv. 17. q = ch. xxi. 7, 8 reft.

A¹(appy) BEHLP re 36. disappearing aeth.

συνεληλυθυiais D.

aft συνελθ. add ημιν CE Δ¹(X³)

14. ins της bef πολεως D. ins ητις bef ηκ. E. ηκουσεν D¹-gr L a c k 13 vulg Chr CE Thl-fin. om του BD.

15. ins αυτη bef κ. ο οικ. E³ d h 36-8. 93-7. 106-marg 113-77-80 demid fuld sah arm Chr. ins πας bef ο οικ. D a 43. 69 aeth. for κυριω, θεω D-gr aeth.

* μένετε (corrⁿ to more usual?) ABDE^x p 13: μένате CHLP re 36 Chr CE Thl.

meeting for prayer was accustomed to be: i. e. 'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομίζετο εἶναι, which could certainly not be said if the προσευχή were in this case a *building dedicated to prayer*. Were there no such qualification, we should understand the word of a *προσευκτήριον* or *synagogue*, as frequently used: τινὰς δὲ οἴκους ἑαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρον δίκην, προσευχὰς ταύτας ἐκάλουν· καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἐν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις. Epiphanius, Hær. 80, § 1, p. 1067: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δύο, θεατροειδῆς, οὕτως ἐν Ἀερί κ. αἰθρίῳ τόπῳ ἐστὶ κατασκευασθεῖς, ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων. Josephus, Vita p. 54, says, συναγονταὶ πάντες εἰς τὴν προσευχήν, μέγιστον οἶκον πολλὸν ὄχλον ἐπιδέξασθαι δυνάμενον.

The προσευχή here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, *Jews* in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. πορφυρόπωλις] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίχῃ Μηρόνις ἢ ἐ Κάειρα, παρῆιον

ἔμμεναι Ἰππων, Il. δ. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum *Lydia* Sidonio quod *fœmina* tinxerit ostro' (Lewin, i. 242).

Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic*. *Lydia* is a *proper name*, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. σβ. τ. θ.] A proselyte; see reff. N. T. ἤκουεν, was listening,—when διήνοιξεν, the act of God, took place. διήνοιξεν] act clausum per se: sed Dei est id aperire.

Bengel. τ. λαλουμένοις] It appears rather to have been a *conversation* (ἐλαλοῦμεν, we spoke—and not τὸν λόγον) than a set discourse—the things which Paul was saying. 15. ἐβαπτ., κ. ὁ οἶκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on inference, but on the continuity and identity of the covenant of grace to Jew and Christian, the sign only of admission being altered. The Apostles, as Jews, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, as matter of course, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14.

εἰ κεκρίκατέ] If ye have judged me; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment had been passed. Similarly εἰ

καὶ ἵ παρεβιάσατο ἡμᾶς. ¹⁶ ἐγένετο δὲ πορευομένων ^s ἡμῶν ABCDE
^r Luke xxiv. 29 only. Gen. xix. 9. 1 Kings xviii. 23. s constr., ch. xxi. 17 reff. t ver. 13. u ch. xii. 13 al. Gen. xx. 17. v = John vii. 20. viii. 48, &c. ch. xix. 13. w here only. x Luke viii. 27. y Mt. (Mk. v. r.) xiv. 31. John iv. 51. xii. 20, 30. xii. 15 only. Tobit vii. 1. y ch. xix. 24. iv. 19 only. L.P. (Gen. xxix. 27.) Xen. Mem. iii. 10, 1. z = here bis. ch. xix. 24 (25). Luke xii. 58. Eph. a = ch. xvii. 31. xxviii. 2 al. Ps. xix. 7. d Luke xxiii. 55. c here only. Deut. xviii. 10. f ch. iv. 29. Tit. i. 1. Rev. vii. e ch. xiv. 14 reff. g Mark v. 7 || L. Heb. vii. 1. Gen. xiv. 18. see ch. vii. 46. h ch. xiii. 5 reff. i here only. see Matt. xxi. 32. Luke xx. 21. ch. ii. 25 al. k ch. xiii. 31 reff.

εἰς τὴν ἵ προσευχὴν ἡ παιδίσκην τινὰ ἕχουσαν πνεῦμα
 πύθωνα ἵ παντῆσαι ἡμῖν, ἥτις ἕργασίαν πολλὴν
 παρέιχεν τοῖς κυρίοις αὐτῆς ἡ μαντευομένη. ¹⁷ αὕτη
 κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζεν λέγουσα
 Οὗτοι οἱ ἄνθρωποι ἡ δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν,
 οἵτινες καταγγέλλουσιν ἡμῖν ἡ ὁδὸν ἡ σωτηρίας. ¹⁸ τοῦτο
 δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. ¹ διαπονηθεὶς δὲ ὁ Παῦλος

νῦμᾶς N¹.

^{16.} rec om την, with DHLP rel Chr: ins ABCEⁿ p 13. 40 Orig Thl-fin.

οχουσαν N¹.

rec πυθωνος (see note), with D-corr¹ EHL P(ποιθ.) 13. 36 rel tol

syr-mg-gr Chr: txt ABCD¹N¹ p vulg Orig Ambr.

rel Chr: txt BCEN¹ p 13. 36 Orig. ὕμιν N¹. παρειχετο C. for αυτης,

δια τουτου D¹(and lat).

^{17.} κατακολουθουσα B-D-gr N¹ 36. 180. om τω B Orig. ἐκραζον and

pref. και D¹-gr(txt D⁸). om ανθρωποι D¹(and lat¹: ins D⁸) Lucif. for

καταγγ., ευαγγελιζοντε D(=τες D¹). rec ὕμιν (alteration, as better suiting the person speaking), with BD E-gr N¹ a b o 36 vulg syrr aeth-pl Thdrt₃: txt AC²HLP (sic) 13 rel E-lat coptt aeth-rom Orig Chr Thdrt-mss Eustath Ec Thl Lucif.

^{18.} om 1st δε H sah. om ο ABN: ins CDEHLP rel 36 Chr.—επιστρ. δε ο π. τω

ἡμεῖς ἀνακρινόμεθα, ch. iv. 9. ^{16.]}

This happened on other occasions; not on the same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been ἐξεληθόντων, and not πορευομένων. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they habitually resorted to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of πορευομένων εἰς (τὴν) προσευχὴν, 'as we went to prayer,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. ἔχουσιν πνεῦμα πύθωνα.] On the whole subject of daemoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a patent fact, recognized by the heathen possessors and consultants of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subterfuges of rationalism (as e.g. in Meyer, and even Lewin, i. 243, and apparently

Hackett, p. 222), is more than ever futile. The fact of the spirit leaving the girl, and the masters finding the hope of their gains gone, is fatal: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so.

πύθωνα] Plut. de Defectu Oracul. p. 414, says ὥστε τοῖς ἐγγαστριμύθοις Εὐρυκλέας (from a prophet, Eurycles), πάλαι, νυνὶ Πύθωνας προσαγορευομένων. It is difficult to decide internally between the probabilities of πύθωνα and πύθωνος: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining πύθων to be a name of Apollo, or the serpent Python, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

^{17.]} ἔκραζεν, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the demons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the evil spirit knew and confessed the power of God and His Christ, whether in His own Person or that of His

καὶ ^m ἐπιστρέψας τῷ πνεύματι εἶπεν ⁿ Παραγγέλλω σοι ^o ἐν ^m — ch. ix. 40.
 ὀνόματι Ἰησοῦ χριστοῦ ^p ἐξελθεῖν ἀπ' αὐτῆς. καὶ ^p ἐξήλθεν
 αὐτῇ τῇ ^q ὥρα. ¹⁹ ἰδόντες δὲ οἱ ^b κύριοι αὐτῆς ὅτι ἐξ-
 ἦλθεν ἡ ^r ἐλπίς τῆς ^z ἐργασίας αὐτῶν, ^s ἐπιλαβόμενοι τὸν
 Παῦλον καὶ Σίλαν ^t εἴλκυσαν εἰς τὴν ^u ἀγορὰν ἐπὶ τοὺς
 ἄρχοντας, ²⁰ καὶ ^v προσαγαγόντες αὐτοὺς τοῖς ^w στρατηγοῖς
 εἶπαν Οὗτοι οἱ ἄνθρωποι ^x ἐκταράσσουσιν ἡμῶν τὴν πόλιν
 Ἰουδαῖοι ^y ὑπάρχοντες, ²¹ καὶ ^z καταγγέλλουσιν ^a ἔθνη ἅ

vii. 21. x. 21. xii. 12. xiii. 31. xx. 19 only. L. Dan. v. 5 only.
 i. 18. iv. 4. Col. i. 23. s acc., ch. ix. 27 reff.
 xviii. 10. xxi. 6, 11) only. Jer. xlv. (xxxviii.) 13. see ch. xxi. 30.
 xxvii. 12. y Matt. xxvii. 24. Luke ix. 41. ch. xxvii. 27. 1 Pet. iii. 18 only. u ch. xvii. 17. Ezek.
 w = here &c. 5 times only. (ch. iv. 1 reff.) x here only. Ps. lxxxviii. 16. y ch. ii. 30 reff.
 z ch. xiii. 5 reff. a ch. vi. 14 reff.

πν. καὶ διαπον. D. παραγγελω C a: παραγγέλω p. rec ins τω bef ου., with
 DHLP 13 rel Ec Thl: om ABCEⁿ c h p Eustath Ath Chr Thdrt. ινα εξελθης D
 εξελθε 13. for εξηλθ. αυτ. τ. ω., ευθως εξηλθ. D aeth-rom.

19. και ιδοντ. B Syr aeth: om δε A¹ D-lat.—ως δε ειδαν οι κυρ. της πεδισης οτι
 απεστερησαι της εργ. αυτ. ης ειχαν δι αυτης D. rec ins τον bef σιλ. (corrupt for
 uniformity), with ABEHLPN p 13. 36 rel Eustath Chr: om CD l. ηλκυσαν C:
 εσυραν E.

20. προσαγαγοντας D¹(txt D-corr¹).

[ειπαν, so ABEHN p.]

servants. 18. διαπονηθεῖς] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἐπιστρέψας or with εἶπεν. But considering 1) that the *spirit* could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed dæmon, and 2) that ἐπιστρέφω is never elsewhere found with a dative, but always with a preposition, εἰς or πρὸς or ἐπὶ, it is much the best to take τῷ πνεύματι with εἶπεν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the dæmon*). ἐπιλ. . . . εἴλκ. gives the idea of force having been used. So we have 'oborto collo ad prætorem trahor,' Plaut. Poen. iii. 5. 45. Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to *him also*, if it applies at all,

which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not.

ἐπὶ τ. ἄρχοντας said generally: they dragged them to the forum to the authorities,—afterwards specified as στρατηγοί.

20. στρατηγοῖς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis Duumviri appellantur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34. 'Messinsenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætorem sive Præfectum urbis Stradigo appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή): καλοῦσι δὲ στρατηγούς καὶ πολεμάρχους.

Ἰουδ. ὑπάρχοντες . . . Ῥωμ. οὖσιν] The distinction between ὑπάρχων and οὖν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of Paul and Silas being Romans is announced to the jailor, it is not ἀνθ. Ῥωμαῖους ὄντας, but ὑπάρχοντας; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have Ῥωμαῖους οὖσιν. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the

b w. pres., ch.
(xxi. 37)
xxii. 25.
Matt. xiv. 4
al.

c ch. xv. 4.
xxii. 18.
Mark iv. 20.
1 Tim. v. 19.
Heb. xii. 6
(from Prov.
iii. 12) only.
Exod. xxiii. 1.
d here only †.

Num. xvi. 3
alii (Fromm.).
e here only †.
2 Macc. iv. 38
only.

f 2 Cor. xi. 25
only †. Judg.
vi. 11.

g Luke x. 30.
Rev. xxii. 18.
h Matt. v. 25.

xxviii. 30. Luke xii. 58. xxiii. 19, 25. Rev. ii. 10. (see Jer. xlv. [xxviii.] 21.)
ref. k here, &c. See only †. (see Gen. xxxix. 21, &c.)
only †. (Gen. xxiv. 25 only.) Tobit vi. 4. m = ch. xii. 5, 6 reff. n ch. v. 28 reff. † o Heb.
v. 19 only. Levit. xvi. 2 (15). p Matt. xxvii. 64, 65, 66 only. Isa. xli. 10. Wisd. xiii. 15. q = here
only. Job xxxiii. 11 BNF. (not A.) r = ch. xxvii. 27. Heb. iii. 8, from Ps. xciv. 8. s Mark
xiii. 35. Luke xi. 5. ch. xx. 7 only. Ps. cxviii. 62. t absol., ch. x. 9 reff. u w. acc., Heb.
ii. 12 only. Isa. xii. 4. Dan. iii. 23 Theod. absol., Matt. xxvi. 30 || Mk. only. 1 Macc. xiii. 47. v here
only †. (-ράσις, 1 Kings xv. 22.) w Acts, here bis, ch. xxviii. 16 v. r., 17 al. Matt. xxvii. 15.
16 || Mk. Paul, Eph. iii. 1 al. Heb. x. 34. xiii. 3 only. Lam. iii. 34. x ch. ii. 2. xxviii. 6 only. Josh. x. 9.

21. τα εθνη D¹ (and lat¹) 15¹: ηθη G: sectam tol Lucif.

δεξασθαι ουτε ποι. ρω. υπαρχουσιν D.

22. και πολυς οχλ. συνεπεστησαν κατ. αυτ. κραζοντες τοτε (και D⁸) ο D.

[περιρηξ., so AB¹CDEHLS p 13.]

23. for τε, δε B p 40 E-lat copt.

for παραγγειλαντες, παραγγιλας τε N¹.

τηρεισθαι D.

24. for os, ο δε D.

rec (for λαβων) ειληφως, with HLP rel Chr (Ec Thl: txt

ABCDEN a m p 13. 36. 40.

for εβαλεν, ελαβεν A. rec αυταν bef ησφ.

(corr'n of order), with C²DEHLP rel 36 Chr: txt ABC¹N p 13: ησφαλισαντο D¹.

εν τω ξυλω D¹.

25. om το N.—κατά δε μεσον της νυκτος D¹(txt D³).

ins o bef παυλος D b o.

ins o bef σιλας C.

ins και bef οι δεσμ. C Orig.

δεσμοι D¹(txt D³).

hearer, some *prior* knowledge which he possessed and now imparts,—*εἰμὶ* being predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxii. 3; Gal. ii. 14 al., for *ὑπάρχων*; and *for ὧν*, John iii. 4; iv. 9 bis; Rom. v. 10 al.

‘Versute composita fuit hæc criminatio ad gravandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.’ Calvin.

21. *ἡθη*. . .] “Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—τὸ μὲν θεῖον πάντῃ πάντως αὐτὸς τε σέβου κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκασε· τοὺς δὲ ἐξέλιπον τὰς τι περὶ αὐτὸ καὶ μίσει καὶ κόλασε· and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, ἀπερ ἡκιστα μοναρχία συμφέρει.” (C. and H. i. p. 356.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., ‘Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus

animi hominum moveantur, honestiores depontantur, humiliores capite premuntur.’

22.] The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the duumviri, without giving them a trial (ἀκατακρίτους, ver. 37), rent off their clothes, scil. by the lictors (τοῖς ραβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικατάρρῃσαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξάινειν, Dion. Hal. ix. 39). The form was, ‘Summove, lictor, despolia, verbera,’ Seneca (C. and H. i. 357). See also Livy, ii. 8; Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well περιβρῆσαι his own garments.

24. τὸ ξύλον] Also called κἄλον, ποδοκάκη, and ποδοστράβη, and in Latin, *nervus*: so ‘noctu nervo vinctus custodibitur,’ Plaut. Cap. iii. 5. 71. Eusebius (v. 1, vol. ii. p. 16, ed. Heinichen) mentions, speaking of the martyrs in Gaul, τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτον διατεινομένων τρύπημα.

25. *προσευχ.* ὕμν. v.] Not as E. V., ‘*prayed and sang praises*,’—but, *praying, sang*

ABCDE
HLPN a
b c d f g
h k l m
o p 13

δὲ ^γσεισμός ἐγένετο μέγας, ὥστε ^{za}σαλευθῆναι τὰ ^{ab}θεμέλια ^γ = Matt. viii. 24. xxiv. 7.
 τοῦ ^οδεσμοτηρίου· ἠνεόχθησαν δὲ ^dπαραχρῆμα αἱ θύραι
 πᾶσαι, καὶ πάντων τὰ ^οδεσμὰ ^fἀνέθη. ²⁷εἰς ἔξυπνος δὲ
^hγενόμενος ^οἰδεσμοφύλαξ καὶ ἰδὼν ἀνεφωγμένας τὰς
 θύρας τῆς φυλακῆς, ^{kl}σπασάμενος τὴν ^{km}μάχαιραν ἤμελλεν
 ἑαυτὸν ⁿἀναιρεῖν, νομίζων ^οἐκπεφηνῆναι τοὺς ^wδεσμούς.
²⁸ῥέφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν
 πράξης σεαυτῷ ^aκακόν· ἅπαντες γάρ ἐσμεν ^rἐνθάδε.
²⁹αἰτήσας δὲ ⁱφῶτα ^uεἰσεπήδησεν, καὶ ^vἔντρομος γενό-
 μενος ^wπροσέπεσεν τῷ Παύλῳ καὶ Σίλῃ, ³⁰καὶ ^xπρο-
 αγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ ;

40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxxi. 6) only †. (Ezek. i. 25 A.)

iii. 3 only. Josh. v. 13. m ch. xii. 2 reff. i ver. 23. k Mark xiv. 47. Num. xxii. 31.

1 as above (k) only. Isa. lxi. 7. (Rom. ii. 3 reff. Judg. vi. 11.) n = ch. v. 33 reff. o absol., Heb.

ii. 3. xii. 25 only. Luke xiv. 13. r Luke xxiv. 41. John iv. 15, 16. ch. x. 18. xvii. 6. xxv. 17.

q = and constr., w. ποιῶ, ch. ix. 13. s Matt. vii. 10. Luke i. 63. ch. xii. 20. xiii. 21. 3 Kings xix. 4. t = here

only. 1 Macc. xii. 29. νυκτὸς ἐπιγενομένης φῶς ἔχων ὥσπερ νομίζεται . . . , Xen. Hellen. v. 1. 8.

u here only. Amos v. 19 only. Sus. 26 Theod. v = ch. xv. 32 reff. w = Mark iii.

11. vii. 25. Luke v. 8. viii. 28, 47 || Mk. (Matt. vii. 25) only. Ps. xciv. 6. x ch. xii. 6 reff.

26. rec ανεωχθ., with HLP rel Chr: ηνοιχθ. AEN p 13 Orig: txt BCD m Thl-fin.
 rec for 2nd δε, τε (perhaps to avoid the recurrence of δε,—perhaps because
 the copulative is more natural), with CHLP rel vss Chr: txt ABDEN a c¹ h k m p 13
 syr coptt Thl-fin. om παραχρῆμα B Lucif Cassiod. ανελυσθ D¹N¹.

27. for ἐξ. δε, καὶ ἐξ. D Syr æth. δεσμοφυλας (sic) N. τ. θυρ. bef ανεωγ.
 C vulg(not am demid fuld). ins και bef σπας. D-gr¹. rec om την, with
 AEHLPS p² 13. 36 rel Chr: ins BCD p¹. [ημελλ., so ABCELPN p.]
 ανελειν C¹. εκπεφυγεναι A.

28. μεγ. bef φωνη AB D-lat am coptt.—παυλος bef μεγ. φων. B.—om o BC¹N 13
 Thl-sif. ποιησας E. ins τι bef κακον D-gr.

29. φωτα δε ετησας D. for γεν., υπαρχων C¹ D-gr c k² 40. aft prosep
 ins προς τους ποδας D¹ vulg Syr (syr-w-ob) sah Lucif. rec ins τω bef σιλα (corrupt
 for uniformity), with AC²EHLPN p 13. 36 rel: om BC¹D.

30. κ. προηγαγεν αυτ. εξω D: add τους λοιπους ασφαλισαμενος και D(om και D-corr)
 syr-w-ast(adding further appropinquavit).—προαγων N¹. for εφη, ειπεν αυτοις
 D coptt.

praises, or in their prayers, were singing praises. The distinction of modern times between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.

‘Nihil crux sentit in nervo, quum animus in caelo est.’ Tertullian ad Martires, c. 2, vol. i. p. 623. The imperfects shew that they *were singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened.

26. πάντων τὰ δεσμὰ ἀνέθη] i. e. of all the prisoners in the prison: see below (ver. 28), ἅπαντες γὰρ ἐσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator. Their chains were loosed, not by the earthquake, but by miraculous interference over and above it.

It is some satisfaction to find, that neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur’s attempt to do so, in Neander, Pfl. u. L. p. 302, Note 3.

27. ἡμελ. ἐαντ. ἀναιρ.] The law de Custodia Reorum (Wetst.) says, ‘Ad commentariensem receptarum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem objiciendum esse iudici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi pœnæ consumi, cui obnoxius docebitur fuisse, qui fugerit.’ Mr. Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361).

29. φῶτα.] Not as E. V., ‘a light,’ but lights, neut. plur.

30. προαγ. αὐτ. ἐξω] Into the outer prison: not perhaps yet outside the prison, which (from ἀναγαγόν, ver. 34, when he takes them to his own house) seems to have been

y ch. ix. 42
ref.
z ch. x. 2 reff.
a ch. xi. 19 reff.
b = John xix.
16, ch. xxi.
24, xxiii. 18,
c ch. xxiii. 23,
d ch. ix. 37
reff.
e = Heb. x. 22.
Sir. xxx.
(xxxiiv.) 25.
f ch. iii. 7 reff.
g ch. ix. 39 reff.
h = Mark viii.
6, 7. 4 Kings
vi. 22.
i = Matt. xv.
27, ch. vi. 2.
Ps. lxxvii. 20.
m dat., = ch. xviii. 8. John v. 24. viii. 31. Rom. iv. 3, from Gen. xv. 6. Tit. iii. 8. 1 John v. 10. n ch.
xii. 18 reff.

31 οἱ δὲ εἶπαν ὃ Πίστευσον ὃ ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, 34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον ἠ παρέθηκεν ἱ τράπεζαν καὶ ἡγάλλιατο ἱ πανοικεῖ πεπιστευκῶς τῷ θεῷ. 35 ἡμέρας δὲ γενομένης

ABCDE
HLPN a
b c d f g
h k l m
o p 13

31. [εἶπαν, so AB C(appy) DEN p.] πιστευσαν N¹. for εἶ, eis E lect-12. rec aft ιησουν ins χριστον, with CDEHLP rel 36 vss Thdrst Chr: om ABN p 13 vulg copt Lucif. ins pas bef o oikos E a g 13 copt æth arm. 32. om του D. for κυρ., θεου BN¹ æth. rec (for συν) και (alteration for simplicity, and to suit συν και ο οικ. above), with EHL syr Chr: txt ABCDPN p 13. 36. 40 vulg Lucif (συν N p). 33. ελουσεν D¹(and lat: txt D²). αυτος bef εβ. D. ins οικειοι bef αυτου A; υιοι m lect-17: μετ Thl-fin.—ο οικος αυτου 40 vulg. (These exx may serve to illustrate the practice of insertion to fill up any ellipsis.) 34. και αναγ. τε D¹: αν. δε C 13. 36 copt syr. rec aft οικ. ins αυτου, with ADEHLN 13 rel vss Chr: om BCP c p 36. 40 Lucif. ins και bef παρεθηκεν D¹. rec ηγαλλισατο (alteration to more usual historic tense), with ABC² E-gr HLN p 13. 36 rel vulg syr copt Thl-fin: txt C¹(appy) DP b g h m o E-lat Syr sah Chr Ec Thl-sif. rec πανοικι, with B²HLP rel: συν τω οικω αυτου D: om E: txt AB¹CN 13. for τω θεω, επι τον θεον D.

underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the ὁδὸν σωτηρίας of the daemoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' 31. ἐπὶ τ. κύριον] Not without allusion to the κύριοι, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.' Considering *who the person* was that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly cha-*

racteristic of the Apostle himself and his teaching. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' 33. ἔλουσεν ἀπό] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes?' see reff. This is much more natural than to take ἀπό (as in ἀπὸ τῆς χαρᾶς [ch. xii. 14] and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225). 34.] ἀναγ., see reff. and note on ver. 30. πεπιστευκῶς] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκῶς must give the *ground* of his rejoicing (see 1 Cor. xiv. 18 [rec.], εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, *rejoiced that he with all his house had been led to believe* (and thus as a necessary consequence to believe in) God. The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a *Jew*: in ch. xviii. 8, of a Jew, we have ἐπίστευσεν τῷ κυρίῳ. 35.]

ἀπέστειλαν οἱ ὁ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες ὁ π. 20, 22
 ἡ C. 36 ἀπήγγειλεν δὲ p ver. 38 only +
 ἡ ABDE q = ch. xvi.
 ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, 32 reff.
 ὅτι ἀπέσταλκαν οἱ ὁ στρατηγοὶ ἵνα ἡ ἀπολυθῇτε· ὁ r ver. 23.
 οὖν ἐξεληθόντες πορεύεσθε ἐν ὁ εἰρήνῃ. 37 ὁ δὲ Παῦλος ἔφη s const., John
 πρὸς αὐτοὺς ὁ Δείραντες ἡμᾶς ὁ δημοσίᾳ ὁ ἀκατακρίτους, 1 John iv. 9.
 ὁ ἀνθρώπους ὁ Ῥωμαίους ὁ ὑπάρχοντας, ὁ ἔβαλαν εἰς ὁ φυ- t ch. x. 33 reff.
 λακὴν, καὶ νῦν ὁ λάθρα ἡμᾶς ὁ ἐκβάλλουσιν; ὁ οὐ γὰρ u w. ἐν, 1 Cor.
 ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ὁ ἐξαγαγέτωσαν. 38 ἀπήγγειλαν xvi. 11 reff.
 2 Kings iii.
 21. εἰς.
 Mark v. 34.
 Luke vii. 40.
 al. 1 Kings
 i. 17. μετ,
 ch. xv. 33
 reff.
 v ch. v. 40 reff.

...ειρη-
 νη C.
 ABDE
 HLPN a
 b c d f g
 h k l m
 o p 13

w ch. xviii. 28. xx. 20 only +. 2 Macc. vi. 10 only. (-ios, ch. v. 16.) x ch. xxii. 25 only +
 y ch. xxii. 25. (Matt. xxvii. 32. ch. xxi. 39. Exod. ii. 11.) z ch. ii. 30 reff.
 5 Matt. i. 19. ii. 7. John xi. 28 only. Ps. c. 5. c Matt. ix. 25. ch. ix. 40. Gal. iv. 30, from Gen.
 xxi. 10. d here only. see note. e = ch. v. 19. 23. Gen. xli. 14.

35. ημ. δε γεν. συνηλθον οι στρατηγοι(sic) επι το αυτο εις την αγοραν και αναμνησ-
 θεντες τον σεισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους D syr-mg.

λεγοντας D 68 Syr. at end ins ους εχτες παρελαβες D syr.
 36. και εισελθων ο δεσμοφυλαξ απηγγ. D Syr. for δε, τε E-gr sah æth.
 om τουτους (from similarity of endings) BC D-gr a 36(sic): ins AEHLPS p 13 rel
 vulg D-lat Chr. rec απεσταλκασιν (grammatical corr), with DEHL rel 36
 Chr: απεστειλαν C p: txt ABN. (13 def.) for εν ιερ., εις ιερην N: om D.

37. om πρ. αντους E æth. ins αναιτειους bef δειρ. D, so (but om ακατακρ.) Syr
 sah. [εβαλαν, so BDN.] αντ. ημας bef ελθοντ. E: om ημ. HP (Ec.
 38. rec ανηγγ., with HLP rel: txt ABDE a m o p 36 Chr-comm Thl-fin. (13 def.)

What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone (as suggested by the addition in D: see digest) would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before. ῥαβδ-
 ούχους] The lictors,—bearers of the rods, bacilli; which, and not fasces, were carried before the colonial duumviri: see Cicero, de Leg. Agr. ubi supra, on ver. 20.

36.] Paul and Silas had returned to the prison: whither the jailor goes, accompanied by the lictors (ὁ δὲ Π. ἔφη πρ. αὐτούς, ver. 37), to announce the order.

37.] δημοσίᾳ and λάθρα are opposed: the injury had been public: the reparation, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be public also. ἀνθρ.

Ῥωμ. ὑπάρχ.] By the Lex Valeria, passed A.U.C. 254, and the Lex Porcia, A.U.C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely. The following passages of Cicero illustrate our text: 'Porcia lex virgas ab omnium civium Romanorum corpore amovit.' Pro Rabirio, c. 3. 'Cædebat virgis in medio foro Messanæ civis Romanus, iudices: cum interea nullus gemitus, nulla

vox alia istius miseri, inter dolorem crepitumque virgarum audiebatur, nisi hæc: Civis Romanus sum.' In Verrem, lib. v. 62, 63. 'Facinus est vinciri civem Romanum; scelus verberari; prope parricidium, necari.' Ibid. 66. Many others are given by Kuinoel, Biscoe, &c.

On the question, how Paul came to be born a Roman citizen, see note on ch. xxii. 28: and on ὑπάρχ., note, ver. 20. Another irregularity had been committed by the duumviri, in scourging them uncondemned: 'causa cognita multi possunt absolvi: incognita quidem condemnari nemo potest.' Cic. in Verr. i. 9. 'Inauditi et indefensi tanquam innocenter perierant.' Tac. Hist. ii. 10.

ἐκβάλλ.] are they thrusting us out? It does not follow, because ἐκβάλλω has no such sense in ch. ix. 40, &c., that therefore it has not here. The circumstances must determine; which here seem to require this sense: the ἐκβάλλειν λάθρα having a tinge of degradation in it, as if said of casting out that of which one is ashamed.

οὐ γάρ] An elliptical answer to a question or position, the negative of which is self-evident: see Hartung, Partikellehre, ii. p. 48: Kühner, Gramm. § 741. 6: Hermann on Viger, p. 462. When it occurs with ἀλλά, it is best written without a stop between: cf. Aristoph. Ran. 58: μὴ σκόπττε μ', ὦ δ'ελεφ'. οὐ γὰρ ἀλλ' ἔχω κακῶς:—ib. 193: μὰ τὸν Δι' οὐ γὰρ (scil. νεναυμάχηκα) ἀλλ' ἔτυχον ὀφθαλμῶν, and 499, φέρε δὴ ταχέως αὐτ'. οὐ

f ver. 35.

g pres., Mark

v. 13. John

i. 40, ii. 9.

ch. iv. 13. ix.

26. Heb. xi.

8, 13 al.

Winer, edn.

6, § 40, 2, c.

h = ch. xvii. 9

al.

i constr., Luke

v. 3. viii. 37.

John iv. 40.

ch. (iii. 3.) x.

48. xviii. 20.

xxiii. 18.

1 Thess. v. 12 only.

w. ὡς, Mark vii. 26.

Luke vii. 36.

w. ὡπως, ch. xxiii. 20.

k = Mark v. 17.

l w.

πρός, ch. xi. 3 reff.

m = Luke viii. 20.

ch. xxviii. 20 al.

4 Kings viii. 29.

n = ch. xv. 32 reff.

o = ch. xv. 40 reff.

p Luke vii. 1 only.

Gen. xiii. 17.

Isa. lix. 8.

δὲ τοῖς ἱστρατηγοῖς οἱ ἱραβδοῦχοι τὰ ῥήματα ταῦτα·
 ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοι εἰσιν, καὶ
 ἐλθόντες ἡ παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώ-
 των κ ἀπελθεῖν κ ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ
 ἐκ τῆς φυλακῆς ἰεῖς ἦλθον πρὸς τὴν Λυδίαν, καὶ
 ἰδόντες ἡ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ὁ ἐξῆλθον.
 XVII. ἡ Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

ABDE
HLPs a
b c d f g
h k l m
o p 13

for 1st δε, τε E-gr N Syr aeth. for τοις, αυτοις οι D¹. aft ταυτα
 ins τα ρηεντα προς τους στρατηγους D Syr. rec και εφοβ. (corr'n to more natural
 copula), with EHLP rel vulg Chr: txt ABN p 36. 40 copt. — οι δε ακουσαντες οτ. ρω.
 εις. εφοβηθ. D.

39. for κ. ελθοντ., και παραγενομενοι μετα φιλων πολλων εις την φυλακην D.
 ηρωτων A Thl-fin: -τησαν E. rec (for απελθειν απο) εξελθειν, with HLP rel
 Chr: εξελθ. εκ (D)E: εξελθ. απο a: txt ABN p 13. 36. 40.—παρεκαλεσαν αυτους
 εξελθειν ειποντες ηγηνησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι (thus far syr-w-ast)
 και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εκ της πολews ταυτης εξελθατε μηποτε
 παλιν συντραφωσιν ημειν επικραζοντες καθ υμων D, simply 137.

40. for εκ, απο BN a h 38 Thl-fin. ηλθον D E-lat. rec for προς, εις
 (see note: and cf Mark v. 12, 13), with Ec: txt ABDEHLPN rel vulg sah arm Chr
 Thl. rec ιδοντ. τ. αδελφ. παρεκ. αυτους, with EHLP rel 36 vulg syrr sah aeth
 Chr: txt ABN p 13. 40 copt.—ιδ. τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρεκα-
 λεσαντες(παρεκαλεσαν[sic] τε D-corr) αυτους και D Cassiod. εξηλθαν DN.

CHAP. XVII. 1. διελθοντες E. for αμφιπ., πολιν N¹(txt N-corr¹). ins
 την bef πολλ. (for uniformity) ABEN a p 13: om (D)HL rel.—την απ. κ. την αμφ. E.
 και κατηλθον (om και D-corr: κατηλθ. και D³) εις απολλωνιδα κακειθεν εις D.

γὰρ ἀλλὰ πειστέον. Mr. Humphry remarks, 'St Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38 ἐφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment. 39. παρεκάλεσαν] Not 'comforted': but, as E. V., besought them: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the prators seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd. 40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] exhorted, is better than 'comforted,' E. V. The one in this case would imply the other. CHAP. XVII. 1.] Here (or rather perhaps at ἐξῆλθον, in the preceding verse) we have the first per-

son again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Berea: see below on ver. 10.

Διοδεύσαντες] The δδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatie lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff. Ἀμφίπολιν] Anciently called ἐννέα ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedoniam adi-

c ch. xiii. 43
f = Matt. xii.
38. Luke xv.
22. ch. xiii.
50 reff. Dan. i.
13.
g ch. xii. 18 reff.
h = ch. vii. 9
i = ch. xviii.
26. Matt. xvi.
22 | Mk. 14.
2 Macc. viii.
1.
k = here (ch.
xix. 38)
only †.
Herod. ii.
141 al. (see
Wetstein.)
l here only †.
m Matt. ix. 23 | Mk. ch. xx. 10 only. Judg. iii. 26. Nahum ii. 3. Wisd. xviii. 19. Sir. xi. 6 only. (-βος, ch. xxi. 34.)
n ch. vi. 12. (absol.) Jer. xxi. 2. o = ch. xiii. 8 reff. p = ch. xii. 6 reff. q ch. xii. 22 reff.
r ch. viii. 3 reff. s = ch. ix. 30 reff. t here bis only †. u ch. viii. 7 al. v = ch.
xxiv. 5. w ch. xxi. 38. Gal. v. 12 L.P. Dan. vii. 23 LXX. Ps. x. 1 Aq. x ch. ix. 20 reff.
y ch. xvi. 28 reff.

ἐκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε^ε σεβομένων Ἀβδε
Ἑλλήνων πλήθος πολὺ, γυναικῶν τε τῶν ἑ^ρ πρώτων οὐκ
ὀλίγαι. ἡ^h ζήλωσαντες δὲ οἱ Ἰουδαῖοι καὶ ἰⁱ προσλαβό-
μενοι τῶν κ^k ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ ἰ^δ ὄχλο-
ποιήσαντες ἔ^mθορύβουν τὴν πόλιν, καὶ ἔⁿπιστάντες τῇ
οἰκίᾳ Ἰάσονος ὁ^ο ἐξήτουν αὐτοὺς ἡ^p παραγαγεῖν εἰς τὸν ἄ^q δῆμον
ἡ⁶ μὴ εὐρόντες δὲ αὐτοὺς ἔ^rἔσυρον [τὸν] Ἰάσονα καὶ τινὰς
σ^s ἀδελφούς ἐπὶ τοὺς ἑ^t πολιτάρχας, ἡ^u βοῶντες ὅτι οἱ τὴν
ν^v οἰκουμένην ἡ^w ἀναστατώσαντες x^x οὗτοι καὶ ἡ^y ἐνθάδε πάρεισιν,

ABDE
HLPN a
b c d f g
h k l m
o p 13

4. ἐπιστευσαν E c 13. 40. om 2nd τω B. aft τω σιλαῖα(sic) ins τη διδαχῇ πολλοί, omg τε, D. ins καὶ bef ἑλλήνων AD 13. 40 vulg copt. rec πολ. bef πλ., with HLP rel Chrj (Ec Thl-sif: txt ABDEN a c h k m p 13 vulg syr coptt arm Chrj Thl-fin. for γυν. τε, καὶ γυναῖκες D.

5. E transposes τῶν ἀγοραίων ἀνδ. τ. πονηροὺς to beg of ver. rec ins απειθουν-
τες bef ιουδαῖοι, with DE b k o Ec; ins oi απειθ. aft ιουδ. HLP a d f g h m, and aft
καὶ προσλαβ. c 137: om ABN p 13. 36. 40. 142 vulg syrr coptt arm. om (ζηλω-
σαντες and καὶ, transposing προσλαβ. to beg of ver, HLP b d f g h l o 142: txt ABEN
p 13. 36. 40 vulg syrr coptt arm.—oi δε απειθ. ιουδ. συνστρεψάντες, omg κ. προσλ., D.—
(ζηλωσαντες προσλαβόμενοι, omg all the rest, 66 aeth. rec τινας bef ανδρας, with
DHLPN rel: txt ABE a h k p 13 vulg sah Thl-fin.—(τιν. αν. bef ταν αγ. D.) aft
πονηρ. ins απειθησαντες E, aft προσλαβ. syr. om καὶ οχλοπ. D aeth. εθορυ-
βουσαν D. rec επισταντες τε (for κ. επ.), with HLP rel Chr (Ec Thl-sif: καὶ
ἐπιστευσαν(sic) 13: txt ABDEN a k m p 13 Thl-fin. ιασωνος ADE d h k l m
Thl-fin, so (exc A) in vv 6, 9. rec αγαγειν, with HP rel Chr Ec Thl: παραγαγ.
E c 137: αναγαγ. L 11: εξαγαγ. D-gr 104 copt aeth-pl: txt ABN a b k o p 13. 36. 40,
producere vulg D-lat E-lat.

6. εσυραν DE a b Chr: ευρον N¹: txt ABHLPN³ p 36 Ec Thl. om τον (as
unnecessary: or from similarity of endings, -ρον τον) ABDN p: ins EHLP rel 36 Chr
Ec Thl. ιασωναν D¹. times D¹(txt D²). aft τινας ins αλλους E.
βωντας A lect-2. aft βων. ins καὶ λεγοντες D. aft ουτοι ins εισιν D¹.

(ἀπέθανεν) κ. ἀναστήναι is reproduced in 1 Thess. iv. 14. 4. προσεκλήρωθ.] were added (as if by lot, that being determined by God, who gave them the Holy Spirit of adoption: ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν, 1 Thess. ii. 13) to the great family of which Paul and Silas were members. The sense is passive, not middle. The word is not uncommon in Philo. σεβ. Ἑλλ.] See reff. The aptitude of women for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34. 5. προσλαβ.] Having taken to them, as their accom-
plices, to assist them in the ὀχλοποιῆσαι which follows. ἀγοραίων] Such men as Aristophanes calls πονηρὸς κᾶξ ἀγορᾶς, —Demosthenes, περίτριμμα ἀγορᾶς, —Xenophon, τὸν ἀγοραῖον ὄχλον,—Plutarch, ἀγοραίους καὶ δυναμένους ὄχλον συναγαγεῖν: see many other instances in Wetstein, who mentions the modern ‘canaille’ (canalicolæ). Cicero calls them ‘sub-

rostrani.’ Plautus, ‘subbasilicani.’ These may be alluded to in οἱ ἰδιοὶ συμφυλεταί, 1 Thess. ii. 14. (See note on ἀγοραῖοι, ch. xix. 38.) ἐπιστ., having fallen upon,—beset. Ἰάσονος] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4. 6. πολιτάρχας] The following inscription, found on an arch at Thessalonica, is given from Boeckh, No. 1967, in C. and H. i. 395: πολεитарχουντων Σωσιπατρου του Κλεοπατρας καὶ Λουκιου Ποντιου Σεκουνδου Πουβλιου Φλαουιου Σαβεινου Δημητριου του Φανστου Δημητριου του Νικοπολεως Ζωιλου του Παρμενιωνος του καὶ Μενισκου Γαιου Αγγιλληου Ποτειτου . . . Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the names which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (of Berea, ch. xx.

7 οὗς ^z ὑποδέδεκται Ἰάσων καὶ οὗτοι πάντες ^a ἀπέναντι ^z Luke x. 38.
 τῶν ^b δογμάτων Καίσαρος πρᾶσσουσιν, βασιλέα λέγοντες ^z xix. 6.
^c ἕτερον εἶναι Ἰησοῦν. ⁸ ^{de} ἐτάραξαν δὲ τὸν ^d ὄχλον καὶ ^z James ii. 25
 τοὺς ^e πολιτάρχας ἀκούοντας ταῦτα, ⁹ καὶ ^f λαβόντες τὸ ^{only} Tobit
 εἰκανὸν ^f παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ^h ἀπέλυσαν ^z vii. 8.
 αὐτούς. ¹⁰ οἱ δὲ ἀδελφοὶ εὐθέως ⁱ διὰ νυκτὸς ^k ἐξέπεμψαν ^z 1 Macc. xvi.
 τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οὔτινες ¹ παρα- ¹⁵ only.
^a = here only. (Rom. iii. 15 reff.)
^b = ch. i. 20.
^c = ch. i. 20.
^d = ch. i. 20.
^e = ch. i. 20.
^f = ch. i. 20.
^g = here only. see Lev. xxv. 26.
^h = ch. i. 20.
ⁱ = ch. i. 20.
^j = ch. i. 20.
^k = ch. i. 20.
^l = ch. i. 20.
^m = ch. i. 20.
ⁿ = ch. i. 20.
^o = ch. i. 20.
^p = ch. i. 20.
^q = ch. i. 20.
^r = ch. i. 20.
^s = ch. i. 20.
^t = ch. i. 20.
^u = ch. i. 20.
^v = ch. i. 20.
^w = ch. i. 20.
^x = ch. i. 20.
^y = ch. i. 20.
^z = ch. i. 20.

7. [πρᾶσσουσιν, so ABDEHLPN a b c d f g h k l o p 13 Chr Œc Thl-sif.]
 ἑτερον bef λεγοντες ειναι A B (sic: see table) N a c f h k 13 vulg syr: λεγ. ειν. ετ. E:
 txt DHLP rel vss Chr-comm (Ec Thl-sif.

8. for τον οχλ., την πολιν E. καὶ εταραξεν τους πολ. και τον οχλ. ακουσαντες
 (-τας D²) ταν. D.

10. om ευθ. δια νυκτ. A. εξεπεμψαν bef δια νυκτος N. rec ins της bef
 νυκτος, with EHLP rel Chr Œc Thl-sif: om BDN a m p 13. 40 Petr Thl-fin.
 om τε D 3. 32. 42. 57. 95¹ sah: δε p¹.

4: see Rom. xvi. 21, and note); Secundus
 (of Thessalonica, ch. xx. 4); and Gaius (the
 Macedonian, note, ch. xix. 29).

τὴν οἰκ. ἀναστ.] The words presuppose some rumour of Christianity and its spread having before reached the inhabitants of Thessalonica.

7. οὗτοι πάντες] All these people, i.e. Christians, wherever found. A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends.

ἀπέναντι . . πρᾶσσ.] Not 'do this in the face of the decrees,' which would require τοῦτο with πρᾶσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.' βασιλέα κ.τ.λ.] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of these things, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar.

9. λαβόντες τὸ ἱκανόν] 'Satisfactione accepta'; either by sureties, or by a sum of money, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ὄχλος.

10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berea. He has never been mentioned since he joined

Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολὺ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροϊαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Berea was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at

m here only.

Exod.

xxxiii. 8.

n ch. ix. 20

reff.

o = here (Luke

xix. 12.

1 Cor. i. 26)

only. (Job

i. 3. 2 Macc.

i. 13 only.)

p ch. x. 41 reff.

q ch. viii. 14

reff.

r = Mark iii. 5.

ch. ii. 29. v.

26 al.

1 Chron.

xxix. 22.

s 2 Cor. viii. 11.

12, 19. ix. 2

only†. Sir.

xiv. 23 only.

(—μος, Rom.

i. 15.)

t Luke xi. 3.

xix. 47 only.

see ch. ii. 46 reff.

xiii. 50 reff.

xi. 1 reff.

ch. vii. 12 reff.

γενόμενοι εἰς τὴν συναγωγὴν ^m ἀπήεσαν τῶν Ἰουδαίων. ABDE11 ⁿ οὗτοι δὲ ἦσαν ^o εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, HLPN aP οἵτινες ^q ἐδέξαντο τὸν λόγον ^r μετὰ πάσης ^s προθυμίας, b c d f g^t τὸ καθ' ἡμέραν ^u ἀνακρίνοντες τὰς ^v γραφάς, εἰ ^w ἔχοι h k l mταῦτα ^x οὕτως. ^y πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, op 13καὶ τῶν Ἑλληνίδων γυναικῶν τῶν ^z εὐσχημόνων καὶἀνδρῶν ^z οὐκ ^z ὀλίγοι. ^z ὥς δὲ ἔγνωσαν οἱ ^z ἀπὸ τῆςΘεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ ^a κατηγγέληὑπὸ τοῦ Παύλου ^b ὁ ἀβ' λόγος τοῦ ^b θεοῦ, ἦλθον ^c κακεῖ ^c σαλεύ-οντες καὶ ^d ταρασσόντες τοὺς ^d ὄχλους. ^d εὐθέως δὲ τότετὸν Παῦλον ^e ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ^e ὥς

u = ch. iv. 9 reff. v ver. 2 reff. w ch. vii. 1 reff. x ch.

y ch. xii. 18 reff. z = ch. ii. 5 reff. a ch. xiii. 5 reff. b ch.

c = ch. ii. 25 (from Ps. xv. 8). 2 Thess. ii. 2 only. (ch. xvi. 26 al.) 1 Macc. vi. 8. d ver. 8.

f see note. 4 Kings ii. 11 B (ἔως, A).

rec των ιουδαιων bef απηεσαν (correction of order), with ABDN a k m p 13. 36 vulg Thl-fin: txt EHLP rel Chr Ec Thl-sif.—εισηεσαν E vulg.

11. ευγενεις D-gr. ins τη bef θεσσ. D. aft λογον ins του θεου E.
for πασης προθυμίας, παρηστίας E-gr. om το (as unnecessary) ADEN a h p 13.
36: ins BHLP rel Chr2 Ec Thl. εχει D1(txt D2 cr 8) E c l Ec Thl-sif.

12. τινες μεν ουν αυτων D. om ουν E a1 Thl-sif. aft επιστ. add τινες δε
ηπιστησαν D 137. for ελλην. το ολιγοι D1 has ελληνων και των ευσημονων
ανδρες κ. γυναικες ικανοι επιστευσαν (Græcorum et non placentium et viri et mulieres
plures crediderunt D-lat: ελληνιδων, and ins και bef ανδρες, D2-gr: for 1st και,
γυναικες D5: for ανδρ. κ. γυν., ανδρων ουκ ολιγοι D8: ικ. επιστ. are omd by D-corr).

13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις βεροιαν [και] επιστευσαν
και ηλθον [εις αυτην] D(o του are insd by D3, και and εις αυτην omd by D-corr).

rec om και ταρασσοντες, with EHLP rel æth Chr (Ec Thl Cassiod: ins AB D2(τασ-
σουντες D1) N a c m p 13. 36. 40 vulg syrr copt arm. at end ins ου διελιμπανον
D Syr.

14. for ευθ. δε τοτε τον, τον μεν ουν D Syr: statimque D-lat: om τοτε c 40. 137 syr
sah. oi αδ. εξαπ. απελθειν D. *ἔως (see note) ABEN p 13. 40: om D b1 e

the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000 to 20,000 souls. (Winer, Realw. C. and H. i. 399 f.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26:—‘Thessaloniam omnibus inscientibus noctuque venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Beream profugisti.’

11. **εὐγενέστεροι**] Theophyl. and Ec. explain it by ἐπιεικέστεροι, but this is rather its *result*, than its meaning:—**more noble** is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry.

ταῦτα] viz. the doctrine of ver. 3, which Paul and Silas preached here also.

12.] The designation conveyed in Ἑλληνίδων is to be supplied before ἀνδρῶν also. So *eis pāsan pōlin κ. τόπον*, Luke x. 1. See Winer, edn. 6, § 59. 5.

13.] **οἱ ἀπὸ τ. Θ.**, as E. V., of Thessalonica. No inference

that they came from Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24.

ἦλθον κακεῖ σαλ.] Not, as E. V., ‘they came thither also, and stirred up . . .,’ which destroys the force of the sentence: but they came, and stirred up there also . . . : no journey having been related of them before, but a precisely similar act of exciting the people.

From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berea, as he left the neighbourhood altogether when he left that town), but was hindered.

14. **ὥς ἐπὶ τ. Θ.**] The various readings seem to have arisen from not understanding **ὥς**,—which cannot, here or any where else, be redundant (as De Dien, Raphael, Wolf, Heinrichs, &c.): nor can it well here signify that his going, ‘as if to the sea,’

ἐπὶ τὴν θάλασσαν, ἡ ὑπέμεινέν τε ὁ τε Σίλας καὶ ὁ Τιμό-
θεος ἐκεῖ.

15 Οἱ δὲ ἡ καθιστάνοντες τὸν Παῦλον ἡγαγον ἰῶσ ἡ
'Αθηνῶν, καὶ ἡ λαβόντες ἡ ἐντολὴν πρὸς τὸν Σίλαν καὶ
Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἡ ἐξήσαν, ἡ
16 ἐν δὲ ταῖς 'Αθήναις ἡ ἐκδεχομένου αὐτοὺς τοῦ Παύλου,
ἡ παρωξύνετο τὸ ὁ πνεῦμα αὐτοῦ ἐν αὐτῷ ἡ θεωροῦντος

reff. m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xliii. 9 al. n 1 Cor.
xiii. 5 only. Deut. ix. 18. (-σμός, ch. xv. 39, of Paul.) o = Luke i. 47. John xxi. 21. ch.
xix. 21 (of Paul). Rom. i. 9. vii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul principally.
p w. particip., = ch. viii. 13. xxviii. 6.

o Syr sah: ως HLP rel 36 Chr (Ec Thl. rec υπεμενον, with HLP rel 36 Chr (Ec
Thl-sif: υπεμειναν BN a e p: απεμειναν E 13: επεμειναν m Thdrt Thl-fin (corrections
to suit constr): txt AD Syr sah. rec for τε, δε (correction of characteristic τε,
and to avoid recurrence), with DHLP rel vulg coptt Chr Thdrt: txt ABEN c m p 13
syr aeth Thl-fin. εκει bef o τε σιλας H. om 2nd τε D sah.

15. rec καθιστωντες (corrpn of unusual form), with D⁸EHLPN³ 13 rel: αποκαθιστωντες
36: καταστανοντες D¹: καθισπαντες (sic) N¹: txt AB p. rec aft ηγ. ins αυτον,
with EHLHP rel 36 Chr: om ABDN c m p 13 am fuld tol Thl-fin. ins των bef αθ.
E. παρηλθεν δε την θεσσαλιαν· εκωλυθη γαρ εις αυτους κηρυξαι τον λογον· λαβ. δε
D. for εντολ., επιστολην E-gr Syr: add παρα παυλου D: απ αυτου E Syr arm.
ins τον bef τι. BN p 13. for ινα ως ταχ., οπως εν ταχει D.

16. for αυτους, αυτου D¹(txt D³) N¹96 Syr.—om του παυλου N¹. om το D¹
(ins D³ or 4). rec θεωρουντι (corrpn to agree with αυτω. This is much more prob
than that, as Meyer suspects, αυτω should have been altered to the gen to suit the
gen absol before), with DHLP rel Chr₂ Ec Thl-sif: txt ABEN a k p 13. 36. 40 Chr₁
Thdrt Euthal Thl-fin.

was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did really go by sea*. But ως ἐπὶ τ. θ. I believe simply to indicate the *direction in which* the Berean brethren sent him forth. ως is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cogitationem significat particula ως. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrius) ως ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτου θυγατέρων εἰσίν,—and Diod. Sic. xiv. 49, κελύσας κατὰ τάχος λάθρα πλεῖν ως ἐπὶ Συρακοσίους,—and Polyb. passim in Wetst.,—e. g. καθήκουσαν (τὴν Σελουκεῖαν) ως ἐπὶ θάλασσαν, v. 59,—and with the same signification. *Where* he embarked for Athens, is not said: probably (C. and H. i. 403) at Diium, near the base of Mt. Olympus, to which two roads from Berea are marked in the ancient tables.

15. καθιστ.] So Odys. v. 274, τοὺς μ' ἐκέλευσα Πύλονδε καταστήσαι καὶ ἐφέσσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι

Καρμανίας. *Who these were* is not said.

The course of *Timotheus* appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berea, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent *Timotheus* (from Berea, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens *alone* (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berea. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

'Αθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a *free city*. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: Ῥωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατοῦ- μένους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπιπέσων δ' ὁ Μιθρι- δατικός πόλεμος τυράννους αὐτοῖς κατέ- εστησεν οὓς ὁ βασιλεὺς ἐβούλετο, τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βασιάμενον τὴν πόλιν, ἐκ πολιορκίας ἐλὼν Σύλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκόλασε· τῇ πόλει δὲ συγγνώμην

g = Luke ii. 43 only. Num. xlii. 19. Jos. Antt. vi. 5, 2. h (-άνειν) here only. = 2 Chron. xxviii. 15. Josh. vi. 23. i = Luke ii. 15. ch. xxiii. 23. k John x. 18. Col. iv. 10. 2 John 4 only. 1 ch. xiii. 42

q here only†. ἑλαία κατὰ-
καρπος, Ps. li. 8 (10).
Hos. xiv. 7.
κατὰδυνος,
1 Kings i.
10, xxx. 6.
διὰ τόπων
καταδέν-
δρων, Diod.
Sic. xvi. 31.
νεανίας
καταβόστρυχος, Eur. Phœn. 146.
u here only. see Heb. iii. 13.
v Luke xiv. 31. ii. 19. ch. iv. 15. xviii. 27. xx. 14 only. 1 Macc. iv. 34.
x = ch. xiv. 13 reff. y here only†. Demosth. 269. 19.
r ver. 2 reff. s = ch. xiii. 43 reff. t ch. xiii. 27 reff.
v here only†. w. dat., Jos. Antt. ii. 9. 5. absol., Xen. Apol. Socr. 11.
z = Matt. xxv. 35 al. Luke, here and

ABDE
HLPN a
b c d f g
h k l m
o p 13

17. ins τοις bef εν τη αγ. D 137 syr-mg (copt) sah. παρατυχοντας D¹(txt D³).
18. Rec om 1st και (as unnecessary), with E c f k 36 vss Ec Thl: ins ABDHLPN p 13
rel Syr Chr. επικουριων ADEN c k p. rec ins των bef στοικων, with DHL P(per-
haps) rel Chr: om ABEN a c d l p 13. 40 Thl-fin. rec στοικων, with B p rel Chr:
txt ADEHL P(perhaps) N a c f k 13. 36 coptt Thl-fin. συνεβαλον L a b c d¹ f g h
m 36 Chr Ec Thl-sif: συνελαβον D¹(txt D-corr¹). θελη D(txt D³): θελει c 13. 40.

ἐνειμε, και μέχρι νυν ἐν ἐλευθερίᾳ τε ἐστὶ
κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also
Tacit. Ann. ii. 53. 16. κατεῖδωλον]
This ἅπαξ λεγόμενον is formed after the
analogy of κατὰμπελος, κάθυδρος, &c.
See reff.
The multitude of statues and
temples to the gods in Athens is cele-
brated with honour by classic writers of
other nations, and with pride by their own.
A long list of passages is given in Wen-
stein. The strongest perhaps is from Xen.
de Repub. Ath., who calls Athens ὅλη βω-
μός, ὅλη θύμα θεοῖς καὶ ἀνθρώποις.

17.] The οὖν (as De W. remarks against
Meyer and Schneckenburger) does not ne-
cessarily give the consequence of what has
been stated in ver. 16, but only continues
the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speak-
ing of the Eretrians in Eubœa says that
some suppose them to have been named
ἀπὸ τῆς Ἀθήνησιν Ἑρετρίας, ἣ νυν ἐστὶν
ἀγορά (as distinguished from the Cera-
micus, which was the old forum). It was
the space before the στοὰ ποικίλη, where
the Stoics held their διαλέξεις.

18. Ἐπικουρείων] The Epicurean philosophy
was antagonistic to the gospel, as holding
the atomic theory in opposition to the crea-
tion of matter,—the disconnection of the
Divinity from the world and its affairs,
in opposition to the idea of a ruling Pro-
vidence,—and the indissoluble union, and
annihilation together, of soul and body, as
opposed to the hope of eternal life, and
indeed to all spiritual religion whatever.
The Epicureans were the materialists of
the ancient world. The common idea
attached to Epicureanism must be dis-
carded in our estimate of the persons men-
tioned in our text. The summum bonum
of the real Epicureans, far from being a
degraded and sensual pleasure, was ἀτα-
ραξία of mind, based upon φρόνησις,—

perhaps the best estimate of the highest
good formed in the heathen world;—and
their ethics were exceedingly strict. But
the abuse to which such a doctrine was
evidently liable, gave rise to a pseudo-Epi-
cureanism, which has generally passed cur-
rent for the real, and which amply illus-
trated the truth, that 'corruptio optimi est
pessima.' For their chimerical ἀταραξία,
Paul offered them τὴν εἰρήνην τὴν ὑπερ-
έχουσαν πάντα νοῦν, Phil. iv. 7.

στοῖκων] So named from the στοὰ ποικίλη
(see above), founded by Zeno of Cittium
in the fourth century B.C., but perhaps
more properly by Cleanthes and Chrysip-
pus in the third century B.C. Their philo-
sophy, while it approached the truth in
holding one supreme Governor of all, com-
promised it, in allowing of any and all ways
of conceiving and worshipping Him (see
below, vv. 24, 25),—and contravened it, in
its pantheistic belief that all souls were
emanations of Him. In spirit it was di-
rectly opposed to the gospel,—holding the
independence of man on any being but him-
self, together with the subjection of God
and man alike to the stern laws of an in-
evitable fate. On the existence of the soul
after death their ideas were various: some
holding that all souls endure to the con-
flagration of all things,—others confining
this to the souls of good men,—and others
believing all souls to be reabsorbed into the
Divinity. By these tenets they would ob-
viously be placed in antagonism to the doc-
trines of a Saviour of the world and the re-
surrection,—and to placing the summum
bonum of man in abundance of that grace
which ἐν ἀσθενείᾳ τελείται, 2 Cor. xii. 9.

τινες ἔλεγον . . . οἱ δέ] These are
not to be taken as belonging the one to the
Epicureans, the other to the Stoics,—but
rather as describing two classes, common
perhaps to both schools,—the one of which

^a δαιμονίων δοκεῖ ^b καταγγελεὺς εἶναι ὅτι τὸν Ἰησοῦν ^{a = here only.}
καὶ τὴν ^c ἀνάστασιν ^d εὐηγγελίζετο [αὐτοῖς]. ¹⁹ ἐπι- ^{Xen. Mem. i.}
λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον ^{b here only +.}
^{(-λλειν, ver.}
^{23.)}
^{c absol., Matt.}
^{e = and}

xxii. 22, 23, 30 || L. John xi. 24, 25. ch. xxiii. 8. d constr. ch. xi. 20 reff.
constr., Matt. xiv. 31. Luke ix. 47. ch. xxi. 30, 33. Isa. iv. 1. (acc. ch. ix. 27 reff.)

καταγγελλεὺς **Ν.** for οἱ δε, οἶδεν **D¹.** om last clause **D.** **rec** αυτοῖς
bef εὐηγγελίζετο, with 36: om αυτοῖς **BLP¹** rel syr sah arm Chr: αὐτου εὐηγγ. αυτοῖς
a 14. 27-9. 68-9. 105-6 Syr copt æth-pl: txt **ΑΕΗΝ³** c f k m p 13 vulg Thl. (*The*
varr have principally been produced by αὐτου being inserted after ἀνάστασιν, it being
imagined that the resurr of Jesus was intended. Hence the origl αὐτοῖς was trans-
posed and altered, and, from αὐτου and αυτοῖς being alternately erased, finally dis-
appeared altogether. So Meyer.)

¹⁹ μετα δε ημερας τινας επιλαβ. αὐτου ηγαγον αυτον επι τον αριον παγ. πυνθανομενοι και
λεγ. **D** 137 syr. (om τον **D¹**: ins **D²**: μ. δε ημ. τιν. are marked with ast in syr.)
for τε, δε **B** p 13. 36 coptt. **αριον** **ADE¹**, so ver 22.

despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities.

σπερμολόγος] **σπερμολόγος** εἶδος ἐστὶν ὀρνέου λωβωμένου τὰ σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπορία καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα, καὶ διαζῆν ἐκ τούτων. Eustath. ad Odys. ε. 490, where Damini observes, σπερμολογεῖν, 'verbum recentiorum; dicitur ἐπὶ τῶν ἀλαζονευομένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν παρακουσμάτων, si quis quid arripuit forte ex disciplinis, eoque se imperite jactat.' **babbler** is the very best English word: as both signifying *one who talks fluently to no purpose*, and hinting also that his talk is *not his own*.

ξένον δαιμ.] **ἀδικεῖ** Σωκράτης **καὶ** δαίμονια εἰσφέρων, was one of the charges on which Athens put to death her wisest son.

δαίμονια is not plural for singular, as Kuin.: nor merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrys., Theophyl., Ecum., Hammond, Heinrichs) to Jesus and the ἀνάστασις, mistaken for a goddess (a sufficient answer to which strange idea is, that ἡ ἀνάστασις is merely a statement in the mouths of others, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by *this word*,—compare vv. 31 and 32): but alludes (as De Wette) to the true God, the God of the Jews, and Jesus Christ His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31.

καταγγελεὺς] Compare ver. 23, end; which is an express answer to this charge.

19. ἐπιλαβ.] No violence is implied: see reff. **ἐπὶ τὸν Ἄρειον πάγον**] There is no allusion here to the court of Areiopagus, nor should the words have been so rendered in E. V.,—especially as the same Ἄρειον πάγον below

(ver. 22) is translated '*Mars' Hill*.' We have in the narrative *no trace of any judicial proceeding*, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—**they brought him up to the hill of Mars.**

Wordsworth believes he finds a trace of a judicial proceeding in Ἀνδρες Ἀθηναῖοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius the Areopagite. But what words other than those would St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a *private* discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached.

The following note is borrowed from Mr. Humphry's Commentary:—It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), **ἀντ' ἀναθήματος**, as one great offering to the gods. The Persians encamped on the Areiopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æschyl. Pers.: Cic. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church (Leake, Athens, p. 277). Athens ceased to be a κατεῖδωλος πόλις,—and

f Mark i. 27.
g = 1 Pet. iv. 4,
12 only +.
(ch. x. 6, 23
reff.) 2 Macc.
ix. 6. Diod.
Sic. xii. 53,
of Gorgias,
τῷ ξενί-
ζοντι τῆς
λέξεως ἐξ-
ἠλάττει τοὺς
Ἀθηναίους.

h = here (Matt.
vi. 13. Luke v. 18, 19. xi. 4. xii. 11. 1 Tim. vi. 7. Heb. xiii. 11) only. (Soph. Aj. 149.)
i Luke vii. 1. Heb.
vi. 11. 1 Cor. xii. 17. Mark vii. 35. Ps. xvii. 44. k = ch. ii. 12 only +.
l ch. ii. 10 only +.
m ver. 18. n = Matt. v. 13. ch. xii. 27 al. o Mark vi. 31. i Cor. xvi. 12 only +. Polyb. xx.
p = Matt. xiii. 52. Isa. xlii. 9. compar.,
see ver. 22. Winer, edn. 6, § 35. 4. q ch. xi. 13 reff.

λέγοντες Δυνάμεθα γινῶναι τίς ἡ ^f καινὴ αὐτῇ ἡ ὑπὸ σου ^{ABDE}
λαλουμένη ^f διδαχῇ; ^{20 g} ξενίζοντα γάρ τινα ^h εἰσφέρεις ^{HLP& a}
εἰς τὰς ⁱ ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι * τί ἂν ^k θέλοι ^{b c d f g}
ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ^l ἐπιδημούντες ^{h k l m}
^m ξένοι ⁿ εἰς οὐδὲν ἕτερον ^o ἠγκαίρουν ^h λέγειν τι ^h ἀκούειν
^p καινότερον. ^{22 q} σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ ^{op 13}

om 2nd η BD.

απο σου D¹ (Wtst).

λεγομένη E p: καταγγελλομένη D-gr

Syr æth: *narratio doctrinae* D-lat.

20. φερεῖς D: εἰσφέρει ^h1: add ρήματα DE. [P has lost a few words in vv

20, 21.] * τίνα θέλει (mistake in writing τι αν; which was the easier on acct of

the plural ταυτα) A B(sic: see table) ^h p 13. 40, quæ hæc sint sah: τινα θελοι a 69:

τι αν θελει P: τι αν θελοι DEHL rel vulg(*quidnam velint hæc esse*) Chr (Ec Thl.

ταυτα bef θελ. c 137: om ταυτα E.

21. aft επιδ. ins eis αυτους D-gr sah.

[ηγκαιρουν, so ABDE^h c p 13. 40 Ec

Thl-fin.] rec for 2nd η, καi (corr'n to avoid the awkwardness of the recurrence of

η with different meanings), with EHL p rel 36 vss Bas Chr: txt ABD^h vulg syr sah.

aft ακουειν ins τι AB^h, so vss but om the τι aft λεγ.

(The repetition has originated in the transposition for elegance.)

22. om ο AB^h Thl-sif.

for εφη, ειπεν ^h 180.

the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the east and west in the eighth century.

The hill of Mars was so called according to Paus. i. 28. 5, *ὅτι πρῶτος Ἀρης ἐνταῦθα ἐκέρθη*. It was on the west of the Acropolis. The Areiopagus, the highest criminal court of Athens, held its sittings there. To give any account of it is beside the purpose, there being no allusion to it in the text. Full particulars may be found sub voce in Smith's Dict. of Gr. and Rom. Antt.

Δυνάμ. γινῶν.] A courteous method of address (not ironical, as Kuin. and Stier).

21.] A remark of the narrator (as I believe, *Paul himself*, see Prolegg. to Acts, § ii. 14) as a comment on the καινὴ and ξενίζοντα of the verse before. εὔκαιρῳ, Gloss. Vet. It is not a classic Attic word: εὔκαιρῳ οὐδὲς εἶρηκε τῶν παλαιῶν, "Ελληνες δέ, Μæris, "σχολὴν ἄγω," καὶ "εὖ σχολῆς ἔχω," οὐ "σχολάζω." τὸ δὲ "εὔκαιρῳ" πάντῃ ἀδόκιμον, Thom. Mag.

On this character of the Athenians, compare that given of them, Thucyd. iii. 38, μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, where the scholiast evidently has our text in his mind; ταῦτα πρὸς τοὺς Ἀθηναίους αἰνίττεται, οὐδὲν τι μελετῶντας πλὴν λέγειν τι καὶ ἀκούειν καινόν:—Demosth. (Philippic. i. p. 43), ἡ βούλεσθε, εἰπέ μοι, περιόντες αὐτῶν πωθῆσθαι κατὰ τὴν ἀγορὰν λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδῶν ἀνὴρ κ.τ.λ. (so also in Philipp.

Epist. pp. 156, 157.) The comparative, καινότερον, is used as here by Theophr. in giving the character of a loquacious person: οἷος ἐρωτῆσαι Ἐχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾷ Μὴ λέγεται τι καινότερον; It implies, as we should say, the very last news.

22.] The Commentators vie with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom: τοῦτό ἐστι τὸ εἰρημένον τῷ ἀποστόλῳ, ἐγενόμην τοῖς ἀνόμοις ὥς ἄνομος, ἵνα κερδήσω ἀνόμους. Ἀθηναῖοις γὰρ δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποίησατο· ἀπὸ τῶν οἰκέων αὐτοὺς ἐχειρώσατο δογμάτων διδὼν οὐκ εἶπεν "ἄνομος," ἀλλ' "ὥς ἄνομος." The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentile to the Gentiles, to win the Gentiles to the Gospel. Neander, Pfl. u. L., p. 317. And Stier very properly remarks (Reden der Apostel, ii. 131), 'It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the

Ἀρείου πάγου ἔφη Ἄνδρες Ἀθηναῖοι, ^τκατὰ πάντα ^ςὥς ^τδεισιδαιμονεστέρους ὑμᾶς θεωρῶν ²³ ^αδιερχόμενος γὰρ καὶ ^νἀναθεωρῶν τὰ ^ωσεβάσματα ὑμῶν εὗρον καὶ ^χβωμόν ἐν ^φᾧ ^υἐπεγέγραπτο ²Ἀγνώστῳ θεῷ. ^αδ οὖν ^βἀγνοοῦντες

14. (-μονία, ch. xxv. 19 only.) compar., ver. 21.

xiii. 7 only†.

only. Wisd. xiv. 20. xv. 17 BN f(not A). Bel and Dr. 27 Theod. only.

vii. 31 al.

y Mark xv. 26. Rev. xxi. 12.

only†. Wisd. xi. 18. xviii. 3. 2 Macc. i. 19. ii. 7 only.

u absoal., ch. viii. 4 reff.

Sic. xiv. 109.

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c 1 Tim. v. 4 only +. Eur. Phoen. 1331. (see ch. iii. 12 reff.)
 d ch. xiii. 5 reff.
 e here only + f ch. ix. 20 reff. g Matt. xi. 25. (Gen. xxiv. 7.)
 h Josh. iii. 11, 13. ii. 13. 4. 3. x. 13. James iii. 7. 1 Pet. ii. 13 only. Num. v. 6. n here only. Prov. xii. 9. Sir. iv. 3 al⁴.
 24 ὁ θεὸς ὁ ABDE HLPN a b c d f g h k l m o p 13
 εὐσεβεῖτε, ^a τοῦτο ἐγὼ ^d καταγγέλλω ὑμῖν. οὗτος οὐρανὸν καὶ γῆν ^h ὑπάρχων ^{gh} κύριος οὐκ ἐν ^k χειροποιήτοις ναοῖς ^k κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ¹ ἀνθρωπίνων ^m θεραπεύεται ⁿ προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζωὴν καὶ σωτηρίαν διὰ τοῦ ἁγίου πνεύματος καὶ τοῦ ὕδατος τοῦ ῥήματος ἡμῶν B¹ (Tischdtf).
 24 rec κυρ. bef υπαρχ., with DHLP rel Clem₁ Chr Iren-int: txt ABEN a k m p 13.
 40 vulg (cum sit dom.) Clem₁ Thdr₁ Thl-fin. κατοικοι D¹ (txt D⁵).
 25. for ουδε, οδε D¹ (txt D⁵). rec ανθρωπων (probably an error), with EHL
 13 rel vss Chr Thdr₁ Cosm: txt ABDN a p vulg Clem₂ Thdr₂ Iren-int.—
 ανθρ. bef χειρων N. (P def.) ins ωs bef προσδεομενος N¹ (N³ disapproving) 25 D-lat
 E-lat Thdr₂ (twice, but once in only one ms) Iren-int. for τινος, αυτος D³: om D¹
 lectt-12-3. om αυτος H 16. 37. 56. 100 Chr₁. οτι ουτος ο δους D¹

Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars τῷ προσήκοντι θεῷ: ὅθεν, he adds, ἔτι καὶ νῦν ἔστιν εὐρεῖν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὺς ἀγνοήτους. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the recognized deities, an unknown God was revered as their author. That the God of the Jews was meant (as supposed by Calov., Wolf, al.) is very improbable.

‘Quod ignotis Diis altare erexerant, signum erat nihil ipsos tenere certi: habebant quidem ingentem Deorum turbam . . . sed dum illis permiscerent ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum. . . . Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litarunt,’ &c. Calvin.

ὁ . . . τοῦτο] The ὅν and τοῦτον of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not identify the true God with the dedication of, or worship at, the altar mentioned: but speaks of the Divinity (τὸ θεῖον) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of *a priori* internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered to produce this very sense, and to avoid the inference that Paul identified the unknown God with the Creator.) But even a more serious objection lies

against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, & θύουσιν, δαιμονίοις καὶ οὐ θεῷ θύουσιν. Compare also our Lord's words, John iv. 22, ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε. In εὐσεβεῖτε, we have another confirmation of the sense above insisted on for δεισιδαιμονεστέρους. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism.

καταγγ.] (See above, καταγγελεῖς ver. 18.) I am declaring,—making manifest, to you. ὑμεῖς με προελάβετε, φησὶν ἔφθασε ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα. Chrys. 24.] ‘No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of Creation. The true doctrine of Creation is the proper refutation of all idolatry.’ Roos. Einl. in die bibl. Geschichte, cited by Stier, Red. der Apost. ii. 140, who remarks, ‘Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God's word, down to its latest canonical Revelation, gathers together all things.’

οὐκ ἐν χειρ.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48.

Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: ‘Xerxes inflammasse templa Græciæ dicitur, quod parietibus includerent deos, quibus omnia deberent esse patentia et libera, quorumque hic

ο πνοὴν καὶ τὰ πάντα, ²⁶ ἐποίησέν τε ἐξ ἐνὸς [^ρ αἵματος] ο = here (ch. ii. 2) only.
 πᾶν ἔθνος ἀνθρώπων ^α κατοικεῖν ^α ἐπὶ παντὸς ^ι προσώπου Gen. ii. 7.
 τῆς ^ι γῆς ^ς ὀρίσας ^ι προστεταγμένους ^υ καιροὺς καὶ τὰς p = John i. 13.
^ν ὁροθεσίας τῆς ^ω κατοικίας αὐτῶν, 27 ^{xy} ζητεῖν τὸν ^υ θεόν, Hom. II. 5.
 q w. gen., Rev. iii. 10 aB. only. w. acc., Ezek. xlii. 22, ch. xlii. 21. i = here only. (-θετεῖν, Exod. x. 20 only. Exod. xxxiii. 7. x = Rom.

xxxviii. 12. r = Luke xxi. 35. (xii. 56.) Gen. xi. 8. s Luke xxii. 22, ch. ii. 23. x. 42. xi. 29. ver. 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxiv. 6. only. (ch. x. 33 reff.) u absol. Gal. iv. 10. Gen. i. 14. v here only t. (-θετεῖν, Exod. x. 20 only. Exod. xxxiii. 7. y here only. 1 Chron. xxi. 30. x = Rom.

(but *διδους* D-corr¹ or 2): *δους* H Clem₁ Chr₁. om kai τα πάντα 13 Syr. Steph (for kai τα) κατα, with HL P ("certe videtur," Tischdf) rel Thdr₁ Ec Thl-fin. (*Meyer thinks κατα πάντα ver 22 was still in the copyist's mind. At all events, it seems to be an error*): kai κατα 40: txt ABDE(N) p 36 vulg syr aeth arm Clem₂ Chr Thdr₁ Cosm Thl-sif.—om τα N¹.

26. om τε DE syr: δε m. om αιματος ABN p 13. 40 vulg copt aeth Clem Bede: ins DEHL P rel 36 syr Thdr₁ Chr_{sepe} Cosm Ec Thl Iren-int. (*Meyer well remarks on the omission, that it is more likely to have happened owing to ενος αιματος, than that αιματος should be a gloss on ενος,—for that this would be rather given by ανθρωπων.*) for εθνος, γενος a c 23. 69. 96. 104-37-42 vulg syr-mg Clem Thl-fin Iren-int. ανθρωπων D-gr. rec παν το προσωπον (corrⁿ for ease of constr), with HL rel Chr Thdr₁ Cosm: παν προσωπων EP Thdr₁: txt ABDN p 13. 36 Clem. rec προτεταγ., with D¹ 13 b f k, praefiniens Iren-int: τεταγα. a 14¹. 69: txt AB D-corr¹ or 2 EHL P rel vss Clem Amm Chr Cosm Ec Thl. κατα οροθεσιαν D¹-gr(txt D⁵) Iren-int.

27. ins μαλιστα bef ζητειν D-gr. rec for θεον, κυριον (in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the à priori difficulty of Paul having used the expression when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain), with EP rel Cosm Thl-sif: το (for τι, or τι το?) θειον εστιν D Iren-int: txt ABHLN a d p 13. 36. 40 vulg syrr copt aeth Chr Ec Thl-fin Hil Ambr.

mundus omnis templum esset et domus.*

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θέα, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θεραπεύεται, is (really and truly) served. So θεός οὐ μυκτηρίζεται, Gal. vi. 7.

προσδ.] ἐνδεῖσθαι μὲν ἐστὶ τὸ παντελῶς μὴ ἔχειν καταδείσθαι δὲ τὸ ἔχειν μὲν μέρος, ἐτι δὲ δεῖσθαι πρὸς τὸ τέλειον. Ulpian (in Wetst.).

As the assertion of Creation contradicted the Epicurean error, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: 'Omnis enim per se divinum natura necesse est | Immortali aevio summa cum pace fruatur. | . . . | Ipsa suis pollens opibus, nihil indiga nostri,' Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σὺ, κύριε, τῶν ὅλων ἀπροσδεὴς ὑπάρχων, εὐδοκήσας ναὺν τῆς σῆς κατασκευνώσεως ἐν ἡμῖν γενέσθαι.

τινός] neuter, as referring to the temples and statues offered by the Athenians. ζῶν κ. πνοήν] He is the Preserver, as well as the Creator, of all; and all things come to us from Him.

Compare, on τὰ πάντα, David's words, 1 Chron. xxix. 14, σὰ τὰ πάντα, καὶ ἐκ

τῶν σῶν δεδώκαμέν σοι.

26.] ἐξ ἐνός [αἵμ.] was said, be it remembered, to a people who gave themselves out for αὐτόχθονες: but we must not imagine that to refute this was the object of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations differing mythical origins, and separate guardian gods. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood: a doctrine kept as it were in store for the gospel to proclaim. Not, 'hath made of one blood,' &c., as E. V., but caused every nation of men (sprung) of one [blood] to dwell, &c. See Matt. v. 32; Mark vii. 37.

παντὸς προσώπου] The omission of the art. may be accounted for by the words following ἐπὶ (see Middleton, vi. 1): or, perhaps, by the parallelism of πᾶν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραὴλ, ch. ii. 36, because πρόσ-ωπον τῆς γῆς is regarded as one appellative. See note on πᾶσα οἰκοδομή, Eph. ii. 21.

καιρ. . . . ὁρθ.] He who was before (ver. 24) the Creator, then (ver. 25) the Preserver, is now the Gover-

z. = here (Luke xxiv. 39. Heb. xii. 18. 1 John i. 1) only. Isa. lix. 10. opt., ch. xxiv. 19 refl.
 a ch. ii. 18 refl. b Matt. viii. 30. Mark xii. 34. Luke vii. 6. xv. 20. John xxi. 8. Eph. ii. 13. 17. (ch. xxii. 21 refl.)
 Deut. xxx. 11. c w. gen. partit., Luke iv. 40. xvi. 5. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L.P. d ch. ii. 30. viii. 16 refl. e cf. 1 Pet. i. 5, 22. f = here (Matt. xxiii. 4. xxvii. 39) Mk. ch. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14) only. Gen. vii. 14, 21 al. Xen. Mem. i. 1. 14. g emphat., Matt. ii. 18. xxiii. 30 al. h ch. xiii. 15 refl. i = here only. (Rom. ii. 13 refl.) k = ch. iv. 6 refl. l = 1 Cor. xi. 7, 10. Rom. xv. 1. m = here (Rev. xiii. 16, 17 al.) only +. n = here only. (ch. xviii. 3 refl.) 3 Kings vii. 14. o = here (Matt. ix. 4. xii. 25. Heb. iv. 12) only +. (Job xxi. 27 Symm.) p here only +. Xen. Mem. i. 4. 18. (2 Pet. i. 3, 4. Exod. xxxi. 3.)

ψηλαφησaiσαν D: -σαιεν a 3. 64. 95¹, 105: -σειεν E⁸ 40 Ec. αυτο D¹
 (txt D⁴). for και (bef eur.), η AD 36. 40 vulg (not tol) sah Iren-int. ευρισαν
 D¹. rec καιτοιγε (alteration to more usual word; the ready και τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι in the marg had been sometimes prefixed to the γε, sometimes substituted for it), with P²N a Chr Cosm Thl-fin: καιτοι AE Clem: και τε D: txt BHL¹ p 13. 36 rel Did Thl-sif. ου μακραν ον
 (ων D³) αφ D. υμων A¹L k m. υπαρχοντος E lect-12 Clem: απεχοντα 69.
 98-marg 105: om D¹(txt D⁵).

28. αυτη D¹(txt D³?)]. aft εσμεν ins το καθ ημεραν D. ωσπερ D.
 ημας B 33. 68. 95-6. 105-37 copt. των κ. υμ. bef times D. om ποιητων D Iren-
 int Aug Ambr Ambrst Quaest Pac. for του, τουτου D¹ e l² 19². 21. 96 Iren-int:
 αυτου E² 35. 68: ipsius E-lat vulg Hil: τουτων 3: τουτο 137.

29. ins ουτε bef χρυσω D¹. χρυσιω η αργυριω AE 40 Damasc Thl-fin: χρυσιω
 η αργυρω N. for και, η D-gr Iren-int: om coptt aeth-rom. ανθρωπων E-gr
 aeth.

nor of all men: prescribing to each nation its space to dwell in, and its time of endurance. **προστέτ.**, not **πρωτ.**, appointed, 'ordered by Him.' 27.] **ζητεῖν** does not depend on ἐποίησεν, but gives the intent of the above-mentioned providential arrangements: **that they might seek God.** τὸν κύριον (as rec. and two uncial MSS. have) has probably been a careless mistake of a transcriber: τί τὸ θεῖόν ἐστιν, which appears to have been the reading of D, is one of its own strange glosses.

εἰ ἄρα] if by any chance, denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440. **ψηλαφήσειαν]** Originally an Æolic form, but frequent in Attic Greek, for ψηλαφήσαιεν, see Luke vi. 11. On the word itself, compare Aristotle. (Pax, 691): προτοῦ μὲν οὖν | ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, | νυνὶ δ' ἅπαντα πρὸς λύχνον βουλευόμεν. These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.' **καὶ γε . . .]** 'Not that He is distant from us, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 23, 24. **καὶ γε**, 'et quidem: see Hartung, Partikellehre, i. 398 f.

28.] There is no justification for the pantheist in this. . . . It is properly said

only of the race of men, as being His offspring, bound to Him: proceeding from, and upheld by, and therefore living, moving, and being in Him:—but even in a wider sense *His Being*, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. ἐν αὐτῷ must not be taken for 'by Him': the subsequent citation would in that case be irrelevant.

ῥῶμ. κιν. ἐσμ.] 'A climax: out of God we should have no *Life*, nor even *movement* (which some things without life have, plants, water, &c.), nay, not any *existence* at all (we should not have been).' Meyer. Storr's explanation of ῥῶμεν by 'vivimus beate ac hilare,' and Kuinoel and Olshausen's of ἐσμεν by 'real being,' i.e. *the spiritual life*, are evidently beside the purpose; the intent being to shew the *absolute dependence* for every thing of man on God,—and thence the *absurdity of supposing the Godhead like to the works of his (man's) hands.* τοῦ γὰρ κ. γ. ἐσμ.] Aratus, in the opening lines of the *Phænomena* . . .

πάντη δὲ Διὸς κεχρῆμεθα πάντες: τοῦ γὰρ καὶ γένος ἐσμεν. Kleantes also, *Hymn*, in *Jov.* 5, has ἐκ σοῦ γὰρ γένος ἐσμεν. Aratus was a native of Tarsus, about 270 B.C., and wrote astronomical poems, of which two, the *φαινόμενα* and *διοσημεία*, remain. Kleantes was born at Assos, in

ὅμοιον. ³⁰ τοὺς μὲν οὖν ^α χρόνους τῆς ^ι ἀγνοίας ^ς ὑπεριδὼν ^q constr., ch. iii. 21 reff. ὁ θεὸς ^τ τὰ ^ι ὑν ^υ παραγγέλλει τοῖς ἀνθρώποις πάντα ^r ch. iii. 17. ^ν πανταχοῦ ^ω μετανοεῖν, ³¹ ^κ καθότι ^γ ἔστησεν ἡμέραν ἐν ^q Eph. iv. 18. ^η μέλλει ^ζ κρίνειν τὴν ^α οἰκουμένην ἐν ^β δικαιοσύνῃ, ^ς ἐν ¹ Pet. i. 14. ^δ ᾧ ^ε ὥρισεν, ^ι πίστιν ^ς παρασχὼν πᾶσιν, ^η ἀναστήσας ^{only} Levit. xxii. 14. αὐτὸν ^η ἐκ νεκρῶν. ³² ἀκούσαντες δὲ ^ι ἀνάστασιν ^ι νεκρῶν ^{here only} Levit. xx. 4. οἱ μὲν ^κ ἐχλεύαζον, οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ ^t ch. iv. 29 reff. τοῦτου καὶ ^{πάλιν} ³³ οὕτως ὁ Παῦλος ^ε ἐξηγήθεν ἐκ ^u ch. i. 4 reff. ^v Mark i. 28.

ix. 6. ch. xxiv. 3. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 22. (-ᾧ, ch. xxi. 28.) w absol., ch. ii. 38. iii. 19. xxvi. 20 al. x = ch. ii. 24 reff. y = here only. z = Rom. iii. 6 (κόσμον). Ps. ix. 8. xcv. 13. xcvi. 10. a = ch. xix. 27 reff. b absol., ch. xxiv. 25. Rom. ix. 28. xiv. 17 al. Ps. as above (z). Sir. xiv. 26. c = Matt. xli. 24. Luke xi. 15. 1 Cor. vi. 2. d attr., ch. i. 1 reff. e = ch. x. 42. (ver. 26 reff.) f here only. Jos. Antt. xv. 7. 10. πίστ. παρείχετ. λόγον τ. βάβα παιδας. g = ch. xvi. 16 reff. h ch. ii. 24 reff. i 1 Cor. xv. 12 reff. k here only. Wisd. xi. 15. 2 Macc. vii. 27 only. Prov. xiv. 9 Aquil. (διαχλ., ch. ii. 13.) l Rom. v. 12 reff. m 2 Cor. vi. 17, from Isa. lii. 11.

30. ἀπὸ τῆς ἀγνοίας ins ταυτης D¹ vulg. και τους χρον. μεν ουν E: et tempora quidem vulg. παριδων D¹ (txt D-corr): περιδων D⁴ 103: despiciens vulg. απαγγελλει B^N¹. rec πασι (alteration, to agree with ἀνθρώποις. Meyer and De Wette's idea, that πασι was altered to παντας to soften the assertion that God commanded ἀνθ. πασι πανταχοῦ,—is in the highest degree improbable), with HLP rel spec aeth Ps-Ath, Chr Thdrt Cosm CcC Thl Iren-int: ινα παντες D¹: omnibus ut omnes Syr: txt ABD⁴EN 13. 36. 40 Ath Cyr Chron: ut omnes ubique pœnitentiam agant vulg D-lat coptt Aug.

31. rec δοτι (explan of καθοτι), with HL rel Chr CcC Thl-sif: καθο 18. 36. 180: txt ABDEPN a c 13 Ath Thdrt, Eulog Cyr Chron Thl-fin. for εν η μ. κρ., κρειναι D: judicari Iren-int; judicare Aug. om 2nd εν D-gr. aft ἀνδρι ins ιησου D Iren-int. παρσχειν(sic) D, παρσχειν 32. 57, exidere D-lat.

32. [ειπαν, so BEN.] rec παλιν περι τουτου. ³³ και ουτως, with HLP rel 36 Chr CcC Thl-sif: txt AB(DE)N 13. 40 arm Thl-fin.—om και DE.

Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his mind.

The τοῦ refers to Zeus in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. The καὶ has no connexion here, but is (see above) part of the verse in Aratus.

30. ὑπεριδὼν] In this word lie treasures of mercy for those who lived in the times of ignorance. God overlooked them: i.e. corrected not this ignorance itself as a sin, but the abuses even of this, by which the heathensunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The πᾶσι of the rec. and ἵνα πάντες of D¹ have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις πάντας. The genuine reading gives the emphatic πάντας πανταχοῦ, following on the foregoing assertion of vv. 25, 26, its proper place.

31. καθότι] See var. read. and reff.:—used by Luke and him only: 'seeing that,' inasmuch as.

ἐν δικαιοσ.] δικαιοσ. is the character of the judgment,—the element, of which it shall consist. ἐν ἀνδρ[ι] Not, 'in (by) a man,' but by (i.e. in the person of) the man: the art. is omitted after the preposition: see Midd. vi. 1. The ἐν is

not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of investiture or elementary condition: in the judge the judgment consists, is constituted; he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use.

πίστ. κ.τ.λ.] 'Quia res erat vix credibilis, argumentum adfert eximium.' Grotius.

32. ἀνάστ. νεκρ.] Perhaps here, 'when they heard of a resurrection of dead men,' viz. of that of Christ, νεκρῶν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. οἱ . . . οἱ δέ] We must not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general.

The words ἀκουσόμεθα . . . need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

33. οὕτως] 'In this state of the

n as above (m). ^{mn} μέσου αὐτῶν ³⁴ τινὲς δὲ ἄνδρες ° κολληθέντες αὐτῷ ^{ABDE}
 Matt. xiii. 49. ^p ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή ^{HLPsa}
 ch. xxiii. 10. ¹ Cor. v. 2. ^{b c d f g}
 Col. ii. 14. ² Thess. ii. 7. ^{h k l m}
 only. Gen. ^o 22. ^{o 13}
 xxxv. 2. ^o ch. v. 13 reff. ^p ἀπολύει, ^q καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν
 xv. 5 reff. ^r w. ἐκ, here only f. w. ^s τῷ st γένει, ^u προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ
 από ch. i. 4. ¹ Chron. xii. 6. ^s Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ ^v διατεταχέναι Κλαύ-
 Mark vii. 26. ^t διον ^r χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,
 ch. iv. 36. ^u here only. Deut. xxiv. 5. (τοῦς Heb.
 ver. 24. ^v Luke viii. 55. ¹ Cor. vii. 17 al. L.P., exc. Matt. xi. 1. Ezek. xxi. 19. (-ταγῇ, ch. vii. 53.)
 x. 20.)

34. ἐκολληθησαν D¹(txt D⁴).
 ἀρεοπ. ins εὐσχημῶν complacens D.
 τιμία E.

for o (bef ἀρεοπ.), τις D: om B. aft
 om και γυν. ον δ. D: aft γυν. ins

CHAP. XVIII. 1. om δε AB⁸ a 13 vulg copt: ins (D)EHL^p rel 36 Chr ^{Ec} Thl.—και
 μετὰ ταῦτα Syr aeth.—αναχωρησας δε, omg μετὰ ταῦτα, D. rec aft χωρισθεις ins
 o paulos (inserted just as δε was omitted, at beginning of an ecclesiastical portion),
 with AEHL^p rel 36 Chr: om BD⁸ 13 vulg sah Aug. for εκ, απο D.

2. ἐληλυθα D¹(txt D²). τεταχεναι DELP f k m 13: τεχεναι(sic) N¹: προστεταχ.
 a d: διατεταχθεναι 137-73. κλαυδιος D¹(txt D-corr¹): om B. om
 τους D. rec (for 2nd απο) εκ (prob corrⁿ to suit χωρισθ. εκ in ver. 1. So De
 Wette: Meyer thinks the απο to suit απο κορν to suit απο της ιταλ., but the other
 suppn is much more likely, the same verb occurring in both), with HP c f h l Chr: om
 13: txt ABDEL⁸ rel. aft ρωμης ins οι κε κατακησεν(-σαν D-corr¹) εις την

popular mind? (with an expectation of
 being heard again?)

34. Διονύσιος
 ὁ Ἀρ.] Nothing more is known of him.
 Euseb. H. E. iii. 4; iv. 23, relates that he
 was bishop of Athens, and Niceph. iii. 11,
 that he died a martyr. The writings which
 go by his name are undoubtedly spurious.
 γυνή] Not, as Chrys., de Sacerd.
 iv. 7, vol. i. p. 412, seems to infer from the
 form of the expression,—ἡκολούθησεν αὐτῷ
 μετὰ τῆς γυναῖκος, the wife of Dionysius:
 this would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this
 time a colony (see note, ch. xvi. 12), the
 capital of the Roman province of Achaia,
 and the residence of the proconsul. For
 further particulars, see Prolegg. to 1 Cor.
 § ii.

2. Ἰουδαῖον] It appears that
 Aquila and Priscilla were not Christians at
 this time: it is the similarity of employ-
 ment only which draws them to Paul, and
 their conversion is left to be inferred as
 taking place in consequence: see ver. 26.
 Ποντικὸν τ. γ.] It is remarkable,
 that Pontius Aquila is a name found in
 the Pontian gens at Rome more than once
 in the days of the Republic (see Cicero, ad
 Fam. x. 33; Suet., Jul. Ces. 78; Smith's
 Dict. of Biogr., art. Aquila, Pontius);
 whence some have supposed that this may
 have been a freedman of a Pontius Aquila,
 and that Ποντ. τῷ γένει may have been an
 inference from his name. But besides that
 Luke's acquaintance with the real origin of

Aquila could hardly but have been accu-
 rate,—Aquila, the translator of the O. T.
 into Greek, was also a native of Pontus.

From the notices of Aquila and Pris-
 cilla in the Epistles, they appear to have
 travelled, fixing their abode by turns in dif-
 ferent principal cities, for the sake of their
 business. In ver. 19, we have them left at
 Ephesus (see also ver. 26); in 1 Cor. xvi.
 19, still there; in Rom. xvi. 3 ff., again at
 Rome; in 2 Tim. iv. 19, again at Ephesus.

διὰ τὸ διατεταχέναι . . .] Suet.
 Claud. 25, says, 'Judæos impulsore Chresto
 assidue tumultuantes Roma expulit' but
 as he gives this without any fixed note of
 time,—as the words 'impulsore Chresto'
 may be taken in three ways (as indicative
 either (1) of an actual leader of that name,
 or (2) of some tumult connected with the
 expectations of a Messiah, or (3) of some
 dispute about Christianity).—Neanderwell
 observes, that after all which has been said
 on it, no secure historical inference respect-
 ing the date of the event, or its connexion
 with any Christian church at Rome, can be
 drawn. It was as a Jew that Aquila was
 driven from Rome: and there is not a word
 of Christians here. If one could identify
 this expulsion of the Jews with that of the
 'mathematici' in Tacitus (Ann. xii. 52),
 which took place Fausto Sulla, Salv. Othone
 Coss. (A.D. 52), we might be on surer
 ground,—but this is very uncertain, and
 even improbable. The two could hardly

^w προσήλθεν αὐτοῖς, ³ καὶ διὰ τὸ ^x ὁμότεχρον εἶναι ^y ἔμενεν ^w = here only. see ch. x. 28.
^y παρ' αὐτοῖς καὶ ^z ἡργάζετο, ἦσαν γὰρ ^a σκηνοποιοὶ τῇ ^x here only +.
^b τέχνη· ⁴ c διελέγετο δὲ ἐν τῇ συναγωγῇ ^d κατὰ πᾶν ^y ch. ix. 43 reff.
⁵ σάββατον, ^e ἔπειθ' ἐν τε Ἰουδαίους καὶ Ἑλληνας. ⁵ ὥς δὲ ^z absol., Matt. xxi. 28. xxv. 16. Luke xiii. 14.
^f κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τι- ¹ John ix. 4.
^g μόθεος, ^g συνείχετο τῷ λόγῳ ὁ Παῦλος, ^h διαμαρτυρόμενος ¹ Cor. ix. 6.
¹ Thess. ii. 9
² al. Exod. v. 18.
^a here only +.
^(-ποιεῖν, Isa. xxi. 15 Symm. -ποιτα, Deut. xxxi. 10 LXX-mss. & Alius in Hexapl.)
^b = Rev. xviii. 22 (ch. xvii. 29) only. Sir. xxxviii. 34. (-λίτης, ch. xix. 24.) c = ch. xvii. 2 reff. absol. ch. xix. 8, 9. xx. 9. Sir. xiv. 20, BN F (not A). d ch. xiii. 27 reff. e = ch. xix. 26. 2 Cor. v. 11. Wisd. xvi. 8. f = ch. viii. 5 reff. w. ἀπό, ch. xi. 27. xii. 19. xv. 1. v. 14 reff. Wisd. xvii. 20. h ch. viii. 25 reff. g 2 Cor.

αχαίαν D, simply syr-mg. αὐτῷ D¹-gr(txt D²). add ο παυλος D.
 3. ον εἶναι D. εμενεν EHL Chr Thl: *manebat* E-lat. προς αυτους D.
 [ἡργάζετο, so AB¹DE k 13: ἡργαζοντο N¹.] om last clause D. rec
 την τεχνην, with H rel 36 Ec Thl: txt ABELPN c g 13. 40 Chr.
 4. om ver am¹ fuld lat-mss-in-Bede: εἰσπορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ παν-
 σαββατον διελέγετο καὶ ἐντιθεῖς τὸ ὄνομα τοῦ κυρίου ἰησοῦ καὶ (om καὶ D-corr) ἐπὶθεν δὲ
 οὐ μόνον ἰουδαίους ἀλλὰ καὶ ἑλληνας D; simply vulg-ed syr-mg aft σαββατον ins
 ἐντιθεῖς τὸ ὄνομα τοῦ κυρίου ἰησοῦ. for παν, μιαν H: παντα 13.
 5. for ὡς δὲ κατηλθόν, παρεγενοντο δὲ D. om της L h k. for ο τε, τότε
 D¹-gr: οτι ο. om ο bef τιμ. D 42. 173. rec for τῷ λογῳ, τῷ πνευματι (sub-
 stitution from misunderstanding: or perhaps, as Meyer, originally a scholium on συν-
 ειχετο, and thence has usurped the place of the origl τῷ λογῳ), with HP rel 36 syr-mg
 arm Chr Ec Thl: txt ABDELN c 13. 40 vulg syr copt æth Bas Chr-ms Thdrt.
 om ὁ bef παν. D. διαμαρτυρουμενος D¹ 40. 65 Thl-fin.

have been united. The circumstance related by Dio Cassius, ix. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας αἰθῆς, ὥστε χαλεπῶς ἂν ἄνευ παραχῆς ὑπὸ τοῦ ἔχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ πατρίῳ νόμῳ βίῳ χρωμένους ἐκέλευσε μὴ συνανθροῖσθαι,—probably describes a step taken by Claudius previously to this expulsion, which not improbably occasioned the tumults which made the expulsion necessary.

The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 17 ff.
 3. ἡργάζετο] “The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. ‘What is commanded of a father towards his son?’ asks a Talmudic writer. ‘To circumcise him, to teach him the law, to teach him a trade.’ Rabbi Judah saith, ‘He that teacheth not his son a trade, doth the same as if he taught him to be a thief:’ and Rabban Gamaliel saith, ‘He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.’” C. and H. i. p. 58.

The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Mace-

donia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the ‘cilicium,’ or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, “Ad hanc sententiam comprobendam monuit, Cilicium, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγος· ὁ δασύς· τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλικία καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, ‘Nomades, infestatoresque Chaldaeorum scenitæ . . . et ipsi vagi, sed a tabernaculis cognominati, quæ *ciliciis* metantur, ubi libuit.’ Solin. 33, ‘Scenitæ caussam nominis inde ducunt, quod tentoriis succedunt, nec alias domos habent, ipsa autem tentoria *cilicina* sunt; ita nuncupantur velaimenta caprarum pilis texta.’” If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of tents from the hair-cloth, which doubtless itself would be an article of commerce in the markets of Greece. Chrysost. calls Paul sometimes σκηνοβάφας, sometimes σκυστόμος, a leather-cutter, imagining that the tents were made of leather; ἐπὶ σκηνοβάφειου

i Rom. xlii. 2.
James iv. 6.
v. 6. 1 Pet.
v. 5 (from
Prov. iii.
34) only.
3 Kings xi.
34. Hos. i. 6
only.
k = ch. xlii. 45
ref.
l ch. xlii. 51
ref.
m = ch. xlii. 11.
Matt. xxvii.
25. Rom. i.
18. ii. 2, 9.
2 Kings i. 16.
n = ch. xx. 26.
Gen. xiv. 8.
o Luke i. 48 al³.
2 Cor. v. 16.
L.P. [exc. John vii. 11.]
q ch. xlii. 43 ref.
r = ch. xlii. 14. ver. 13 only.
viii. 49, xlii. 14. ch. xlii. 15. ver. 17 only.
w absol., ch. xv. 5 ref.

τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. ⁶ ἂντιτασσομένων ^{ABDE}
δὲ αὐτῶν καὶ ^k βλασφημοῦντων ¹ ἐκτιναξάμενος τὰ ἱμάτια ^{HLPs a}
εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ^m ἐπὶ τὴν κεφαλὴν ὑμῶν ^{b c d f g}
ἡ καθαρός ἐγὼ ^o ἀπὸ τοῦ ^o νῦν εἰς τὰ ἔθνη πορεύσομαι. ^{h k l m}
7 καὶ ^p μεταβάς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι ^{o 13}
Ἰούστου ^q σεβομένου τὸν ^r θεόν, οὗ ἡ οἰκία ἦν ^s συνομοροῦσα
τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ^t ἀρχισυνάγωγος ^u ἐπί-
στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ ^v οἴκῳ αὐτοῦ, καὶ πολλοὶ
τῶν Κορινθίων ἀκούοντες ^w ἐπίστευσαν καὶ ἐβαπτίζοντο.

om τοῖς ἰουδ. AH 177¹. ins *ειναι* bef τ. χριστ. (see ver 28) ABDX a b d k o 13. 36
vulg Syr syr-w-ast arm Bas Thl-fin: om EHLP rel Chr Thdrt Cc Thl-sif. ins
κυριον bef ιησ. D. om ιησ. P.

6. at beg ins πολλοὺν δε λογου γεινομενου και γραφων διερμηνευομενων D syr-mg.
for αντιτασσ., [ε]τι τασσ. D¹-gr(txt D²): ανησταιμενων 15-8. 36. (D¹-gr is
very imperf in vv 6, 7.) aft εκτιναξ. ins ο παυλος D tol. aft τα ιματια ins
αυτου D b k o sah Thl-sif; pref, 40. 69. εγω α[φ] υμων ν νυν D¹(?) (and lat).
πορευομαι D¹H¹L syr Chr(some mss).

7. om και D¹(? ins D²). for εκειθεν, [απο του ακυ]λα D¹(?) 137.
εισηλθεν A D¹(?) X a 13 vulg Syr syr-mg sah aeth Thl-fin: txt BD²EHL rel 36 syr-txt
copt Chr Cc Thl-sif. ονοματ[ο]s D¹(txt D²): om A 2. 30. 104 aeth. ins
τιτιον bef ιουστου B¹ D²-gr syr; τιτου EPX 7. 15. 36. 81 vulg copt arm Jer, and (omg
ιουστου) 2. 30 Syr sah Cassiod (originally prob a mistake arising from ονοματιουστ.,
the τι. being taken for the abbreviated form of τιτου or τιτιου): om AB²D¹HL aeth
Chr Cc Thl-sif. συνομοροουσα AD.

8. ο δε αρχισ. κρισπ. D. εις τον κυριον D. for συν, εν H¹. ακου-
σαντες HL c m Ec-ed Thl. at end add πιστευοντες τω θεω δια τ. ονοματος
του κυριου ημων ιησου χριστου D, somewhat simly syr-w-ast.

ἐστὼς δέρματα ἔρραπτε (in Catena).

5.] See ch. xvii. 15; 1 Thess. iii. 6.
συνείχετο τῷ λόγῳ] 'When Silas and
Timotheus returned from Macedonia, they
found Paul anxiously occupied in dis-
coursing to the Jews.' This I believe to
be the meaning: that they found him in a
state of more than ordinary anxiety,—more
than usually absorbed in the work of testi-
fying to the Jews (see ref.):—a crisis in
the work being imminent, which resulted
in their rejection of the word of life. (On
the whole character of his early preaching
at Corinth, see notes, 1 Cor. ii. 1—5.) Thus
only, the δέ in ver. 5 and that in ver. 6 will
both be satisfied: he discoursed in the
synagogue, &c. . . . but when Silas and
Timotheus returned, he was earnestly
occupied in discoursing, &c. But, as they
opposed themselves and blasphemed, &c.
Wordsworth adopts the view that after
the arrival of Silas and Timotheus with
supplies from Macedonia, Paul gave up his
tent-making and gave himself up (συνεί-
χετο) to preaching. But surely this is
ungrammatical. The aor. (ὡς κατήλθον)
and imperf. (συνείχετο) require the render-

ing 'when they returned, they found him
συνεχόμενον.'

6.] αἶμα as in ch. xx.
26. The image and nearly the words, are
from Ezek. xxxiii. 4. De Wette should
have known better than to call a citation
from the LXX an 'unpaulinischer Sprach-
gebrauch.' ἀπὸ τοῦ νῦν] Not abso-
lutely, only at Corinth: for ver. 19 we find
him arguing with the Jews again in the
synagogue at Ephesus. I have adopted
the punctuation of Lachmann, erasing the
colon after ἐγώ: I shall henceforth with a
pure conscience go to the Gentiles.

7.] In order to shew that he henceforth
separated himself from the Jews, he, on
leaving the synagogue, went no longer to
the house of the Jew Aquila (who appears
afterwards to have been converted), but to
the house of a Gentile proselyte of the gate,
close to the synagogue: q. d. 'in the sight
of all the congregation in the synagogue:'
for this seems to be the object in mention-
ing the circumstance. 8.] On this, a
schism took place among the Jews. The
ruler of the synagogue attached himself to
Paul, and was, together with Gaius, bap-
tized by the Apostle himself (1 Cor. i. 14):

9 εἶπεν δὲ ὁ κύριος ^x ἐν ^x νυκτὶ δι' ^y ὁράματος τῷ Παύλῳ ^x 1 Thess. v. 2 only. Ps. lxxvii. 1. y ch. vii. 31
 Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ ^z σιωπήσης, ¹⁰ α ^a διότι ἐγώ
^b εἰμι μετὰ σοῦ, καὶ οὐδεὶς ^c ἐπιθήσεται σοι ^d τοῦ ^e κακῶσαι
 σε, ^a διότι λαὸς ἐστὶ μοι πολλὺς ἐν τῇ πόλει ταύτῃ.
 11 ^f ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ ^g διδάσκων ἐν αὐτοῖς
 τὸν ^g λόγον τοῦ θεοῦ. ¹² Γαλλίωνος δὲ ^h ἀνθυπάτου ὄντος
 τῆς Ἀχαΐας ⁱ κατεπέστησαν ^k ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ
 d constr., 1 Cor. x. 13 reff. e ch. vii. 6 reff. f = Luke xxiv. 49. Judg. xi. 17.
 xi. 1 reff. h ch. xiii. 7 reff. i here only +. k ch. i. 14 reff. g ch.

9. om ο D. rec δι οραματος bef εν νυκτι, with EHLP rel syr copt æth Chr (Ec: δι ορ. τω παυλω εν νυκτι D Thl-sif: εν οραματι της νυκτος c: εν οραματι (omg εν νυκ.) A, as also Syr: txt B^N a m 13. 40 vulg arm Thl-fin. σειωσης(sic) D¹(txt D⁴).

10. at beg ins αλλα (but marked for erasure) N¹. om σοι D-gr E.
 [εστι, so ABDN.]

11. rec τε (for δε), with E-gr HLP rel Syr æth Chr Ec Thl: txt AB^N a c m 13 vulg E-lat syr coptt.—και εκαθ. D. add εν κορυθω D Syr syr-w-ast; εκει 40 demid sah arm. aft ενιαυτ. ins κ. ενα N (but κ is marked for erasure by N¹). for εν αυτ., αυτους D-gr 4 Syr æth; αυτοις 37. 56. 100.

12. rec ανθυπατευνοντος, with EHLP rel Chr Ec Thl: txt ABDN 36. 40. oi
 ιουδαιοι bef ομοθυμαδον B g coptt. for τω παυλω και, συναλθασαντες μεθ εαυτων

and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. **ΛΑΛ. κ. μὴ σιωπ.**] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1.

10. **ἐπιθ. σοι**] See ref. and examples of this usage in Wetst.:—shall set on thee, as E. V. **λαὸς ἐστὶ μοι πολλὺς**] See John x. 16. As our Lord forewarned Paul in Jerusalem that *they would not receive* his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word *λαός*, the express title beforetime of the Jews, is still used now, notwithstanding *their secession*.

11.] The year and a half may extend either to his *departure*, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking *ἐκάθισεν* in the sense of '*remained in quiet*;' but (see reff.) it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard ver. 12 to *ικανάς*, ver. 18, to have happened during this time.

12. **Γαλλίωνος**] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: '*Nemo mortalium mihi tam dulcis est, quam hic omnibus*;' 'Gallionem

fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called '*dulcis Gallio*' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: '*Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum*.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, liii. 25, adds, *οἱ ἀδελφοὶ ὕστερον ἐπαπώλοντο*, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death. **ἀνθυπάτου**] See note on ch.

xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius, Tacit. Ann. i. 76, '*Achaïam ac Macedoniam, onera deprecantes, levavi in præsens proconsulari imperio, tradique Cæsari placuit*.' Claudius (Suet. Claud. 25) '*Provincias Achaïam et Macedoniam quas Tiberius ad eam suam transtulerat, senatui reddidit*.'

τ. **Ἀχαΐας**] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans *ἐχειρώσαντο* 'Ἑλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προστηκόντων (the Achaian league). 'The βῆμα is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Pro-

1 ch. xii. 21
 m = Rom. i. 26.
 xi. 24. Gal.
 i. 8, 9 al.
 n here only.
 Jer. xxxvi.
 (xxix.) 8.
 1 Macc. i. 11
 only. Xen.
 Mem. iii. 11.
 10.
 o ver. 7.
 p = ch. viii. 35
 ref.
 q ch. xxiv. 20.
 Rev. xviii. 5
 only. 1 Kings
 xxvi. 15.
 r here only +.
 (γία, ch.
 xiii. 10.)
 s here only.
 3 Macc. iii. 14.
 δι' ἣν αἰτίαν ἀήττητος ὑπάρχειν διείληπτο, καὶ κατὰ λόγον, Diod. Sic. iv. 11.
 u ch. xv. 2 reff.
 v = 2 Tim. i. 13. Tit. i. 9, ii. 8. Heb.
 ii. 2. 1 John ii. 7.
 w ch. xvii. 28. xxvi. 3. Eph. i. 15. ἔκαστος τὸν καθ' ἑαυτὸν ἐρά, Xen. Cyr.
 v. 1. 11.
 x = Matt. xxvii. 4, 24. (Exod. vi. 1.)
 z w. acc., ch. ix. 27 reff.
 y here only. Ezek. xxxiv. 12. Wisd. xvii. 8.

ἐπὶ τὸν παῦλον καὶ ἐπιθεντες τὰς χεῖρας D; ins επιθ. τ. χ. αυτω syr-w-ast sah.
 for ἐπὶ, παρα Ν. προς ανθυπατον προ του βηματος syr-w-ast.

13. ins καταβουοντες καὶ bef λεγοντες D. rec ουτος bef αναπ. (corr'n of charac-
 teristic order), with DEHLP rel 36 vulg Chr: txt ABN a h k 13 arm Thl-fin.
 πεῖθει H 40: ανατρεπει 1. 65. 133.

14. om οὖν (see note) ABDEN a b c o 13. 36. 40 vulg syrr sah aeth arm Chr Thl: ins
 HLP rel Ec.—om ην L d m 25: η A¹. ins ανδρες bef ιουδαιοι D vulg.
 ανεσχομεν BN¹ 13; so, omg an, A 33-4-6 (confusion arising from ανηνεσχ-).

15. rec ζητημα (corr'n to suit αδικημα and ραδιουργημα above: the plur has a mean-
 ing, see note), with D¹HLP rel 13 Chr Ec Thl-fin: txt AB D⁴-gr E-gr N a c 40 vulg
 syrr copt arm Thl-sif. for εστιν, εχετε D-gr. rec aft κριτης ins γαρ, with
 EHLP rel 36 syrr sah Chr: txt ABDN 13 vulg copt aeth. for βουλομαι, θελω D.

16. απελευσεν D¹(txt D⁴, abjecit D-lat) 133.

17. [α.]πολαβομενοι D¹-gr(txt D⁴). rec aft παντες ins oi ελληνες (see note),
 with DEHLP 13 rel syrr sah aeth Ec Thl; oi ιουδαιοι 36. 180; ιουδ. 15-8: om ABN e¹
 vulg copt Chr-comm(but om παντες too). ins μετα (?) there is a space, but the
 writing has perished) bef σωσθηνην D: adprehendentes eum . . . cum Sostheneu D-lat.

bably here and in the case of Pilate (John
 xix. 13), the former kind of seat is in-
 tended. See Smith's Dict. of Antiquities,
 under 'Sella.' See also some remarks on
 the tribunal—the indispensable symbol
 of the Roman judgment-seat, in the Edin-
 burgh Review for Jan. 1847, p. 151."
 C. and H. vol. i. 494. 13. παρὰ τ.
 νόμον] Against the Mosaic law:—the exer-
 cise of which, as a 'religio licita,' was al-
 lowed to the Jews. 14.] Though mss.

authority is so strong against the οὖν, I
 have retained it, as also has Tischdf. [ed. 7].
 Its omission may be easily accounted for,
 from the copyists finding it unnecessary
 and seemingly out of place: but on no su-
 position can its insertion be rendered pro-
 bable. It stands very appropriately here,
 referring to the complaint of the Jews,
 either as uttered by them, or perhaps re-
 capitulated by Gallio:—'Ye have charged
 this man with lawless conduct. If now
 this had really been so . . . ?'
 κατὰ λόγον] See reff. We have the oppo-
 site παρὰ λόγον in 2 Macc. iv. 36.

ἀν ἡνεσχ. ὅμ.] I should have borne with
 (patiently heard) you. 15.] ζητή-
 ματα has apparently been altered to ζητημα

to suit the sense, there being but one
 question before Gallio. But the plural ex-
 presses contempt: If it is questions, &c.:
 as we should say, 'a parcel of questions.'
 See ch. xxiii. 29. δνομάτων] e.g.
 Paul asserted Jesus to be the Christ, which
 the Jews denied. This to a Roman would
 be a question of names. τ. καθ' ὑμᾶς,
 with emphasis: see reff. So Lysias (ch.
 xxiii. 29) declined to decide Paul's case;
 and Festus (ch. xxv. 20), though he did not
 altogether put the enquiry by, wished to
 judge it at Jerusalem, where he might have
 the counsel of those learned in the Jewish
 law.

17. πάντες] Apparently, all the
 mob, i. e. the Gentile population present.
 Sosthenes, as the ruler of the synagogue
 (ἀρχ. = either the ruler, or one of the
 rulers; perhaps he had succeeded Crispus),
 had been the chief of the complainant Jews,
 and therefore, on their cause being rejected,
 and themselves ignominiously dismissed,

^a ἄρχισυνάγωγον ἔτυπτον ^b ἔμπροσθεν τοῦ ¹ βήματος· καὶ ^a ver. 8 reff.
οὐδὲν τούτων τῷ Γαλλίῳ ^c ἔμελεν. ¹⁸ Ὁ δὲ Παῦλος ^b = Matt. v. 24
ἔτι ^d προσμείνας ^e ἡμέρας ^e ἱκανάς, τοῖς ἀδελφοῖς ^f ἀποταξ- ^c v. 10.
άμενος ^g ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα ^c constr., here
καὶ Ἀκύλας, ^h κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν· ^d absol., here
only. Matt.
xv. 32 || Mk.
ch. xi. 23.
xiii. 43.

1 Tim. i. 3. v. 5 only. Judg. iii. 25 A. Wisd. iii. 9 only. e ch. ix. 23 reff. f = ver.
21. Mark vi. 46. Luke ix. 61. xiv. 33. 2 Cor. ii. 13 only. (Jer. xx. 2. 1 Macc. xi. 3 only.) Jos. Antt.
viii. 13. 7. g ch. xv. 39 reff. h ch. viii. 32. 1 Cor. xi. 6 bis only. 2 Kings xiv. 28.

εμελλεν EHLPN.

tunc Gallio fingebat eum non videre D-lat(txt

D⁴-gr, D¹ has τ ω γαλλίω εν, but the rest is illegible). aft τουτων
ins των B¹.

18. aft παυλος ins εφη N¹(erased by N³). επλευσεν, ναυιγαυι D vulg: εξε-
πλευσεν E², enavigavit E-lat. rec την κεφαλην bef εν κεγχρεαις, with DEHLP

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss of Ἑλληνας. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—why did they not beat Paul himself? There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4. The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly καὶ would not have been the copula. ‘So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.’ Meyer.

18.] It has been considered doubtful whether the words κερ. τ. κεφ. κ.τ.λ. apply to Paul, the subject of the sentence, or to Aquila, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf, Olsh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al. :—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Mr. Howson, vol. i. p. 498. But I quite agree with Neander (Phil. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they can only apply to Paul. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering

(Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἡ νόσφ καταπονουμένους ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὐχεσθαι πρὸ τριάκοντα ἡμερῶν ἧς ἀποδώσειν μέλλοιεν θυσίας, οἶνον τε ἀφέξεσθαι καὶ ξυρῆσασθαι τὰς κόμης,—where it appears from ξυρῆσασθαι (which, as Neander observes, if it applied to the end of the time, would be ξυρῆσεσθαι [or perhaps rather θρέψειν]), that the hair was shaved thirty days before the sacrifice. At all events, no sacrifice could be offered any where but at Jerusalem: and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former did not go up to Jerusalem, but remained at Ephesus (ver. 26): but that Paul hastened by Ephesus, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of one of Paul’s companions. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul’s influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer’s ground for referring κειράμ. to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best mss. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less

i ch. xxi. 23 only.
 k = Luke xii. 50. 2 Cor. iv. 1. Phil. i. 30.
 l = as above [1] (James v. 15) only. Gen. xxi. 13.
 m ch. xvi. 1 reff.
 n = Luke xv. 4. ch. xxiv. 27. xxv. 14. 1 Thess. iii. 1. Dan. x. 13. o ch. (xv. 34 v. r.) xxi. 4. Matt. xxvi. 36 only. 2 Kings xx. 4. p ch. xvii. 2 reff. q constr., ch. xiii. 39 reff. r = ch. xiii. 31 u Matt. k m o 13
 1k εἶχεν γὰρ 1l εὐχὴν. 19 m κατήντησαν δὲ εἰς Ἐφεσον κακέινους n κατέλιπεν o αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν p διελέχθη τοῖς Ἰουδαίοις. 20 q ἐρωτῶντων δὲ αὐτῶν r ἐπὶ πλείονα χρόνον μῆναι οὐκ s ἐπένευσεν, ...χορ 1. ABDE HLPN a b c f g h
 21 ἀλλὰ t ἀποταξάμενος καὶ εἰπὼν πάλιν u ἀνακάμψω om αυτων 137 : αυτον D² (txt D³) L b d g² k m² o Thl-fin. πλιον D. επιμειναι N³. rec aft μιναι ins παρ αυτοις (explanatory addn), with DEHLP rel Syr syr-w-ob copt Chr; εκει tol sah arm : παραμειναι αυτοις 25 : txt ABN e 13. 36. 40 vulg aeth.
 21. (On the whole verse, see note.) [αλλα, so ABDEPN b c f g k o 13 Cc Thl-sif.] rec απεταξατο, omg και, with HLP rel syr copt Chr Cc Thl-sif: txt ABDEN a 13-5. 36. 40. 105-80 vulg aeth arm Thl-fin.—om αλλα αποταξ. και Syr. rec (aft απεταξ.) ins αυτοις, with EHL rel 36 Thl: om ABDN. rec aft ειπων ins δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syrr Chr Cc Thl, but D has την εορτην ημεραν solemnem diem, and omits the 2nd την, D¹ (corr'd by D³) has also δε for με: aft θελοντος ins sed nunc volo agere festum venturum in Jerusalem aeth-pl: om ABEN a 13-5. 105-80 vulg copt aeth-rom arm. rec aft παλιν ins δε, with HLP rel 15. 103-80 syr Chr Cc Thl-sif: om AB D (omits παλιν also) EN a 13. 36. 40 vulg copt aeth.—Syr demid Thl-fin have και παλιν. καμψ of ανακαμψω has perished in D¹ (supplied by D³).

than nine aorist participles, eight of which indisputably apply to Paul as the subject of the section: leaving it hardly open to question that κειράμενος also must be referred to him.

There need be no enquiry what danger can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσω καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed.

ἐν Κερχρεαῖς] Κερχρεαῖ κόμη κ. λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς

δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1.

19. Ἐφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Caÿster, near the coast, between Smyrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff.

αὐτοῦ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δέ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') outside the town, and that Priscilla and Aquila were left in the town.

διελέχθη, aor., referring to one, and a transient occasion: διελέγετο, imperf., ver 4, of his long stay, and continual discourses in the Corinthian syna-

πρὸς ὑμᾶς τοῦ ^v θεοῦ ^v θέλοντος, ^w ἀνήχθη ἀπὸ τῆς ^v see 1 Cor. iv.
^{19.} (Heb. vi.
^{3.)} James iv.
^{15.} Sir.
^{xxxix. 6.}
^w ἀσπασάμενος τὴν ἐκκλησίαν ^a κατέβη ^a εἰς Ἀντιόχειαν. ^w ch. xiii. 13
²³ καὶ ^b ποιήσας ^b χρόνον τινα ^c ἐξήλθεν, ^d διερχόμενος ^x ch. viii. 5 reff.
^y absol., —
^e καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ^f στηρίζων ^{Luke, here}
^{only. = John}
^{vii. 8, 10.}
^{xii. 20. Ezra}
^{vii. 6. Neh.}
^{πάντας τοὺς μαθητάς.} ^{e ch.}

vii. 6. z = ch. xxi. 7. xxv. 13. Exod. xviii. 7. a John ii. 12. ch. vii. 15. xiv. 25. xvi. 8. Jonah
 i. 3. b = ch. xv. 33 reff. c absol., ch. xv. 40 reff. d ch. xiii. 6 reff. e ch.
 iiii. 24 reff. + f = Rom. i. 11. xvi. 25 al. Ps. i. 12 (14).

ins και bef ανηχθη EHLP 13 rel 40 æth-pl Chr: om ABD a 15. 36. 105-80 vulg sah
 æth-rom arm: aft ανηχθη ins δε Ν' (Ν^s disapproving). for ανηχθη to αναbas, ακυλαν
 δε κατελιπεν εν εφεσω αυτος γαρ εν πλοιω αχθεις ηλθεν εις καισαρειαν αναb. δε syr-mg;
 simly 97. 137: *Et Aquilam et Priscillam reliquit Ephesi, et ipse iter fecit per mare*
ac venit Cesaream Syr. for της, του D¹(txt D^s).

22. ins και bef αναbas D. (This και was perhaps intended to be placed bef ανηχθη,
 but insd here by mistake.)

23. ins και bef καθεξης Ν' (Ν^s disapproving). κατεξης D¹(txt D¹). rec
 επιστηριζων, with DEHLP rel 36 Chr Thl Ec: txt ABN 13.—pref και D 38.

gogue. 21.] The omission of the words
 here inserted in rec., δὲ μὲ πάντως τὴν
 ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερο-
 σόλυμα, seems necessitated on the principle
 of being guided in doubtful cases by the
 testimony of our most ancient MSS. The
 text thus produced is the shortest and
 simplest, and the facts, of other glosses
 having been attempted on this verse, and
 of ms. 36 inserting the words without alter-
 ing the construction to suit them, and D
 omitting the καὶ before ἀνήχθη, and the
 δὲ before ἀναβάσας, tend perhaps to throw
 discredit on the insertion. The gloss, if
 such it be, has probably been owing to an
 endeavour to conform the circumstances
 to those related in ch. xx. 16. If they
 stand, and for those who read them, it
 may still be interesting to enquire at what
 feast they may be supposed to point. (1)
Not at the Passover: for the ordinary
 duration of the 'mare clausum' was (Livy
 xxxvii. 9) till the vernal equinox. Ac-
 cording to Vegetius, de Re Milit. iv. 39,
 'ex die iii. Id. Novembr. usque in diem vi.
 Id. Martii, maria clauderantur.' And we
 are not at liberty to assume an exceptional
 case, such as sometimes occurred (Philo,
 Leg. ad Caium, § 29, vol. ii. p. 573; Tacit.
 Ann. xii. 43; Plin. ii. 47). Hence, if the
 voyage from Corinth at all approached the
 length of that from Philippi to Jerusalem
 in ch. xx., xxi., he would have set sail at
 a time when it would have been hardly
 possible. (2) *Not at the feast of Taber-
 nacles*. For if it were, he must have
 sailed from Corinth in August or Sep-
 tember. Now, as he stayed there some-
 thing more than a year and a half, his
 sea-voyage from Beræa to Athens would in
 this case have been made in the depth of

winter; which (especially as a choice of land
 or water was open to him) is impossible.
 (3) It remains, then, that the feast should
 have been *Pentecost*; at which Paul also
 visited Jerusalem, ch. xx. 16. (The above
 is the argument of Wieseler, Chron. d.
 Apostelgesch. pp. 48—50, who however
 allows too long for the voyage from Corinth,
 forgetting that from the seven weeks' voyage
 of ch. xx. xxi. are to be taken seven days
 at Troas (xx. 6), seven at Tyre (xxi. 4), one
 at Ptolemais (xxi. 7), ἡμέραι πλείους at
 Cæsarea (xxi. 10),—in all certainly not less
 than three weeks.) The Apostle's
 promise of return was fulfilled ch. xix. 1 ff.

22. ἀναβάs.] *To Jerusalem*: for (1)
 it would be out of the question to suppose
 that Paul made the long detour by Cæsarea
only to go up into the town from the beach,
 as supposed by most of those who omit δὲ
 . . . Ἱεροσ. in ver. 21, and *salute the dis-
 ciples*,—and (2) the expression κατέβη εἰς
 Ἀντ., which suits a journey from Jerusalem
 (ch. xi. 27), would not apply to one from
 Cæsarea. ἀσπ. τ. ἐκκλ.] The pay-
 ment of his vow is not mentioned, partly
 because it is understood from the mere
 mention of the vow itself, ver. 18,—partly,
 perhaps, because it was privately done,
 and with no view to attract notice as in
 ch. xxi.

23.] PAUL'S VISIT TO THE CHURCHES
 IN GALATIA AND PHRYGIA. Either (1)
 Galatia is here a general term including
 Lycaonia, and Paul went by Derbe, Lys-
 tra, Iconium, &c. as before in ch. xvi.,
 or (2) he did not visit Lycaonia this time,
 but went through Cappadocia: to which
 also the words διελθόντα τὰ ἀνωτερικά
 μέρη (ch. xix. 1) seem to point, ἡ ἀνω
 Ἀσία being the country east of the Halys.

g ver. 2 reff.
h here only t.
i Herod. ii. 77.
i ch. xvi. 1 reff.
k = Luke xxiv.
19. ch. vii. 22. k
Jer. xxxix.
(xxxii.) 19.
1 ch. xvii. 2
reff.
m ch. ix. 20
reff.
n Luke i. 4.
ch. xxi. 21.
24. Rom. ii.
18. 1 Cor. xiv. 19. Gal. vi. 6 only t. Jos. vita § 65.
xvii. 21. p = ch. ix. 2 reff. (Matt. iii. 3 ||.)
vat. Philo, vita Mos. iii. § 38, vol. ii. p. 178. s = ch. xvii. 16 reff. t Matt. ii. 8. Luke i. 3. Eph.
v. 15. 1 Thess. v. 2 (ver. 26 reff.) only. Deut. xix. 18. Wisd. xix. 17 only. Dan. vii. 19 Theod. (-βής, ch.
xxvi. 5. -βεια, xxii. 3. -βούν, Matt. ii. 7.) u ch. xix. 15 reff. v ch. ix. 20 reff.

ABDE
HLPN a
b c f g h
k m o 13

24. ἀπολλωνιος D: ἀπελλης N¹ 15. 180 scholl copt arm: *Apollon* æth-rom: *Apollo* vulg E-lat Syr sah.—ονοματι bef απ. D 13. γενει bef αλεξανδρευσ, omg τω, D.
25. os ην κατηχημενος εν τη πατριδι τον λογον του κυριου D. for την οδον, τον λογον D (as above) a b o 36. 67². 76. om του [bef κυρ.] B k Thl-sif. ins ω bef ελα-
λει N¹ (erased by N³). απελαλει D¹, eloquebatur D-lat: ελαλει δε B. om 2ud
του D 13. 40. 68-9. 137. rec (for ιησ.) κυριου (see notes. The varn in the art is
no argument [as De Wette] agst the genuineness of the readg: the constant omn of
artt oft prepp might easily lead to this: thus we have it omitted also bef κυριου),
with HLP rel Chr Θε Thl-sif: txt ABDEK a c h 13. 36. 40 vulg syrr coptt æth arm
Thl-fin Aug.

We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. καθεξής implies taking the churches in order; regularly visiting them, each as they lay in his route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? [1 Cor. i. 1], but see on ver. 17.)

24—28.] APOLLOS AT EPHEBUS, AND IN ACHAEA. Ἀπολλῶς] abbreviated from Ἀπολλώνιος: see var. read.

Ἀλεξανδρεὺς] Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. λόγιος] either (1) *learned*,

as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίαν οἱ λόγοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται from οἱ λόγοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατριῶν ἐξηγητὰι νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους τοὺς πολυ-ἱστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὥς καὶ Ἡρόδοτος λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay. See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. § ii. 1 (a) note.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The doctrines of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον τὸ βάπτ. Ἰωάν.) the latter, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he did not know Jesus to be the Messiah, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the

ἤρξατο ^w παρῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες ^w ch. ix. 27
 δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας ^x προσελάβοντο αὐτόν, ^{ref.}
 καὶ ^y ἀκριβέστερον αὐτῷ ^z ἐξέθεντο τὴν ^a ὁδόν. ²⁷ βουλο- ^{x = ch. xvii. 5}
 μένου δὲ αὐτοῦ ^b διελθεῖν ^b εἰς τὴν Ἀχαΐαν ^c προτρεψάμενοι ^{ref.}
 οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ^d ἀποδέξασθαι αὐτόν. ^{y ch. xiii. 15,}
 ὃς ^e παραγενόμενος ^f συνεβάλετο πολὺ τοῖς ^{20. xxiv. 22}
 κόσιν ^h διὰ τῆς ^{hi} χάριτος. ²⁸ ^k εὐτόνως γὰρ τοῖς Ἰουδαίοις ^(ver. 23 ref.)
^l διακατηλέγχετο ^m δημοσίᾳ ⁿ ἐπιδεικνὺς διὰ τῶν ^o γραφῶν ^{only}
 εἶναι τὸν χριστὸν Ἰησοῦν. ^{z ch. xi. 4 ref.}
^{a absol., = ch. ix. 2 ref.}
^{b 2 Cor. i. 16}
^{c ref. Josh. xiv. 27.}
^{d here only +}
^{e Wisd. xiv. 18.}
^{f 2 Macc. xi. 7}
^{g only.}
^{h d ch. ii. 41 ref.}
^{i absol., ch. xvii. 10 ref.}
^{j = here}

only. (ch. xvii. 18 ref.) Job xxxv. 3 F(not A). Wisd. v. 8. μέγα συμβάλλεται εἰς τὸ μανθάνειν, Xen.
 Cyr. i. 2. 8. g ch. xv. 5 ref. h absol., Gal. i. 15. Heb. xii. 28 only.
 xiii. 43 ref. k Luke xxiii. 10 only. Josh. vi. 7 (8) only. (-vos, 2 Macc. xii. 23 only. -vía, Eccl. vii. 8
 Abl only.) l here only +. m ch. xvi. 37 ref. n = Heb. vi. 17 only +. (ch. ix. 39
 al. Isa. xxxvii. 26.) o ch. xvii. 2 ref.

26. *for outos, hos* D¹(txt D⁴): *οὕτως m.* *om τε* D-gr H sah ath-pl.
om τη D¹(ins D⁴). *καὶ ακουσαντος* D¹(*et quum audivissent* D-lat: txt D-corr¹) Syr.
rec ακυλας καὶ πρισκιλλα (*alteration of characteristic order, cf Rom xvi.*
3, 2 Tim iv. 19), with DHLP rel 36 syrr sah Chr: txt ABEN 13 vulg copt ath.—
ακυλα H. *εξεθοντο* D: -θετο H. *rec ins του θεου bef οδον, with HLP rel Chr:*
την οδ. του θεου ABN c k m 13. 40 am fuld tol syr sah arm Thl-fin: τ. οδ. τ. κυριου E
 g 36. 177 demid Syr: *των λογον του κυρ.* 66¹. 98-marg 105 lect-58: *scripturas domini*
Cassiod (*all these, as shewn by the varr, are supplementary emendations of the simple*
την οδον): txt D.

27. *for ver, εν δε τη εφεσω επιδημουντες τινες κορινθιοι και ακουσαντες αυτου παρ-*
εκαλων διελθειν ην αυτοις εις την πατριδα αυτων συγκατανευσαντος δε αυτου οι
εφεσιοι (αδελφοι syr-mg) εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα
D syr-mg: D adding us επιδημσας εις την αχαιαν πολυ(πολυν D) συνεβαλλετο εν ταις
εκκλησιαις. *εις την αχαιαν bef διελθειν E.* *συνεβαλλετο A D-gr 57. 99 Thl-*
sif: συνελαβετο 30. 133. *om δια της χαριτος (D) c 137 vulg(not tol) syr Bas-*
sel Aug.

28. *aft δημοσια ins και κατ οικον E.* *ins διαλεγομενος και bef επιδεικνυς D 137.*
τον ιησ. ειναι χριστον D sah: om του E.

κύριον of the rec., it having been well imagined that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the facts respecting Jesus, but of the consequences of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea.

ἐπιστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there being such a thing as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance.

26. ἀκριβέστερον] The former accuracy was only in facts: this is the still more expanded accuracy of doctrine. That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενοι] probably Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia.

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After προτρεψ. not Apollos, but the disciples (at Corinth) must be understood as an object. Otherwise αὐτόν would have been expressed. So the remarkable reading of D. συνεβ.] contulit, Vulg.

contributed, to their help. διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβάλετο, and understand them 'by the Grace of God which was in him.' But this, from their position, is very unnatural; and hardly less so from the διὰ, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (reff.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., those who had believed through grace. "The γάρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul's departure." C. and H., edn. 2, ii. p. 10.

28.] διακατηλέγχετο, argued down, as we say,—"proved it in their teeth:" and then the διὰ gives

m constr., ch.
iv. 5 reff.
n ch. ix. 3 reff.
o ch. xiii. 6
reff.
p here only +
see 1 Macc.
iii. 37.
2 Macc. ix.
23. ἡ
ἀνω Ἀσίῃ,
Herod. i. 95
and al. see
Wetst.
q ch. i. 6 reff.
ch. v. 9, ix. 5 al.
ix. 25. 1 Cor. vii. 16. Jer. xxxvii. (xxx.) 6.

XIX. 1 ^mἘγένετο δὲ ^uἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν ABDE
Κορίνθῳ, Παῦλον ^oδιελθόντα τὰ ^rἀνωτερικὰ μέρη ἐλθεῖν HLPN a
εἰς Ἐφεσον καὶ εὐρεῖν τινας μαθητάς, ²εἶπεν τε πρὸς b c f g h
αὐτοὺς ^qΕἰ ^rπνεῦμα ἁγίον ^rἐλάβετε ^sπιστεύσαντες; ^tοἱ δὲ k m o 13
πρὸς αὐτὸν ^uἌλλ' ^uοὐδ' ^vεἰ πνεῦμα ἁγίον ^wἐστὶν ἡκού-
σαμεν. ³εἶπεν τε ^xΕἰς τί οὖν ^xἐβαπτίσθητε; οἱ δὲ εἶπαν
r ch. viii. 15 reff. s = Rom. xiii. 11. 1 Cor. iii. 5. xv. 2. Eph. i. 13. ellips.,
u Luke xxiii. 15. 1 Cor. iii. 2. iv. 3. Gal. ii. 3. v = ch. x. 18. John
w pres., ch. xvi. 38 reff. x ch. viii. 16 reff.

SHAPE. XIX. 1. for *εγενετο* to *ελθειν*, D syr-mg have *θελοντος* δε του παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν εις την ασιαν διελθων δε τα αν. μ. ερχεται. απολλων A²L 40 Euthal: απελλην N¹ 180.

for *ελθ.*, *διελθειν* P: *κατεθειν* AEN a b o 13. 40 Jer. rec *ευρων*, omg τε in ver 2 (alteration to simplify constr and get rid of the characteristic τε), with (D)EHLF rel sah Chr: txt ABN 13 vulg copt Fulg.

2. τε see above. rec aft o δε ins *ειπον*, with HL rel vss Chr, *ειπαν* P: om ABDE 13. 40 am tol syr Jer. αλλ ουδε πν. αγ. λαμβανουσιν τινες ηκουσαμεν D¹(and lat: txt D⁴) syr-mg, simly sah. rec ουδε, with (D¹)EHLF rel 36 Chr Thdrt Marc: txt A B(sic: see table) D².

3. *ειπ. δε* D a 133 lect-58: o δε *ειπ.* AEN 13 vulg copt Jer: *ειπεν ουν* c syr Marc: txt BHLF rel 36 æth Chr. rec adds *προς αυτους*, with HLP rel vss Chr Marc: om ABDEN a c h 13. 36 vulg syr arm; *αυτοις* 40 lect-12 Thl-fn. [*ειπαν*, so ABEN 13: *ελεγον* D.]

the sense of *continuity*,—that this was not done once or twice, but continuously.

CHAP. XIX. 1—41.] ARRIVAL, RESIDENCE, AND ACTS OF PAUL AT EPHESUS.

1. τὰ ἀνωτερικὰ μέρη] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἄνω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικὰ, which is found in three cursives and Theophyl-sif., is a good gloss.

τινας μαθητάς] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning but that of believing on the Lord Jesus: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts.

2. ἐλάβ. πιστεύσ.] The aorist should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσεζήμενοι εἶπαν, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) believers? i.e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?'—as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom.

xiii. 11, ἐγγύτερον ἡμῶν ἢ σωτηρία ἥ ὅτε ἐπιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period *since* their baptism, but as to one simultaneous with their first reception into the church: and their *not* having then received Him is accounted for by the deficiency of their baptism. ἀλλ' οὐδέ]

On the contrary, not even . . . ἡκούσαμεν] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Mosen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audissent' (Beugel);—but we did not hear, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: we did not so much as hear Him mentioned. ἐστὶν cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 39. The stress of the sentence is on ἡκούσαμεν: so far from receiving the Holy Ghost, they did not even hear of His existence. Tiros only will find an objection to this rendering in ἐστὶν (expecting ἦν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff.

3.] Paul's question establishes the above rendering, to what then (οὖν,

^x Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπεν δὲ Παῦλος Ἰωάννης ^{y constr., Luke vii. 29.}
^y ἐβάπτισεν ^{yz} βάπτισμα ^z μετανοίας, τῷ λαῷ ^a λέγων ^b εἰς ^{z Mark i. 4. Luke iii. 3. ch. xiii. 24 only.}
τὸν ἐρχόμενον ^c μετ' αὐτὸν ^{ad} ἵνα ^b πιστεύσωσιν, ^e τουτέστιν ^{a = here only. (see note.)}
εἰς τὸν Ἰησοῦν. ⁵ ἀκούσαντες δὲ ^x ἐβαπτίσθησαν ^x εἰς τὸ ^{see Matt. iv.}

3. xii. 16. Mark iii. 9. b w. εἰς, ch. x. 43 reff. c w. person, ch. xiii. 25 (Paul) reff.
d arrangem. of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10.
xxvii. 46. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al4. Philem. 12. Heb. ii. 14 al5. 1 Pet. iii. 20. e Matt.

4. for δε, τε H 192 æth Thl-sif. ins o bef παυλος D a 180 lect-58. rec
aft ιωαννης ins μεν (see ch i. 5), with EHLP rel syrr copt Chr Marc Ec Thl: om ABDN
a 13. 40 vulg sah. rec ins χριστον bef ιησ., with HLP rel 36 Chr: for τον ιησ.,
χριστον D-gr: add χρ. 105 lect-12 D-lat sah æth-pl arm: om ABEN a 13. 40 vulg syr
copt æth-rom Jer Fulg. (13 def.)

if ye did not so much as hear of the Holy Ghost at your first believing) were ye bapt-
ized? If the question and answer in
ver. 2 regarded, as in E. V., the *whole* in-
terval since their conversion, this enquiry
would have been more naturally expressed
in the perfect. See Gal. iii. 27, where
there is the same necessity of preserving
the historical sense of the aorists.

εἰς τῷ unto (with a view to, as intro-
ductory to) what profession? They an-
swer, unto (that indicated by) the bap-
tism of John, viz.: repentance, and the
believing on Jesus, then to come, but now
(see ch. xviii. 25, note) the object of our
faith.

4. εἰς τ. ἐρχ. . . ἵνα π.]

This peculiar inversion of words, see reff.,
seems to mark the hand of Paul. ἵνα does
not give (as Meyer) the mere purpose of
his baptism (saying that he baptized in
order that . . .), but combines, as in
similar uses of προσεύχομαι ἵνα and the
like, the purport and purpose together:
‘He commanded them that they should
(purport)—and he spoke to them, that
they might (purpose).’ See this discussed
in note on 1 Cor. xiv. 13.

5.] Two singular perversions of this verse have oc-
curred: (1) the Anabaptists use it to
authorize the repetition of Christian bap-
tism, whereas it is not *Christian baptism*
which was repeated, seeing that John’s bap-
tism was *not such*, but only the baptism
which they now for the first time received;
and (2) Beza, Calixtus, Calov., Suicer, Glass.,
Buddeus, Wolf, and al., wishing to wrest
this weapon out of the hands of the Ana-
baptists, oddly enough suppose this verse
to belong still to Paul’s discourse, and to
mean, ‘and the people when they heard
him (John), were baptized into the name
of the Lord Jesus.’ This obviously is
contrary to fact, historically: and would
leave our present narrative in a singular
state: for Paul, having treated their bap-
tism as *insufficient*, would thus proceed on
it to impose his hands, as if it were *suf-
ficient*.

εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ]

Two questions arise here: (1) Was it the
ordinary practice to rebaptize those who
had been baptized either by John or by the
disciples (John iv. 1 f.) *before baptism be-
came, by the effusion of the Holy Spirit,
λουτρὸν παλιγγενεσίας?* This we cannot
definitely answer. That it was *sometimes*
done, this incident shews: but in all proba-
bility, in the cases of the majority of the
original disciples, the greater baptism by
the Holy Ghost and fire on the day of Pen-
tecost superseded the outward form or sign.
The Apostles themselves received only this
baptism (besides probably that of John):
and most likely the same was the case with
the original believers. But of the three
thousand who were added on the day of
Pentecost, very many must have been
already baptized by John; and all were
rebaptized without enquiry. (2) What
conclusion can we deduce from this verse
respecting the use or otherwise of baptism
*in the name of the Father, and the Son,
and the Holy Ghost*, in the apostolic
period? The only answer must be, that at
that early time we have no indication of set
formulæ in the administration of either
sacrament. Such formulæ arose of neces-
sity, when precision in formal statement of
doctrine became an absolute necessity in
the church: and the materials for them
were found ready in the word of God, who
has graciously provided for all necessities of
His church in all time. But, in matter of
fact, such a baptism as this *was* a baptism
into the name of the Father, Son, and Holy
Ghost. As Jews, these men were already
servants of the living God—and by putting
on the Son, they received in a new and
more gracious sense the Father also. And
in the sequel of their baptism, the im-
position of hands, they sensibly became reci-
pients of God the Holy Ghost. Where
such manifestations were present, the form
of words might be wanting; but with us,
who have them not, it is necessary and
imperative. Dean Howson regards (i. 517;
ii. 13) St. Paul’s question in our ver. 3 as

f ch. viii. 17

g here only.

h ch. ii. 4 reff.

i ch. ii. 17, 18,

28, of his-

torical fact,

here first.

k = ch. ii. 41

al. fr.

l ch. vi. 2 al. fr.

δεκαδύο.

ch. xiv. 11

v. r. only.

1 Chron. xv.

10. Esth. ii.

12 only.

m ch. ix. 27

reff.

n ch. xiii. 31

reff.

o ch. xvii. 2

reff. absol.,

ch. xviii. 4

reff.

p ch. xviii. 4.

constr., here

(ch. xxviii. 23

rec.) only.

only. Luke and

Mark passim.

xv. 4 || Mk. (from

Exod. xxi. 16).

Mark ix. 39

reff.

w absol., ch. ii. 6

reff.

x ch. xv. 38

reff.

ii. 12 only. (ch.

xiii. 2 reff.)

Gen. ii. 10.

xxviii. 19

only.)

b constr., ch. i. 19

reff.

q Acts, ch. i. 3.

viii. 12. xiv. 22

(xx. 25 v. r.)

xxviii. 23. 31

s ch. xiv. 2 reff.

t Matt.

v = 1 Cor. i. 29.

3 John 6.

2 Cor. vi. 17.

Gal.

a here only †.

(Gen. xxiii. 14. Prov.

xviii. 19 only.)

b constr., ch. i. 19

reff.

c Matt.

3 John 6.

2 Cor. vi. 17.

Gal.

a here only †.

(Gen. xxiii. 14. Prov.

xviii. 19 only.)

b constr., ch. i. 19

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xviii. 19 only.)

b constr., ch. i. 19

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c Matt.

3 John 6.

2 Cor. vi. 17.

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xviii. 19 only.)

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2 Cor. vi. 17.

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xviii. 19 only.)

b constr., ch. i. 19

reff.

c Matt.

3 John 6.

2 Cor. vi. 17.

Gal.

a here only †.

(Gen. xxiii. 14. Prov.

xviii. 19 only.)

Ἰσῆαν ἀκοῦσαι τὸν ἑλὸγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἑλλήνας. ¹¹ δυνάμεις τε οὐ τὰς ἐτυχοῦσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας ἀποφέρεισθαι ἀπὸ τοῦ ἡχρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. ¹³ ἐπεχείρησαν δέ τινες καὶ τῶν περιερχομένων Ἰουδαίων ἀνὴρ (said of Moses), Longin. de Subl. § 9. f ch. xiv. 3 reff. g w. ἐπί, Rev. xxi. 10. εἰς, Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. 2 Chron. xxxvi. 7. absol., Mark xv. 1 only. h here only. Exod. xxviii. 38 (42). i Luke xix. 20. John xi. 44. xx. 7 only. k here only. i = here (Luke xii. 58. Heb. ii. 15) only. Job ix. 34. constr., Xen. Anab. vii. 1. 4. m = Luke vii. 21. viii. 2. Acts, here, &c., 4 times only. Luke only, exc. Matt. xii. 45. 1 Kings xix. (ch. n = here [and Matt. xvii. 21] only. o ch. ix. 29 reff. p = here only. Xen. Econ. x. 10. [ch. xxviii. 13 reff.]

του κυριου ιουδαιοι και ελληνες D¹-gr(txt [but **απαντας**] D⁴). rec aft κυρ. ins ησου, with LP rel Chr (Ec Thl: om ABDEHN a c k 13. 36. 40 vulg syr copt arm.

11. for τε, δε D¹-gr(txt D⁴) a h 38 syr copt Thl-sif. rec εποιει bef ο θεος, with HLP rel syr copt æth Chr (Ec Thl-sif: txt ABDEN m 13 am(and demid fuld tol) sah arm Thl-fin.

12. rec επιφερεσθαι (prob corr'n to suit επι τ. ασθ.: see note), with DHLP rel Chr: περιφ. 96. 142: txt ABEN a 13. 36. 40, deferrentur vulg. for η, και 7. 68. 104-5 vulg-ed(and tol) copt Thl-fin: η και D-gr arm. απαλασσεσθαι B¹ h¹ o. om 2nd τα D. rec εξρχεσθαι (more usual word for the going out of evil spirits, see Luke iv. 35, 36, 41, viii. 2, 29, 33 al, ch viii. 7, xvi. 18), with HLP rel Chr (Ec Thl: txt ABDEN a c d k 13. 36. 40. rec adds απ αυτων (supplementary insertion), with HLP rel Chr (Ec Thl: εξ αυτων sah: om ABDEN a c d k 13. 36. 40 vulg syr copt arm.

13. rec (for και) απο, with LP 13 rel copt Chr (Ec Thl-sif: και απο H 25. 73. 95¹-8-9 (syr) arm: et de vulg: εκ D 43 (the και has been omd either as unnecessary, or perhaps, as Meyer, because it seemed unworthy of St. Paul to couple him with these: then the απο or εκ inserted, to define the gen more exactly): txt ABEN a c m Syr. περιερχομενω D¹.

To this long teaching of Paul the seven churches of Asia owe their establishment.

11. οὐ τὰς τυχ.] See reff. miracles of no ordinary kind. In what they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power.

12.] The rec. reading, επιφερεσθαι, may have been occasioned by the ἐπί preceding: the other, again, by the ἀπό following: in such uncertainty the reading of the ancient MSS. must prevail. σουδ.] handkerchiefs: see ref. Luke, and notes there.

σιμικ.] not napkins, but semicinctia, aprons, such as servants and artisans use. ἀμφότερα λινοειδῆ εἰσι, Schol. Diseases, and possession by evil spirits, are here plainly distinguished from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons were instrumental in working the cures, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is

an exertion of the direct power of the All-powerful; a suspension by Him of His ordinary laws: and whether He will use any instrument in doing this, or what instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, all instruments were vain; with these, all are capable. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. [Wordsw. sees an especial fitness in this having occurred at Ephesus (see on ver. 19), and refers to God having shewed in Egypt that His power was greater than that of Satan working by magicians: and it may well have been so.] But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The

q here only+. ^qδαίωv ^qἐξορκιστῶv ^{rs}ὀνομάξιν ^rἐπὶ τοὺς ^tἔχοντας τὰ ^{ABDE} ^{HLPN} ^a ^b ^c ^d ^f ^g ^h ^k ^m ^o ¹³
^qτροπὸς ^qἐξορκίσεων ^mπνεύματα τὰ ^mπονηρὰ τὸ ^sὄνομα τοῦ ^sκυρίου Ἰησοῦ, λέ-
^qκατέλπειν, ^uὍρκίζω ὑμᾶς τὸν Ἰησοῦν ^vὃν Παῦλος ^vκηρύσ-
^{viii. 2, 5 (of Solomon).} ^(u.) ¹⁴ἦσαν δέ ^qτινες ^qσκεῦα Ἰουδαίου ^wἀρχιερέως ἐπτά
^(u.) ¹⁵αὐτοῖς ^xποιοῦντες. ¹⁵ἀποκριθὲν δὲ τὸ ^mπνεῦμα
^{s 2 Tim. ii. 19.} ^{Isa. xxv. 13.} ^{t = ch. xvi. 16} ^{refl.} ^{u (and constr.)} ^{Mark v. 7} ^{only.} ^{(2 Chron.} ^{xxvii. 13.} ^{Neh. xiii. 25} ^{Bn.)} ^{ἐν-}
^{ορκίζω}, 1 Thess. v. 27. Neh. as above, A. ἐξορκίζω, Matt. xxvi. 63 only. Gen. xxiv. 3. Judg. xvii. 2 A only. v ch.
^{ix. 20 refl.} ^{xviii. 25.} ^{xviii. 25.} ^{James iv. 14.} ^{Jude 10.} ^{Deut. xxxi. 27.} ^{x constr. (without oi).} ^{ch. ii. 5 refl.} ^{y w acc., ch.}
^{a = here (Matt. xx. 25) Mk. 1 Pet. v. 3 only.} ^{Num. xxi. 24.} ^{xxxii. 22, 29.} ^{Ps. ix. 25.} ^{z here only.} ^{1 Kings x. 6.} ^{xi. 6.} ^{xvi. 13 only.} ^{b = Rev. xii. 8}
^{only.} ^{Exod. i. 9.} ^{Ps. xii. 4.}

rec ^{ορκίζομεν} (alteration to suit the plurals preceding), with HLP rel vss Chr (Ec Thl :
^{εξορκίζομεν} a o 36: txt ABDE^N 13. 40 vulg copt Cassiod. om τῶν D¹(ins D³).
^{ins κυριον bef ἡσ.} ^{rec ins o bef παυλος}, with L rel Ec Thl : om
^{ABDEHPN} c m 13. 40 Chr.

14. for ver, ^{en ois kai uioi} (add ^{επτα} syr-mg) ^{σκενα} ^{τινος} ^{ιερεως} ^{ηθελησαν} ^{το} ^{αυτο}
^{ποιησαι} ^{εθος} ^{ειχαν} ^{τους} ^{τοιουτους} ^{εξορκιζειν} ^{και} ^{εισελθοντες} ^{pros} ^{τον} ^{δαιμονιζομενον}
^{ηρξαντο} ^{επικαλεισθαι} ^{το} ^{ονομα} ^{λεγοντες} ^{παρὰ} ^{γελλομεν} ^{σοι} ^{εν} ^{ιησου} ^{ον} ^{παυλος} ^{κηρυσσει}
^{εξελθειν} (εξ. bef κηρ. D¹) D syr-mg. ^{τινος} B(D) E-gr 36 demid Syr copt (altera-
^{tion, times not appearing to the copyist to agree with the definite επτα):} ^{τινας} m : txt
^{AHLPN} 13 rel vulg E-lat syr Chr (Ec Thl. rec uioi bef σκενα (omg it after επτα),
^{with (D)HLP rel 36 (Syr copt) syr Chr:} ^{om} m 31. 180: txt ABEN a 13(sic) 14¹-5-8.
^{40 vulg arm (sah).} ^{σκενα} A. ^{ιουδαιοι} L. ^{om oi} (originally per-
^{haps owing to oi of uioi preceding) ABN} a 13.

15. ^{τοτε} ^{απεκριθη} ^{το} ^{πν.} ^{το} ^{πον.} [και] ^{ειπεν} D, ^{kai} ^{insd} by D⁴. rec om αυτοις,
^{with EHL rel Ec Thl-sif:} ^{ins} ^{ABDN} a c m 13. 36 vulg syr coptt æth arm Chr Thl-
^{fin.} ^{ins} ^{μεν} ^{bef} ^{ιησουν} B E-gr N³ c 40. 137 syr.

16. rec ^{εφαλλομενος}, with (D)EHLPN³ rel Chr (Ec Thl : ^{εναλλομ.} D : txt ABN¹.
^{rec επ' αυτους bef ο ανθρωπος} (alteration of characteristic order), with
^{(D)HLP vss Chr (Ec Thl-sif:} ^{om} ^{επ} ^{αυτους} a 69. 105 arm: E places it aft το πονηρον:
^{txt ABN} c m 13. 40 am(and demid fuld) syr Chr-comm Thl-fin.—^{eis αυτους} D vulg.
^{rec ins kai bef κατακυριευσας}, with HLPN¹ rel 36 vulg Chr: ^{om} ^{ABDEN} a c
^{13. 40 copt arm.} ^{κυριευσας} D: ^{κρατησας} 15-8. 36. 180: ^{κατακυριευσαν} AEHL P
^{rel: -σεν} a: txt BN c o 13. rec for αμφοτερων, αυτων (corr'n to suit επτα above:
^{see note), with HLP rel Syr coptt:} ^{αυτου} d: ^{omnium} æth-rom: ^{om} E: txt ABDN a
^{13. 36. 40 vulg syr-mg-gr Thl-fin.} ^{ενισχυσεν} N¹ e: ^{κατισχυσε} c.

true analogy tends directly the other way. In no cases but these do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that *à fortiori* these, which were even then the rarest (οὐχ αὶ τυχοῦσαι), have ceased also.

13.] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms.

14. ἀρχιερέως] The word must be used in a wide sense. He may have been chief of the priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινες does not belong to ἐπτά, see ch. xiii. 23, but stands alone, recalling the *τινες* of the preceding verse. Without the *oi* it would be, 'certain men, &c. were

attempting this; ἦσαν and ποιοῦντες being taken together. With it, They were (it was) certain men, seven sons, &c. who attempted this.

15.] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned.

No difference between γνώσκω and ἐπίσταμαι must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E.V., Jesus I know, and Paul I know: the One being, God in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of manuscript evidence for this reading is even surpassed by its internal probability. There would be every reason, as seven have been before mentioned, for altering it into αὐτῶν: but

γυμνοὺς καὶ ^cτετραυματισμένους ^dἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷ τοῦτο δὲ ἐγένετο ^eγνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλησιν τοῖς ^fκατοικοῦσιν τὴν Ἐφεσον, καὶ ^gἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ ^hἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁸ πολλοὶ τε τῶν ⁱπεπιστευκότων ἤρχοντο ^kἐξομολογούμενοι καὶ ^lἀναγγέλλοντες τὰς ^mπράξεις αὐτῶν. ¹⁹ ⁿἱκανοὶ δὲ τῶν τὰ ^oπερίεργα πραξάντων ^pσυνενέγκαντες τὰς ^qβίβλους ^rκατέκαιον ^sἐνώπιον πάντων· καὶ ^tσυνεψήφισαν τὰς ^uτιμὰς αὐτῶν καὶ ^vεὔρον ^wἀργυρίου ^xμυριάδας πέντε. ²⁰ οὕτως ^yκατὰ ^zκράτος τοῦ ^zκυρίου ὁ ^zλόγος ^aἠῤῥαυεν καὶ ^bἰσχυεν.

xii. 15.

n = ch. xii. 12 reff.

o = here (1 Tim. v. 13) only†.

c Luke xx. 12

only. Ezek.

xxviii. 16.

d ch. xvi. 27 al.

Judg. vi. 11.

e = ch. i. 19

reff.

f constr. ch. i.

19 reff.

g ch. viii. 16

h = ch. x. 46

i absol., ch. xv.

5 reff.

k = Matt. iii. 6.

Mark i. 5.

James v. 16†.

l ch. xiv. 27

m = Matt. xvi.

27. Luke

xxiii. 51.

Rom. viii. 13.

(xii. 4.). Col.

iii. 8 only.

2 Chron.

v = ch. xxvii. 28. 1 Chron. xx. 2.

x Luke xii. 1. ch. xxi. 20. Heb. xii. 23.

only†. Jos. Ant. viii. 11. 3.

only. Exod. i. 20. Xen. Cyr. vi. 1. 24. see ver. 16.

p = here only†. Xen. Anab. vi. 4. 9.

u = Matt. xxvii. 9. 1 Cor. vi. 20. vii. 23.

w sing., = here only. 3 Kings x. 29. see Matt. xxvii. 9.

y here

z ch. xiii. 49 reff.

a intr., ch. vi. 7 reff.

b = here

aft εκφυγειν ins αυτους A.

17. ins τοις bef ιουδ. EP 192.

om τε DE sah.

om την Δ1Ε c 137.

επεσεν (mistake: or prep omd as unnecessary) AD 13, επεεν E.—φοβος bef

επ. D. ins o bef φοβος N¹.

om του DP (ol ?) 101-33.

18. for τε, δε D 36 coptt.

πιστευοντων D: -σαντων E 28.

(Mai

Tischdf state expr agst Bch that there is in B no insn aft εξομ.)

19. om δε D¹-gr: τε E syrr æth Bas Chr.των περι τα εργα D¹(txt D²).

aft συνενεγκαντες ins kai D.

κατεκαυσαν E vulg.

συνκατεψηφι-

σαν E. om last kai D¹(ins D²).20. rec o λογος bef του κυριου (corrpn of characteristic order), with (E)HLPN³ 13. 36 rel syr copt Chr: txt ABN¹.—for κυρ., θεου E 21. 73. 106² vulg sah arm.ουτως κατα κρατος ενισχυσεν και η πιστις του θεου ηυξανε και επληθυνετο (επληθυνη D¹) D: Syr also has η πιστις του θεου. ισχυσεν N.

no imaginable one for substituting it for αὐτῶν. Two only, it would seem, were thus employed on this particular occasion: and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious.

γυμνοὺς]

With their clothes torn off them.

18.]

The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next verse treats of the magicians themselves.

19. περιέργα] ‘male sedula’

(‘curiosa,’ Hor. Epod. xviii. 25). τῖς τῶν περιέργων in Aristænet. Ep. ii. 18, is ‘a magician’ (Kuini.). τὰς βίβλους] Magical formulæ, or receipt-books, or written amulets. These last were celebrated by the name of Ἐφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuini.): Ἐφέσια γράμματα—ἐπαῖδα γὰρ τινες φασὶν ἐκείναι ἦσαν, ὡς καὶ Κροῖστος ἐπὶ τῆς πυρᾶς

εἰπὼν ὠφελήθη· καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλησίου καὶ Ἐφεσίου παλαιόντων τὸν Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸ τὸν ἕτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ Ἐφέσια γράμματα· ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἐξῆς πεσείων τὸν Ἐφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16.

ἀργ. μυρ. πέν.] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 8½d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek.

20. κατὰ κράτος] “Eo modo dicitur urbs αἰρεῖσθαι κατὰ κράτος, quæ vi expugnatur, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 20, ubi dicitur verbum Domini κατὰ κράτος ἰσχύειν, per vim invalescere, quasi oppugnans et vi expugnans corda hominum.” Hermann on Viger, p. 632. So κατὰ μικρόν, κατ’ ὀλίγον, καθ’ ὑπερβολήν, κατὰ κόσμον. See

c = Luke vii.

d = Luke ix.

44. xxi. 14.

ch. v. 4.

Hagg. ii. 19.

see ch. i. 7.

e ch. xvii. 16

ref.

f ver. 1.

g ch. i. 3. xx.

1. Heb. x.

15, 26 al.

Gen. xiv. 17.

h = ch. iv. 12

reff.

i of place, =

here only.

k Matt. xxv. 44.

Rom. xv. 25

al. r

l = here (ch. iii.

5 reff.) only.

Gen. viii. 10,

12. Xen.

Cyr. v. 4. 38.

xxii. 4.

vi. 29 only.

(πενι, Jer. ib.)

s = here only.

ii. 20.

u ch. xvi. 16 (reff.)

v mid., = Col. iv. 1.

Tit. ii. 7. see Winer, edn. 6, § 38. 6.

w ver. 38. Rev. xviii. 22.

Heb. xi. 10 only.

Deut. xxvii. 15.

(vη, ch. xviii. 3.)

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. Δημήτριος γάρ τις ὀνόματι ἀργυροκόπος ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος ὑν παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν,

m = Mark i. 39. ch. viii. 40. xxi. 13. xxiii. 11. xxv. 4 al.
 o ch. xii. 18 (reff.)
 p ch. ix. 2 reff.
 q here only. Judg. xvii. 4 B. Jer. 2 Pet. i. 19. Winer, edn. 6, § 45. 4.
 t 2 Tim. ii. 20. Rev. ix. 20 only. Isa. 13
 v mid., = Col. iv. 1. Tit. ii. 7. see Winer, edn. 6, § 38. 6.

21. for *ως* to *ταυτα*, *τοτε* D.om *εν* E-gr 40. 68.for *uniformity*) ADE a b d o 13 : om BHLPN rel 36 Chr Ec Thl.

πορευεσθαι DP.

40 vulg Chr-comm Thl-fin, *ιεροσολυσουλα* D.22. for *αποστ.* δε, *κα* *αποστ.* D Syr aeth.

διακονούντων αὐτῷ, διακονοῦν [= -ων?] αὐτῶν A : for αὐτῷ, αὐτῶν e.

N¹ has written *ειπ*, but marked it for erasure.

τινα χρ. 40 arm.

24. for *ονοματι*, *ην* D-gr : om D-lat sah.ins *ος* bef *παρειχε* (repeating the termination of *Αρτεμιδος*) D.(confusion from *τοῖς* *ολῖγῃ*) A¹ DE : txt A² BHLPN rel 36 Chr Ec Thl.bef *ουκ* *ολιγην*, with EHLN rel syr Chr Ec Thl-sif : txt ABDN k m 13 vulg Thl-fin.

Bernhardy, Syntax, p. 241, f.

21. ταῦτα.] The occurrences of vv. 19, 20.

ἐν τῷ πν.] An expression mostly

used by Paul, see ref.

δεῖ] As he was

sent to the Gentiles, he saw that the great

metropolis of the Gentile world was the

legitimate centre of his apostolic working.

Or perhaps he speaks under some divine

intimation that ultimately he should be

brought to Rome. If so, his words were

literally fulfilled. He did see Rome after

he had been at Jerusalem this next time :

but after considerable delay, and as a prisoner.

Cf. the same design expressed by

him, Rom. i. 15 ; xv. 23—28 ; and Paley's

remarks in the *Horæ Paulinæ*. 22.]

He intended himself to follow after Pente-

cost, 1 Cor. xvi. 8. This mission of Timothy

is alluded to 1 Cor. iv. 17 (see ib. i. 1) ;

xvi. 10. The object of it was to bring these

churches in Macedonia and Achaia into

remembrance of the ways and teaching of

Paul. It occurred shortly before the writing

of 1 Cor. He was (1 Cor. xvi. 11) soon

to return :—but considerable uncertainty

hangs over this journey. We find him again

with Paul in Macedonia, 2 Cor. i. 1 : but

apparently he had not reached Corinth.

See 1 Cor. xvi. l. c. ; and 2 Cor. xii. 18, where

he would probably have been mentioned,

(ο) *πανλος* bef *εθετο* DE 137 copt.—om o D 137.ins *την* bef *αχαιαν* (corr.)ins *και* befrec *ιερουσαλημ*, with HLP rel 36 Ec Thl-sif : txt ABEN c kom *την* EN b k m o.aft *χρονον* ins *ολιγον* D-gr 25 :om *την* EN b k m o.

for

aft *χρονον* ins *ολιγον* D-gr 25 :om *την* EN b k m o.

for

rec *εργασιαν*

25 οὓς ^x συναθροίσας, καὶ τοὺς ^y περὶ τὰ τοιαῦτα ἐργάτας, ^x ch. xii. 12 only. Deut. i. 41. Luke x. 40, 41. περι-
εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ^z ἐκ ταύτης τῆς ^y ἐργασίας ἡ ^y τὴν ἐργασίαν ὄντες
^a εὐπορία ἡμῖν ^z ἐστίν, ²⁶ καὶ ^b θεωρεῖτε καὶ ἀκούετε ^b ὅτι οὐ
μόνον Ἐφέσου ἀλλὰ ^c σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος
οὗτος ^d πείσας ^e μετέστησεν ^f ἱκανὸν ^f ὄχλον, λέγων ὅτι
οὐκ εἰσὶν θεοὶ οἱ ^g διὰ χειρῶν ^h γινόμενοι. ²⁷ οὐ μόνον δὲ
τοῦτο ⁱ κινδυνεύει ἡμῖν τὸ ^k μέρος εἰς ^l ἀπελεγμὸν ^m ἐλθεῖν,
ἀλλὰ καὶ τὸ τῆς ⁿ μεγάλης ^o θεᾶς ἱερὸν Ἀρτεμίδος ^p εἰς
οὐθὲν ^q λογισθῆναι, ^r μέλλειν τε καὶ ^s καθαιρεῖσθαι τῆς
^t μεγαλειότητος αὐτῆς ἣν ὅλη ἡ Ἀσία καὶ ἡ οὐκονομένη

10. (Dan. iii. 27 [94].) c ch. xiii. 44 reff. d ch. xviii. 4 reff. e = here only. (ch. xiii. 22 reff.) Josh. xiv. 8. τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν. Xen. Hell. ii. 2. 5. f ch. xi. 24 (reff.). g ch. xiv. 3. h = John i. 3. Heb. xi. 3. Gen. ii. 4. i ver.
40. absol., Luke viii. 23. 1 Cor. xv. 30 only. Isa. xxviii. 13. w. τοῦ and inf., Jonah i. 4. k = here only. 3 Macc. v. 17. l here only. (ἐλεγμός, 4 Kings xix. 3 || Isa.) m = John v. 24. Job xxxiii. 28 B N (not A). n ch. viii. 9 reff. o here (vv. 35, 37 v. r.) only. p = ch. x. 5. Jer. xxi. 16. (alix. 17.) constr. here only. καθαιρεῖν τι τῆς τοῦ θεοῦ δόξης. Diod. Sic. iv. 8. t Luke ix. 43. 2 Pet. i. 16 only. Jer. li. (xxxiii.) 9. Dan. vii. 27 LXX. Esdr. i. 5 only. u = ch. xvii. 31. Rev. iii. 10. xii. 9. Ps. ix. 8.

25. for *ous*, *ontos* (omg και) D 137 tol sah: c has *ontos* but retains *και*. τοι-
αυτας(sic) N. for *εργατας*, *τεχνετας* D-gr-corr(-tais D¹): *artifices* E-lat.
for *ειπεν*, *εφη* D. add *προς* *αυτους* D vss. aft *ανδρες* ins *συντεχειται* D

sy-r-w-ast sah. *επιστασται*(sic) D. rec *ημων* (corr'n, as *more* usual constr),
with HLP rel syrr æth Chr, (Ec Thl-sif: txt ABDE c d 13. 40 vulg copt Thl-fin.

26. *ακουετε* και *θεωρεετε* D Syr. om *οτι* D. ins *εως* bef *εφεσ*. D-gr 14¹:
της a m Thl-fin.—*ipsius Ephesi* D-lat. *εφεσιου* D. aft *αλλα* ins και A
D-gr L 13. 36. 40. 106-80 demid Syr Chr Thl-sif: om BEHPN rel vulg D-lat copt
(Ec Thl-fin. om *της* D¹(ins D²) m. aft *ουτος* ins *τις* *τοτε* D¹: *hic*
quidam tunc D-lat. om *πεισας* N. *απεστησεν* E. aft *οτι* ins *ουτοι*
D-gr. om *οι* N¹ 57. *γινόμενοι* D¹(γινομ. D²) 68.

27. om *δε* E-gr. *ημιν* bef *κινδυνευει* D m (-*νεσει* D²N). το *μερος* bef *κινδ*.
ημ. A c 137. om *αλλα* N¹. rec *αρτεμίδος* bef *ιερον* (corr'n of characteris-
tic order), with ABLN 13. 36 rel Ec Thl-fin: txt DEHP b f g o Chr Thl-sif Jer.

rec *ουδεν*, with DEL 13. 36 rel Chr: txt ABHPN d f. *λογισθησεται*
(*emendation of constr*) ADE vulg Syr: txt BHLPN rel 36 Chr Ec Thl. *μελλει*
A¹(D¹) a e vss Thl: txt BD²EHLPN 13 rel Chr Ec.—*αλλα* *καθερισθαι* *μελλει*(v) D.
Steph (for *τε*) *δε*, with HL rel vulg Chr Thl: om a e: txt ABEPN c 13 Ec
Jer. om *και* E c. rec *την μεγαλειότητα* (see note), with HLP rel vulg

copt Chr Ec Thl: txt ABEN a c 13. 36. 40 syr sah.—om *τ. μεγ. αυτης* D.
(Mai Tischdf note expr agst Beh that B does not om *αυτης* ην) for *ην*, η D¹.
om 1st η BD. om 2nd η B k m.

plus . . . dea celestis argenteum breve
figmentum quocunque ibat secum solitus
efferre . . . ? Diod. Sic. i. 15: *ναὺς χρυ-*
σοὺς δύο. Dio Cass. xxxix. 20: *νεὺς*
Ἦρας βραχὺς ἐπὶ τραπέζης τινὸς πρὸς
ἀνατολῶν ἰδρυμένος. We may find an
exact parallel in the usages of that corrupt
form of Christianity, which, whatever it
may pretend to teach, in practice honours
similarly the “great goddess” of its ima-
gination. 25. τὰ τοιαῦτα] All sorts of
memorials or amulets connected with the
worship of Artemis. Dean Howson
(ii. p. 98) suggests that possibly *Alexander*
the coppersmith may have been one of these
craftsmen: see 2 Tim. iv. 14. 26.]
The people believed that the images them-
selves were gods: τὰ χαλκῆ καὶ τὰ γραπτὰ

καὶ λίθινα μὴ μαθόντες, μηδὲ ἐθισθέντες
ἁγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς
καλεῖν. Plutarch de Isid. p. 379, c (West.):
see ch. xvii. 29. And so it is invariably,
wherever images are employed *professedly*
as media of worship. The genitives Ἐφ.
and Ἀσ. are governed by ὄχλον. 27.]
ἡμῖν is best taken as the *dativus incom-*
modi, not for ἡμῶν, nor with τὸ μέρος,
but with *κινδυνεύει*. μέρος, as we say,
department. ἀλλὰ καί] but that
eventually even the temple itself of the
great goddess Artemis will be counted
for nothing. μεγάλην was the usual epithet
of the Ephesian Artemis: Xen. Ephes. i.
p. 15: ὁμνῶν τε τὴν πάτριον ἡμῖν θεόν,
τὴν μεγάλην Ἐφεσίων Ἀρτεμιν. There
is an inscription in Boeckh, 2963 c, con-

v ch. xiii. 43
reff. Beland
Dr. 22.

w = John i. 14.
ch. vi. 3, 5, 8.
ix. 36. xiii.
10. Isa. i. 4.

x = Luke iv.
28. Eph. iv.
31. Rev. xii.
12 al. Gen.
xlix. 6.

y ver. 27 al.
see notes.

z = Luke iv.
28. v. 26. ch.
v. 17. xiii.
45. Gen. vi.
11.

a here only.
Gen. xi. 9. 1 Kings v. 12. xiv. 20 only. (—χύνειν, ver. 32.)
iv. 9 only +. (—τρίψεσθαι, Heb. x. 33.)
xii. 22 reff.

ἴσέβεται. ²⁸ ἀκούσαντες δὲ καὶ γερόμενοι ^w πλήρεις ^x θυμοῦ
ἔκραζον λέγοντες ^y Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ²⁹ καὶ
ἡ ἐπλήσθη ἡ πόλις τῆς ^a συγχύσεως, ^b ὥρμησάν τε ^b ὁμο-
θυμαδὸν εἰς τὸ ^c θέατρον ^d συναρπάσαντες Γαῖον καὶ
Ἀρίσταρχον Μακεδόνας, ^e συνεκδήμους Παύλου ³⁰ Παύ-
λου δὲ βουλομένου εἰσελθεῖν εἰς τὸν ^f δῆμον, οὐκ εἶπον
αὐτὸν οἱ μαθηταί. ³¹ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν ^g παρεκάλουν, μὴ

ABDE
HLPN a
b c d f g
h k m o
13

b ch. vii. 57 (reff.). c here bis. 1 Cor. f ch.
e 2 Cor. viii. 19 only +.

28. ταῦτα δε ακουσ. D vss. aft θυμου ins δραμοντες εις το αμφοδον D 137,
simly syr-ing. om η D¹(ins D⁴).

29. rec aft η πολις ins ολη (see ch xxi. 30), with EHLP rel syr sah Chr (Ec Thl: pref
ολη, D 36(sic) Syr aeth: om ABN 13. 40 vulg copt arm. rec om της, with
(D¹)EN³ k 13: ins A B(sic: see table) D⁶HLPN¹ rel Chr Thl.—συνεχυθη ολ. η π.
αισχυνης D¹-gr. for τε, δε D gr m copt: om sah arm. ins και bef συναρ-
πασαντες D. μακεδονες D¹(txt D⁴ or ⁵): μακεδονα 15. 180: μακεδονιας d 56.
117-77: om 100. rec ins του bef παυλου (with e²): om ABDEHLPN rel.

30. rec του δε παυλου (possibly from the concurrence of παυλου παυλου), with EHLP
rel 36 Chr Ec Thl: βουλομενου δε του παυλου D: του παυλου δε N³ k: txt ABN¹ m 13.
for ουκ ειπον αυτον οι μαθηται, οι μαθ. εκωλουν D(non sinebant D-lat) Syr aeth.
31. for οντες, υπαρχοντες D. αυτου E-gr: amici ejus vulg. for εαυτον,

αυτον N¹ 100.

taining the words της μεγαλης θεας αρτε-
μιδος προ πολεως. The same inscription
also mentions γραμματεὺς and ἀνθύπατος.
C. and H. ii. 98. The temple of Arte-
mis at Ephesus, having been burnt to the
ground by Herostratus on the night of the
birth of Alexander the Great (B.C. 355),
was restored with increased magnificence,
and accounted one of the wonders of the
ancient world. Its dimensions were 425 ×
220 feet, and it was surrounded by 127
columns, 60 feet high. It was standing in
all its grandeur at this time. See C. and
H. ch. xvi. vol. ii. pp. 84 ff. τῆς με-
γαλειότητος is the more difficult and pro-
bably original reading: and that she should
be deposed from her greatness, whom &c.

29. εἰς τὸ θέατρον] The resort of
the populace on occasions of excitement,
as Wetst. shews by many instances. So
Tacit. Hist. ii. 80, 'Tum Antiochensium
theatrum ingressus, ubi illis consultare mos
est.' 'Of the site of the theatre, the scene
of the tumult raised by Demetrius, there
can be no doubt, its ruins being a wreck
of immense grandeur. I think it must
have been larger than the one at Miletus;
and that exceeds any I have elsewhere
seen. . . . Its form alone can now be
spoken of, for every seat is removed, and
the proscenium is a heap of ruins.' Fellows,
Asia Minor, p. 274. 'The theatre of Ephe-
sus is said to be the largest known of any
that have remained to us from antiquity.'
C. and H. ii. p. 83, note 3. συναρπ.]

It is not implied that they seized Gaius
and Aristarchus before they rushed into
the theatre: compare προσευξάμενοι εἶπαν,
ch. i. 24, also ch. xviii. 27, and Winer,
edn. 6, § 45. 6. b. Γαῖον] A dif-
ferent person from the Gaius of ch. xx. 4,
who was of Derbe, and from the Gaius of
Rom. xvi. 23, and 1 Cor. i. 14, who was
evidently a Corinthian. Aristarchus is
mentioned ch. xx. 4; xxvii. 2; Col. iv. 10;
Philem. 24. He was a native of Thessa-
lonica.

31. Ἀσιαρχῶν] The Asiar-
chæ were officers elected by the cities of
the province of Asia to preside over their
games and religious festivals. Of these it
would be natural that the one who for the
time presided would bear the title of ὁ
Ἀσιάρχος: cf. Eus. H. E. iv. 15: but no
more is known of such presidency. Wetst.
quotes several inscriptions and coins in
which the name occurs, and cites many
analogous names of like officers elsewhere:
Ciliciarcha, Syriarcha, Phœnicarcha, Hel-
ladarcha, &c. The Asiarh Philip at
Smyrna is mentioned by Eusebius (H. E.
iv. 15) as presiding in the amphitheatre at
the martyrdom of Polycarp. These Ephe-
sian games in honour of Artemis took place
in May, which whole month (another sin-
gular coincidence with the practices of
idolrous Christendom) was sacred to, and
named Artemisian after, the goddess. In
Boeckh, Inscr. 2954, we have the decree
ἔλον τὸν μῆνα τὸν ἐπώνυμον τοῦ θεοῦ
ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ

^h δούναι ἑαυτὸν εἰς τὸ ^ε θέατρον. ³² ⁱ ἄλλοι μὲν οὖν ⁱ ἄλλο ^h = here only. εἰς τὰς ἐρη-
 μιὰς αὐτὸν
 διδοῦς, Jos.
 Antt. xv. 7.
 7. and Diod.
 Sic. v. 59.
 δὲ τοῦ ὄχλου *ο προεβίβασαν Ἀλέξανδρον, ^p προβαλόντων ⁱ ch. xxi. 34.
 (Wisd. xviii.
 8.)
 αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος ^a κατασεΐσας τὴν ^k = vv. 39,
 41. ch. vii.
 38 only. Sir.
 xxvi. 5.
 χεῖρα ἤθελεν ^r ἀπολογεῖσθαι τῷ ^f δήμῳ. ³⁴ ^s ἐπιγνόντες δὲ ^l ch. ii. 6 reff.
 ὅτι Ἰουδαῖος ^t ἐστίν, φωνὴ ἐγένετο μία ^u ἐκ πάντων ὡς ^m 1 Cor. ix. 19
 reff.
^v ἐπὶ ὥρας δύο κρᾶζόντων Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ⁿ = ch. i. 6
 reff.
³⁵ ^w καταστείλας δὲ ὁ ^x γραμματεὺς τὸν ὄχλον φησὶν ^o Matt. xiv. 8
 only. Exod.
 xxxv. 34.
 Deut. vi. 7
 only.
 Ἀνδρες Ἐφεσίοι, τίς ^y γάρ ἐστιν ἀνθρώπων ὃς οὐ γνώ- ^y Matt. ix. 5. Job
 σκει τὴν Ἐφεσίων πόλιν ^z νεωκόρον ^a οὖσαν τῆς ^b μεγάλης ^{probiestas}
 τοῦ μειρά-
 ρου = here (Luke

κίον εἰς λόγους ἀπορρήτους, Polyb. xxiv. 3. 7. συμβ., 1 Cor. ii. 16 reff.

xxi. 30) only. Jer. xxvi. (xlvii.) 4 AN.

ch. xxiv. 10. xxvi. 24 al3. Rom. ii. 15. 2 Cor. xii. 19 only. L.P.

xxii. 26 only. s Luke xxiii. 7. ch. xxii. 29. xxviii. 1. Jer. v. 5.

reff. u = ch. v. 38, 39. John iii. 25 al. v ch. xiii. 31 reff.

only +. 2 Macc. iv. 31 only. x = here only. (Ezra vii. 6, 8c.)

xix. 23. z here only +. ἡ λευτικὴ φυλὴ νεωκόρων κ. ἱερέων ἐστίν, Philo de Prof. § 17,

vol. i. p. 560. a constr., ch. xxiv. 10 reff. b = ch. v. 27, 28, 34.

32. om τι D 42 vulg.

η γαρ εκκλησια ην D.

πλειονσι D-gr.

rec ενεκεν, with DEHLP rel: txt ABN 13. 36 Thl-fin.

συνεληλυθασιν H:

-λυθησαν L Thl-sif.

33. * συνεβίβασαν ABEN a (corr, perhaps on acct of the unusual word, perhaps to avoid the repetition of προ): ουν εβιβασαν 13(appy): κατεβιβ. D¹, distraxerunt D-lat, detrax. vulg: προεβιβασαν D⁴ or ^s HLP rel 36 Chr Ec Thl. elz προ-
 βαλλόντων, with DLP b² c g m o 13. 36 Thl: txt ABEHN rel 40 Chr Ec.

αυτων L¹ b 40 Thl-sif.

ο ουν A k demid fuld tol: o δ' ουν N¹.

τη χειρι

DN³ 40 Chr Thl-fin.

for ηλθεν, ηθελεν N¹.

for δημω, λαω E.

34. rec επιγονοντων (corr, to avoid the pendent nominative), with a b o 36 Ec: txt ABDEHLPN 13 rel Chr Thl-sif. om εκ D, so vulg coptt. ωσει B 13.

κραζοντες AN.

om η D¹(ins D⁴).

μεγ. η αρτ. εφ. is repeated in B.

35. κατασεΐσας DE c 137 Thl-sif: compescuisset D-lat, sedasset vulg E-lat.

τον οχλον bef ο γραμματευσ B m 130 coptt.

εφη E, dixit vulg.

for εφεσιοι,

αδελφοι N¹.

rec ανθρωπος (corr), with D(pref δ D¹) HLP rel syr aeth Chr Ec

Thl-sif: txt ABEN a c k m 13. 36. 40 vulg Syr coptt (sah) aeth arm Thl-fin. for

εφεσ., ημετεραν vestram D.

πολιν bef εφεσ. E coptt.

ναοκορον D¹(txt D²).

for ουσαν, ειναι D: add και N¹(N³ disapproving).

rec aft μεγαλης ins

θεας, with HLP rel aeth Chr Ec Thl: om ABDEN c 13. 36. 40 vulg syrt coptt Isid.

θεῶ, ἀγεσθαι δὲ ἐπ' αὐταῖς (scil. τοῦ μηνὸς ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. C. and H. ii. 95.

δοῦναι] Kyrie remarks: 'latet in phrasi, quod periculum Paulo in theatro immincat.' E. V. adventure himself; an excellent translation. 33.] ἐκ τ. ὄχλ. some of the multitude.

προεβ. urged forward, through the crowd; the Jews pushing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander is mentioned elsewhere (but see on 2 Tim. iv. 14). He appears to have been a Christian convert from Judaism, whom the Jews were willing to expose as a victim to the fury of the mob: or perhaps one of themselves, put forward to clear them of blame on the occasion. 34. ἐπιγνόντες] The nom. is an anacoluthon, as in ch. xxiv.

5 al. See Winer, edn. 6, § 63, i. 1.

They would hear nothing from a Jew, as being an enemy of image-worship.

35. καταστ.] When he had quieted, lulled, the crowd.

ὁ γραμματεὺς] the town-clerk is the nearest English office corresponding to it. He was the keeper of the archives and public reader of decrees, &c., in the assemblies. Thucyd.

vii. 10, τὴν ἐπιστολὴν ἐπέδοσαν· ὁ δὲ γραμματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις. 'Among the Ephesian inscriptions in Boeckh, we find the following: M. I. Αὐρ. Διονυσιον τον ιεροκρηκα και β

ασιαρχον εκ των ιδιων Τ. Φλ. Μουνατιος φιλοσεβαστος ο γραμματευσ και ασιαρχησας. No. 2990.' C. and H. ii. 96.

γάρ gives a reason for the καταστείλας. See Herm. on Viger, p. 829. νεωκόρον]

Probably a virger or adorner (Suidas says, not a sweeper: ὁ τὸν νεῶν κοσμῶν κ. εὐτρε-

c here only +
αὐτὸ μὲν
τὸ ἄγαλμα
διοπετές,
ὡς λέγου-
σιν, Hero-
dian i. 11.
d here only +
symm., Job
xi. 2. xxxiii.
13. (-τως,
ch. x. 29.)
e 1 Pet. i. 6
only. 1 Macc.
xii. 11. (see
1 Tim. v. 13.)
f ch. ii. 30 reff.
xxi. 7. John vii. 45 al. Dan. iii. 13.
k constr., Matt. xxvii. 39. i here only + 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ia, 2 Macc. i fem., here only.
n = here only. ἐμοὶ . . . πρὸς τοὺτους ὁ λόγος, Demost. πρὸς Λακρ., p. 942. 17. see
o = here (ch. xvii. 5) only +. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
p = Luke xxiv. 21. 2 Macc.
and gen., Rom. viii. 33, pass. ver. 40. ch. xxiii. 29. xxvi. 2, 7 only. L.P.
p constr., ch. xxiii. 28. Sir. xlvii. 19. w. κατὰ

ABDE
HLPN a
b c d f g
h k m o
13

διοπετέους D 68: *huius jovis D-lat: jovisque prolis vulg.*
36. ἀναντιρῶν B¹L. *τῶντων bef οὐτῶν A b o: om τῶντων N¹ 13.* aft
προπετες ins τι N². [*πραττειν*, so ABDEHLN 13 rel(not P m) Chr (Ec Thl.)

37. from *ἡγάγετε* τοὺτους is inserted in the margin of P by a later hand.
aft *τῶντων* ins *ἐνθάδε* D syr-mg. for *οὔτε* (twice), *μητε* D. rec *την θεαν*
(corr), with D¹E²P a b¹ o 13 Ec Thl-fin: txt ABD²E¹HLN rel 36 Chr Thl-sif.
rec *ἡμῶν*, with E¹-g HLP rel vulg syr copt aeth-rom Chr (Ec Thl-fin: txt
ABDEN b f o 13 E-lat Syr sah aeth-pl Chr-c Thl-sif. θεαν D¹(txt D²).
oi bef και D¹(txt D¹).

38. aft *δημητριος* ins *οὗτος* D Syr: pref d c 137. *οἱ bef και D¹(txt D¹).*
rec *προς* τινα *λογον* bef *εχουσιν* (alteration of characteristic order), with 13(appy):
txt AB(D)EHLPN rel vulg Chr Thl.—ins *αὐτους* bef *τινα* D, *cum aliquo quendam*
D-lat.

πί(ων, ἀλλ' οὐχ ὁ σαρῶν) of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The title is found (Wetst.) on inscriptions as belonging to Ephesus: *ἡ φιλοσεβαστος Εφεσιῶν βουλή και ο νεοκορος δημοσ καθιερωσαν επι ανθυπατων Πεδοικαιου Πρεισκεινου ψήφισαμενου* Τιβ. Κλ. Ιταλικου του γραμματεως του δημου (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have *ὅσα ἐπετύχονεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανοῦ δι' Ἀντωνίου Πολέμωνος δεύτερον δόγμα συγκλήτου, καθ' ὃ δις νεωκῶροι γεγόναμεν*: and on coins of Hadrian, Ἐφεσίῳ δις νεωκῶρων, &c.: and similarly of Elagabalus, *Νικομηδέων τρις νεωκῶρων*: of Maximin, *Ναυγῆτων νεωκῶρων Ἀρτέμιδος*. See also C. and H. ii. p. 89; where will be found an engraving of a coin exhibiting both the words *νεωκῶρος* and *ἀνθύπατος* (ver. 38).

τ. διοπετέους] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, ἐνθ' Ἀρτεμις σὴ σύγγονος βαμὸς ἐχει, | λαβεῖν τ' ἄγαλμα θεᾶς ὃ φατὶν ἐνθάδε | εἰς τοὺςδε ναοὺς οὐρανοῦ πεσεῖν ἄπο. Iph. Taur. 86, and 977, he calls it διοπετέες ἄγαλμα, οὐρανοῦ πέσημα. So also Pausan. Att. 26, τὸ δὲ ἁγιάτατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, πεσεῖν ἐκ τοῦ οὐρανοῦ. The image is described by Pliny, xvi. 72: 'de

ipso simulacro Deae ambigitur. Ceteri ex ebreno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scripsere, viti-gineum, et nunquam mutatum, septies restituito templo.' 37.] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: *τοῦτο ψεύδος ταῦτα μὲν πρὸς τὸν δῆμον.* γάρ refers to the προπετέες with which he had charged them: 'and this caution is not unneeded,—for &c.' see Meyer; and Herm. as above, on ver. 35. 38. ἀγοραῖοι] court-days (the grammarians distinguish ἀγοραῖος, 'circumforaneus,' an idler in the market, and ἀγοραῖος, as in our text: so Suidas: but Ammonius *vice versa*: and the distinction is now believed to be mere pedantry): and ἀγονται implies that they were then actually going on. They were the periodical assizes of the district, held by the proconsul and his assessors (see below). The Latin phrase for ἀγοραῖος ἄγειν was *convocatus agere*, or *peragere*, or *convocare*; cf. Cass. B. G. i. 54; v. 1; viii. 46. Hence the district itself was called *conventus*. See Smith's Dict. of Antiquities, art. *Conventus*.

39 εἰ δέ τι περὶ ^s ἑτέρων ^t ἐπιζητεῖτε, ἐν τῇ ^u ἐννόμῳ ^v ἐκκλησίᾳ ^w ἐπιλυθῆσεται. 40 καὶ γὰρ ^x κινδυνεύομεν ^y ἐγκαλεῖσθαι ^z στάσεως περὶ τῆς ^a σήμερον, μηδενὸς ^b αἰτίου ^c ὑπάρχοντος περὶ οὗ [οὐ] ^d δυνησόμεθα ^e ἀποδοῦναι λόγον τῆς ^f συστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν ^g ἀπέλυσεν τὴν ^h ἐκκλησίαν.

XX. 1 ^g Μετὰ δὲ τὸ ^h παύσασθαι τὸν ^{hi} θόρυβον ^w προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ^k παρακαλέσας, 1 ^m ἀσπασάμενος ^m ἐξήλθεν πορευθῆναι εἰς [τὴν] Μακεδονίαν. 2 ^{no} διελθὼν δὲ τὰ ^o μέρη ^e ἐκείνη καὶ ^k παρακαλέσας ^p αὐτοὺς

xxiii. 19, 25. ch. xxiv. 5. Prov. xvii. 14. a constr., here only. (ch. xx. 26.) b Luke
xxiii. 4, 14, 22 only+. (-os, Heb. v. 9.) c ch. viii. 16 reff. d Matt. xii. 36. Luke
xvi. 2. [Rom. xiv. 12.] 1 Pet. iv. 5. Dan. vi. 2 Theod. e ch. xxiii. 12 only. Amos vii. 10.
f = ch. xiii. 3 reff. g ch. xix. 21 reff. h Judith vi. 1. i ch. xxi. 34 reff. k ch.
xv. 32 reff. 1 = here only. (ch. xviii. 22 reff.) Xen. Anab. vii. 1. 40. m = ch. xv. 40
reff. n ch. xiii. 6 reff. o ch. xix. 1. p ch. viii. 5 reff.

39. for περι ἑτερων, περαιτερων (seems like a mistake from itacism) d 13. 36: περαιτερω B(Tischdf): περ ἑτερον E. ἐπιζητεῖται (itacism?) N c d o.
εν τω νομω εκκλησια D1(so, but εκκλησιας D2 and lat: txt D4).

40. σήμερον ἐγκαλεῖσθαι στάσεως μηδενος αιτιου οντος D. περι ου ου δυνησομεθα (perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at παρχοντος and regarded περι . . . ταυτης as a new member of the sentence) A B(sic: see table) H L(for οὐ, οὐν L¹) P⁸ b c e f g h m o syrr arm: om οὐ DE 13. 36 rel vulg copt Chr-comm Ec Thl-fin. δουναι (prob the simple verb was substituted for the compd rather than vice versâ: both exppr are in ordinary use) HL b d e g Ec-ed Thl-sif: txt ABDEPN 13. 36 rel Chr Ec-ms Thl-fin. ins περι bef της συστρ. (consequent on regarding συστρ. as in apposn with the preceding gen:—q. d. viz. concerning this συστρ.) ABEN d k m 36. 40 D-lat Syr arm Thl-fin: om DHL P rel vss Chr Ec Thl-sif. (13 def.)

CHAP. XX. 1. for προσκαλ., μεταπεμφαμενος BEN m 13. 36. 40 coptt eth-rom Thl-fin: μεταστειλαμενος a 69. 98-marg 105: txt ADHLP rel Chr Ec Thl-sif. om δ D.
ins πολλα bef παρακ. D. rec om παρακαλεσας (see note), with HLP rel Chr Ec Thl-sif: ins AB(D)EN a c m 13. 36 copt Thl-fin.—παρακελε[ε]σας D¹? for
ασπ., αποσπασαμενος D¹: και ασπ. EN: ασπασαμενος τε D⁴ a c m 36 Thl-fin.
πορευσεσθαι (corr) ABEN 36 Thl-fin: om D 27. 66². 105: txt HLP 13(sic) rel Chr Ec Thl-sif. om την BDELN a b c k m o Thl-fin: ins AHP 13 rel Chr Ec Thl-sif.
2. ins παντα bef τα μερη D. εκεινη D¹(txt D⁴). for παρακαλεσας
αντους, χρησ[αμενο]ς(p) D¹-gr(txt D²).

Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. ἀνθ-ύπατοι] there are (such things as) pro-consuls: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consiliarii' of the proconsul who were his assessors at the 'conventus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμὼν of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλευετο,—which ἡγεμόνες were his assessors, or consiliarii. (See on ch. xxv. 12, and Smith's Diet. of Antt., ut supra.) ἐγκαλ. ἀλλ.] let them (the plaintiffs and defendants) plead against one another. 39.] 'Legitimus cætus est, qui a magistratu civitatis convocatur et regitur.' Grot. The art. points out the

regularly recurring assembly, of which they all knew. 40.] γάρ assumes that this assembly was an unlawful one. μηδενὸς κ.τ.λ.] There being no ground why (i. e. in consequence of which) we shall be able to give an account, i. e. 'no ground whereon to build the possibility of our giving an account.' The reading περὶ οὗ οὐ (see digest) seems to involve the sentence in almost inextricable confusion. To read περὶ τῆς συστ. τ. and take it in apposit. with περὶ οὗ, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. 1.] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same word occurring again in ver. 2. 2.]

q ch. xv. 32.
r ch. xv. 33.
ref.
s ch. ix. 24.
ref.
t ch. xiii. 13.
ref.
u = Philem. 14.
2 Macc. iv.
39, constr.,
Luke ix. 55.
v. r. 2 Macc.
xi. 37.
v constr., ch.
iii. 12 ref.
w = ch. viii. 25.
ref.
x here only †.
2 Macc. xv.
2 only.
y = ch. xi. 5 ref.
b = here only. Job xxxvi. 2. (see ver. 23.)

^q λόγῳ πολλῶ ἦλθεν εἰς τὴν Ἑλλάδα, ³ ποιήσας τε ^{ABDE}
^r μῆνας τρεῖς, γενομένης αὐτῷ ^s ἐπιβουλῆς ὑπὸ τῶν Ἰου- ^{HLPN a}
^s δαίων μέλλουσι ^t ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο ^{b c d f g}
^u γνώμης ^v τοῦ ^w ὑποστρέφειν διὰ Μακεδονίας. ⁴ ^x συν- ^{h k m o}
^v εἴπετο δὲ αὐτῷ ^y ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου
^w Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος,
^x καὶ Γάιος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς
^y καὶ Τρόφιμος. ⁵ οὗτοι [δὲ] ^a προελθόντες ^b ἔμενον ἡμᾶς

a = ver. 13. 2 Cor. ix. 5. (ch. xii. 10 al.) Gen. xxxiii. 14.

3. for τε, δε D 38 E-lat copt. for γενομ., και γενηθεισης D²: κ. γενηθεις D¹-gr.
ἐπιβουλῆς bef αυτω ABEN a h 13: txt DHL rel vulg Chr Cc Thl.
μελλων E. αγεσθαι E. rec γενομη, with B²HLP rel syr-mg-gr: txt
AB¹EN 13. 36.—ηθελησεν αναχθηναι εις συριαν ειπεν δε το πνευμα αυτω υποστρεφειν
δια της μακεδονιας D syr-mg(proceeding as D below as far as εξιεναι).
4. for συνεπιετο δε αυτω αχρι, μελλοντος ουν εξιεναι αυτου μεχρι D(comitari eum
D-lat). om αχρι της ασιας (to conform to follg; cf note) B² 13 vulg(not
demid) æth Bede. rec om πυρρου (see note), with HLP rel syrr æth Chr Cc
Thl-sif: ins ABDEEN a b m o 13. 36. 40 vulg syr-mg copt arm Thl-fin Orig-int Bede.
Βεροιοι N¹: Βερναιοι D-gr¹(txt D⁴). ins o bef δερβαιοι A: δουβ[ε]ριος
doverius D¹(and lat: txt D⁴). for ασιανοι, εφεσιοι D (syr-mg) sah.
for τυχικος, ευτυχος D.
5. rec om δε, with DHLP rel 36 vulg Syr Chr Cc Thl-sif: ins ABEN a c 13. 40 syr
copt Thl-fin. προελθοντες (see ver 13) A(?) B¹ E-gr HLPN f g k m.
εμενον (but i erased) N. for ημας, αυτον D-gr.

Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus, —broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, *καυχῶμαι*, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. αὐτοῦς] The Macedonian brethren: so ch. xvi. 10 al., see ref., and Winer, edn. 6, § 22. 3. Ἑλλάδα] Achaia, see ch. ix. 21. 3. ποιήσας] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 6. During it the Epistle to the Romans was written: see Prolegg. to Rom. § iv. μέλλουσι ἀνάγεσθαι] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7. τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by γνώμης, which would be more naturally followed by εἰς τὸ ὑπ.: but denotes the purpose, as in ref. 4. ἄχρι τ. Ἀσίας] It is not hereby implied that they went *no further* than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem. Σώπατρος Πύρρου

Βεροιαῖος] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πύρρου has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its *insertion* by copyists. Ἀρίσταρχος] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philem. 24. Secundus is altogether unknown. The Gaius here is not the Gaius of ch. xix. 29, who was a *Macedonian*. The epithet Δερβαῖος is inserted for distinction's sake. Timotheus was from *Lystra*, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. All attempts to join Δερβαῖος with Τιμόθεος in the construction are futile. Timotheus was *not of Derbe*, see ch. xvi. 1, 2: and the name Caius (Γάιος, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (Δερβ. δὲ Τιμοθ., Kuin., Valck.) we have no concern. Ἀσιανοὶ T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at

ἐν Τρωάδι· ⁶ ἡμεῖς δὲ ^c ἐξεπλεύσαμεν μετὰ τὰς ^d ἡμέρας τῶν ^c ch. xv. 39
^d ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς ^d ch. xii. 3 reff.
τὴν Τρωάδα· ^e ἄχρι ἡμερῶν πέντε, οὗ ^f διετρίψαμεν ἡμέρας ^e = ch. xiii. 11.
ἐπτά. ⁷ Ἐν δὲ ^g τῇ μιᾷ τῶν ^h σαββάτων ^h συνηγμένων ^f ch. xii. 19
ἡμῶν ⁱ κλάσαι ἄρτον, ὁ Παῦλος ^k διελέγετο αὐτοῖς μέλ- ^g Luke xxiv.
^{xx. i. 19.} ^{Mark xvi. 2.} ^{1 Cor. xvi. 2.} ^{see ch. xiii. 14 reff.} ^h ch. iv. 5 reff. constr., ^{ch. xiii. 44 reff.}
^{ch. ii. 46 reff.} ^{ch. xvii. 2 reff.}

6. om *την* D. rec *αχρὺς*, with H rel: *απο* EN 13: *infra* E-lat: txt ABLP d Thl-sif.—for *αχρὺς ἡμερῶν πέντε, πεμπταιοι* D. for *ου, οπου* AEN 13: *ου και* 40. 137: *και* c: *εν η και* D: txt BHLP rel 36 Chr Ec Thl.

7. for *δε, τε* D Syr æth. om *τη* E k. aft *μία* ins *πρωτη* D-gr. rec for *ἡμῶν, των μαθητων* (*alteration to suit αυτοις—see note*), with HLP rel Bas Ec Thl-sif: txt ABDE^a c 13. 36. 40 vulg syrr copt æth arm Chr₂ Thl-fin Aug. rec ins *του* bef *κλασαι*, with D Ec Thl-fin: om ABEHLPN 13 rel Chr₂ Thl-sif.

Miletus. (See Prolegg. to 2 Tim. § i. 5.)

5. οὔτοι.] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. **προελθ.**

κ.τ.λ.] For what reason, is not said: but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them: but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of μετὰ τ. ἡ. τ. ἀζ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνείπετο,

ver. 4. From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter.

6. ἄρχ. ἡμ. πέντε] in five days, see reff. The wind must have been adverse: for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11, seems to have been made in two days. It appears that they arrived on a Monday.

7. ἐν τῇ μιᾷ τ. σαββ.] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. i. 67, p. 83, says, τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἡ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the *Gentile world*, of the *Jewish seven-day period* as a *division of time*,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shews the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times.

κλάσαι ἄρτον.] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπαι. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11). αὐτοῖς, in the third person, the dis-

1 ch. xiii. 42
reff.
m ch. x. 9 reff.
n here only.

Gen. xlix. 13.
Num. xxiii.
28. Ps.
xxv. 10
only. το-
σοῦτον
παρατείνειν
χρόνον,
Jos. Ant. i.
3. 9.

o of time, Matt.
xi. 23. ch.

x. 30.
1 Tim. vi. 14 al. Ps. civ. 19.
xxv. 1, &c. John xviii. 3. Rev. iv. 4. viii. 10 only. Gen. xv. 17.
s ch. i. 13 reff. Acts only.
only. L. Zech. ii. 4.
only t. Ps. lxxv. 7 Aq. Dan. v. 20 Theod. Herodian i. 11, of the ἀγάλμα διοπετές, — ἐξ οὐρανοῦ κατενεχθῆναι
λόγος. (καταφορά Aq. Gen. ii. 21. xii. 12.) y Luke xxiv. 1 (John iv. 11. Rev. ii. 24) only. Sir.
xxii. 7. z ver. 7. absol. ch. xviii. 4 reff. a ch. iv. 17 reff. b = ch. xii. 14 reff. c here
only t. Symm., Gen. vi. 16. Ezek. xli. 6. στοαὶ τρίστογοι, Dion. Hal. Antt. iii. 68. d = Mark
vi. 29. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 20, 21. 1 Kings ix. 27. Xen. Cyr. i. 4. 8.

λων ¹ ἐξείναι ^m τῇ ἐπαύριον, ⁿ παρέτεινεν τε τὸν λόγον
^o μέχρι ^p μεσουκτιόν· ⁸ ἦσαν δὲ ^q λαμπάδες ^r ἱκαναὶ ἐν τῷ
^s ὑπερφῶ οὐ ἦμεν ^t συνηγμένοι. ⁹ ^u καθεζόμενος δέ τις
^v νεανίας ὀνόματι Εὐτυχος ἐπὶ τῆς ^w θυρίδος, ^x κατα-
φερόμενος ὑπνῷ ^y βαθεῖ, ^z διαλεγόμενου τοῦ Παύλου
^a ἐπὶ πλείον, ^x κατενεχθεὶς ^b ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ
τοῦ ^c τριστέγου κάτω καὶ ^d ἦρθη νεκρός. ¹⁰ ^e καταβὰς

ABDE
HLPN a
b c d f g
h k m o
13

om τε D-gr.

μέχρις P.

8. υπολαμπάδες *faculae* D. rec for ημεν, ἦσαν (see above on ημων, ver 7),
with c k: txt ABDEHLPN 13. 36 rel vulg syrr sah arm Chr Thl-fin. om

συνηγμένοι E.

9. rec καθημενος (corr'n to more usual form), with HLP rel Chr (Ec Thl: txt ABDEN
a 13. 36. om νεανίας E. επι τη θυριδι κατεχομενος υπνω βαρει D.

om του bef πανλου D. for ατο, υπο DH b o 40 Chr Ec-ed. πεσαν, omg
και follg, E. και ος ηρθη D¹-gr.

course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered ἡμῶν above into τῶν μαθητῶν, and ἦμεν into ἦσαν, to suit αὐτοῖς. 8. λαμπάδ. ἱκ.]

This may be noticed, as Meyer observes, to show that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis abesset suspicio scandali,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable. 9.] Who Eutychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing. ἐπὶ τῆς θυρίδος] On the window-seat. The windows in the East were (and are) without glass, and with or without shutters.

καταφερόμενος ὑπνῷ.] Wetstein gives many instances of the use of καταφέρειν, either absolute, or with εἰς ὕπνον, signifying 'to be oppressed with, borne down towards, sleep.' Thus Aristotle, de somn. et vig. iii. p. 456. b. 31, ed. Bekk.: τὰ ὑπνωτικά

... πάντα ... καρῆβαρίαν ... ποιεῖ ... καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσιν πάσχειν, καὶ ἀδυνατοῦσιν αἶρην τὴν κεφαλὴν καὶ τὰ βλεφάρη: and Diod. Sic. iii. 57, κατενεχθεῖσαν εἰς ὕπνον ἰδεῖν ὄψιν. I believe the word is used here and below in the same sense, not, as usually interpreted, here of the effect of sleep, and below of the fall caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions 'falling asleep,' 'dropping asleep.' This effect is being produced when the first participle is used, which is therefore imperfect,—but as Paul was going on long discoursing, took complete possession of him, and, having been overpowered,—entirely relaxed in consequence of the sleep, he fell. In the ἦρθη νεκρός here, there is a direct assertion, which can hardly be evaded by explaining it, 'was taken up for dead,' as De Wette, Olsh.; — or by saying that it expresses the judgment of those who took him up, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an

C λων δὲ ὁ Παῦλος ^f ἐπέπεσεν αὐτῷ καὶ ^g συμπεριλαβὼν εἶπεν ^f = ver. 37. (ch. viii. 16 reff.)
 αὐτου... Μὴ ^h θορυβεῖσθε· ἡ γὰρ ⁱ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ^g here only. Esth. vii. 8.
 (see var. read.) ABCDE 11 ^j ἀναβάς δὲ καὶ ^k κλάσας τὸν ἄρτον καὶ ^l γευσάμενος, ^h ch. xvii. 5
 HLPN a ^m ἐφ' ἱκανόν τε ⁿ ὁμιλήσας ἄχρι ^o αὐγῆς, ^p οὕτως ^q ἐξήλθεν. ⁱ = ch. x. 26
 b c d f g ^r ἡγάγον δὲ τὸν παῖδα ζῶντα, καὶ ^s παρεκλήθησαν τοῦ ^j ch. viii. 31.
 h k m o ^t μετρίως. ^u ἡμεῖς δὲ ^v προελθόντες ἐπὶ τὸ πλοῖον ^k ch. ii. 46 reff.
 13 ^w ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκεῖθεν ^x μέλλοντες ^y ἀνα- ^l = ch. x. 10
 lamβάνειν τὸν Παῦλον οὕτως γὰρ ^z διατεταγμένους ἦν, ^m here only.
^x μέλλον αὐτὸς ^a πεζεύειν. ¹⁴ ὥς δὲ ^b συνέβαλλεν ἡμῖν ² Macc. viii.
 25. see Luke
 xxiii. 30. ^c here only. Isa. lix. 9. 2 Macc. xii. 9 only. ^p = John iv. 6. (ch.
 xxvii. 17. see Heb. vi. 15. ^q = ch. xv. 40 reff. ^r Luke x. 34 al. 1 Kings xv. 20.
 s = Matt. ii. 18. v. 4. Luke xvi. 25. Gen. xiv. 67. ^t here only. ^u = 2 Macc. viii.
 only. (-os, Sir. xxxiv. [xxxi.] 20. Xen. Mem. iv. 1. 1.) ^v ver. 5. ^w ch. xiii. 13 reff.
 x = vv. 3, 7. ^y = here bis. ch. xxiii. 31. 2 Tim. iv. 11 only. (ch. i. 2. vii. 43.) ^z 1 Cor.
 vii. 17. xi. 34. L.P., exc. Matt. xi. 1. 1 Chron. ix. 33. ^a here only. ^b μέχρις ἐνταῦθα ἐπέzeugεν
 ἡ στρατιά, Xen. Anab. v. 5. 4. (-ῶν, Mark vi. 33.) ^b = here only. (ch. xvii. 18 reff.)

10. aft επεπεσεν ins επ' c 106: επεσεν επ' D. συμπεριλαβων C¹, and add αυτου
 C: συμπαλαβων c k 40. 105: add αυτον a 36. ins και bef ειπεν D¹ gr.
 11. rec om τον (*the force of the art being overlooked, —see note*), with D² EHL P N³
 rel Chr E C Thl-sif: ins ABCD N¹ 13 Thl-fin. for τε, δε D-gr E-gr Thl-sif.
 [αχρι, so AB¹ C² E N Cc-ed Thl-sif. αυτης N¹.
 12. for ηγαγον δε τον παιδα, D has ασταζομενων δε αυτων ηγαγεν τον νεανισκον.
 13. προσελθ. (see ver 5) AB¹ EHP f g h k m o Chr Thl-sif: κατελθ. D Syr.
 for 1st επι, εις D d 133. rec (for 2nd επι) εις, with DHL P rel 36 Chr E C Thl-
 sif: txt ABCE N 13. 40 Thl-fin. for ασσον, θασον, or θασσον LP o (but not in
 ver 14) 73-6-8. 99. 100-1 syrr sah: ασσον b¹ f k 13. 106 æth: νασον 15-8. 36, and so in
 ver 14. rec ην bef διατεταγμενος (ην διατ. is St. Luke's habit almost uniformly,
 but it is not the habit of the great MSS to alter this order), with DHL P rel Chr (E C
 Thl: εντεταλμενος ην C 15. 36. 180: txt AB E N a m 13. ins ως bef μελλον D 36.
 αυτος E.
 14. om δε C¹ (appy). rec συνεβαλεν (*alteration to historic aorist as so freq*),
 with CDHL rel 36 vulg E-lat Chr E C Thl: συνεβαλλον N¹: txt AB E-gr P N³ 40.
 for 1st εις, επι N¹.

Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a *dead body*,—and *having done this, not before*, bids them not to be troubled, for *his life was in him*. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that *the intent of Luke is to relate a miracle of raising the dead*, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end?

11.] The intended breaking of bread had been put off by the accident. τὸν ἄρτ., as ch. ii. 42. Were it not for that usage, the article here might import, 'the bread which it was intended to break,' alluding to ἄρτ. above. γευσάμενος] *having made a meal*, see VOL. II.

reff. The agape was a veritable meal. Not 'having tasted it,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. οὕτως]

'After so doing:' see reff. 12.] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγή must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12.

13. Ἀσσον] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, opposite to Lesbos, twenty-four Roman miles

c ch. viii. 40
ref.
d ch. xiii. 4
ref.
e ch. xvi. 11
ref.
f ch. xvi. ref.
g here only t.
Exod. xxviii.
28 Symm.
Theod.
h = ch. xxvii.
3. Xen. Cyr.
iv. 6. 10.
i = here (Mark
iv. 30 rec.)
only t. ες
Ἰωάναν
παραβα-
λέν.
Thucyd. iii.
32. (Prov.
ii. 2 al.)
k = Mark i. 38. Luke xii. 33. ch. xiii. 44. xxi. 26. Heb. vi. 9 only. 2 Macc. xii. 39. 1 = ch. xv. 19 ref.
m here only t. Xen. Anab. vi. 2. 1. n Matt. xviii. 13. Gal. vi. 14. Gen. xlii. 7, 17. o here
only t. οἱ δ' ἀνθρώποι τοῖς διπλοῖς χρόναισιν ὅταν ἀνώνυμον ᾖ κ. ὁ λόγος εὐσυνέθετος, οἷον τὸ χρονοτρι-
βεῖν, Aristot. Rhet. iii. 3. p Luke ii. 16. xix. 5, 6, ch. xxi. 18. 2 Pet. iii. 12 only. 2 Chron. x. 18.
q ch. ii. 1 ref. r = Matt. xxvi. 6. Luke x. 32. xxii. 40 al. s Luke iv. 23. ch. xxi. 17. xxv. 15.
t ch. vii. 14 ref. u James v. 14 only. (see ch. xiv. 23.) v ch. xi. 30 ref.

εἰς τὴν Ἀσσον, ὃ ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυ-
λήμην, ¹⁵ κακέειθεν ὁ ἀποπλεύσαντες τῇ ἐπιούσῃ κατη-
τήσαμεν ἂντικρὺς Χίου. τῇ δὲ ἑτέρα ¹ παρεβάλομεν
εἰς Σάμον, καὶ μέιναντες ἐν Τρωγυλίῳ τῇ ἐχόμενῃ
ἤλθομεν εἰς Μίλητον. ¹⁶ ¹ κεκρίκει γὰρ ὁ Παῦλος ^m παρα-
πλεύσαι τὴν Ἐφεσον, ὅπως μὴ ⁿ γένηται αὐτῷ ὁ χρονο-
τριβῆσαι ἐν τῇ Ἀσίᾳ· ^p ἔσπευδεν γάρ, εἰ δυνατόν εἴη
αὐτῷ, τὴν ἡμέραν τῆς ^a πεντηκοστῆς ^{rs} γενέσθαι ^s εἰς
Ἱεροσόλυμα. ¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμφας εἰς Ἐφε-
σον ^t μετεκαλέσατο τοὺς ^{uv} πρεσβυτέρους τῆς ^u ἐκκλησίας.

15. καὶ ἐκείθεν E. rec *αντικρυ* (*corrū*), with B²HP rel: txt AB¹CDEL⁸ 13.
36. 40 Thl-fin. for *ετέρα, εσπερα* B 15-9. 73. παρελαβομεν D¹-gr(txt
D⁴). om καὶ μέιναντες ἐν τρωγυλίῳ, and aft τῇ ins δε ABCEN 13 vulg: txt (*the*
occasion of the omn has probably been, that Trogylium is not in Samos, which at first
sight the text appeared to imply) DHLP rel 36 syrr sah Chr Ec Thl.—rec τρωγυλίῳ,
with HP rel 36: txt (D) L h m o (c f g k) Syr sah Chr Ec Thl-fin, τρωγυλία D-gr,
Trogylio D-lat. ἐρχομενη D¹ a m 95¹-6. 142.

16. rec *εκρινε* (*an ecclesiastical portion begins at ver 16, which has occasioned the*
alteration of the pluperf into the independent historic aor), with C³HLP rel Chr Ec
Thl-sif: txt ABC¹DE⁸ a 13. 36 vulg. for *ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι,*
μηποτε γένηθαι αὐτῷ κατασχεῖς τις ut non contingeret ei morandi quis D.
rec (for εἰη) ην, with L¹ 90 40 Chr Ec Thl: txt (but looks like a *gramml corrū*)
ABCEN a 13. 36.—om εἰ δυνατόν εἴη DH æth-rcm. εἰς τὴν ἡμέραν D: τῇ ἡμέρᾳ H.
for εἰς, ἐν D¹(txt D⁴). ἱερουσαλὴμ ΔΕΝ a c 13. 40: txt BCDHLP rel 36 Chr.
17. μετεπεμψατο D. om τοὺς E.

(Peutinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratoniceus, the musician (see Athen. viii., p. 352), on a line of Homer, Il. ζ. 143, Ἀσσον ἴθ', ὥς κεν θᾶσσον δαέθρου πείραθ' ἴκηαι. Strab. xiii. 1, p. 126, Tauchn.

Paul's reason is not given for wishing to be alone: probably he had some apostolic visit to make.

14. Μιτυλήνην] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7.

1. Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was μέγας κ. βαθύς, χώματι σκεπαζόμενος, Strabo, xiii. 2, p. 137.

15. παρεβάλ.] we put in: so Charon, in the Frogs, to his boatman, ὥπερ, παραβαλοῦ, 180; and 271, παραβαλοῦ τῷ κωπῳ: see many examples in Wetst. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it.

Μίλητον] The ancient capital of Ionia (Herod. i. 142). See 2 Tim. iv. 20, and note.

16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression κεκρίκει (or ἐκρινε, which will amount to the same thing, only it must not be taken "for the pluperfect," here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage.

παραπλ. τ. Ἐφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus.

17.] The distance from Miletus to Ephesus is about thirty miles.

1 ηλθο-
μεν...
ABCDE
HLPN a
b c d f g
h k l m
o 13

18 ὥς δὲ ^w παρεγένοντο ^w πρὸς αὐτόν, εἶπεν αὐτοῖς Ὑμεῖς ^w ἐπίστασθε, ^{xy} ἀπὸ πρώτης ἡμέρας ^y ἀφ' ἧς ^z ἐπέβην εἰς τὴν Ἀσίαν, ^a πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ^t ἐγενόμην, 19 ^b δουλεύων τῷ κυρίῳ ^c μετὰ ^d πάσης ^e ταπεινοφροσύνης καὶ δακρύων καὶ ^f πειρασμῶν τῶν ^g συμβάντων μοι ἐν ταῖς ^h ἐπιβουλαῖς τῶν Ἰουδαίων, 20 ὥς οὐδὲν ⁱ ὑπέστει-

2 reff.) Josh. xiv. 9. a = Mark v. 16. ch. ix. 27. (Rom. vii. (6) 25 al^s.) only, exc. Matt. vi. 24. Luke xvi. 13. Ps. ii. 11. d ('all possible') ch. iv. 29. xxiii. 1. Rom. i. 29. Eph. i. 3. 2 Pet. i. 5. Jude 3 al. iv. 2. Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, exc. 1 Pet. v. 5†. (-φρων, 1 Pet. iii. 8. -φρονεῖν, Ps. cxxx. 2.) f = Luke xxii. 28. Gal. iv. 14 al. Deut. iv. 34. g ch. iii. 10 reff. h ch. ix. 24 reff. i ver. 27. Gal. ii. 12. Heb. x. 38 only †. Dioc. Sic. xiii. 70, εἰς τὸ λοιπὸν ὁ Κύριος ἐκέλευσεν αἰτεῖν, μὴδὲν ὑποστέλλόμενον. So Jos. B. J. i. 20, 1.

b = (see note) Paul c ch. xvii. 11 reff. e Eph. y attr., here only? see ch. xxiv. 11. z = and constr., ch. xxi. 4. see ch. xxi. 2. xxv. 1. (xxvii.

18. for παρεγενοντο, εκκληρυνοντο E-gr. aft αυτον ins ομου οντων αυτων A : ομοσε οντ. αυτ. D⁴(ομωσ εοντων D¹) 40-marg : ομοθυμαδον E 73 : et simul essent vulg (interpolations for particularity) : om BCHLPN rel 36 Chr EC Thl. for αυτοις, προς αυτους D¹(πρ. αυτοις D⁴). aft επιστασθε ins αδελφοι D : pref 5. 8. 73 sah. for αφ, εφ D¹(txt D⁴) : om h 38. 93. for εις, επι E. for πως το εγενομην, D has ως τριετιαν η και πλειον ποταπας μεθ υμων εν παντος χρονου : D-corr has πως for ποταπας, D¹(?) τον παντα χρονον, and D⁵ adds εγενομην : fui per omni tempore D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 Chr-txt. rec ins πολλων bef δακρ. (prob interpolation : see 2 Cor ii. 4), with CHLP rel 36 æth-rom arm Chr EC Thl : aft syr : om ABDEK 13. 40 vulg Syr copt sah æth-pl Lucif. συμβαινωντων C.

He probably, therefore, stayed three or four days altogether at Miletus. τοὺς πρεσβ.] called, ver. 28, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201 : 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civitatibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπίσκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse : he sent to Ephesus, and summoned the elders of the church (see below on διήλθον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, 'overseers'; whereas it ought there as in all other places to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not. 18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words,

idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given : He reminds the elders of his conduct among them (vv. 18—21) : announces to them his final separation from them (vv. 22—25) : and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured (vv. 26—35). ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them : so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ὑμ. ἐγεν.] So 1 Thess. i. 5, οἶδατε οἳοι ἐγενήθημεν ἐν ὑμῖν,—ii. 10, ὑμ. μαρτυρες . . . ὡς δόξας . . . ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. See 1 Cor. ix. 20, 22.

19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' reff. Matt., Luke, the verb δουλεύω for 'serving God' is used by Paul only, and by him seven times, viz. besides reff., Rom. xii. 11 ; xiv. 18 ; xvi. 18 ; Col. iii. 24 ; 1 Thess. i. 9.

μετ. π. ταπ.] Also a Pauline expression, 2 Cor. viii. 7 ; xii. 12. πειρασμῶν] See especially Gal.

k part., 1 Cor.
xii. 7. Heb.
(vii. 35, x.
33 v. r.) xii.
10 only.
Deut. xxiii. 6.
1 constr., ch.
xiv. 18 reff.
m = John iv.
25, xvi. 13.
&c. ver. 27.
1 Pet. i. 12.
Deut. xxiv. 8.
n ch. xvi. 37
reff.
o = Matt. xxiv.
7 ||. (ch. xiv.
23. ii. 46
reff.)
p ch. viii. 25
reff.
q ch. xi. 18 reff.
r = ch. xxiv. 24 reff.
1, 12.
only. Amos ix. 8.
iv. 17, 18. Rev. iv. 8. xix. 14 al.
reff.
xv. 26 reff.

λάβειν τῶν ^k συμφερόντων ¹ τοῦ μὴ ^m ἀναγγεῖλαι ὑμῖν καὶ ^{ABCDE}
διδάξαι ὑμᾶς ⁿ δημοσίᾳ καὶ ^o κατ' οἴκους, ²¹ ^r διαμαρτυ- ^{HLPN a}
ρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς θεὸν ^q μετά- ^{b c d f g}
νοίαν καὶ ^r πίστιν ^r εἰς τὸν κύριον ἡμῶν Ἰησοῦν. ^{h k l m}
²² ^s καὶ νῦν ^s ἰδοὺ ^t δεδεμένος ἐγὼ τῷ ^u πνεύματι πορεύομαι ^{o 13}
εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ ^v συναντήσονται μοι μὴ
εἰδώς, ²³ ^w πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον ^x κατὰ ^x πόλιν
^r διαμαρτύρεται μοι ^y λέγων ὅτι ^z δεσμὰ καὶ ^a θλίψεις με
^b μένουσιν. ²⁴ ἀλλ' οὐδενὸς ^c λόγον ^c ποιοῦμαι τὴν ^d ψυχὴν

20. των συμφεροντων bef υπεσπειλαμην C. om μη D Lucif. om υμας D
Thl-sif Lucif Jer. κατ οικους και δημοσια D.

21. διαμαρτυραμενος H m Bas-ms Thl-sif: -ρουμενος D¹. rec ins τον bef θεον
corrⁿ for uniformity), with ADHLP 13. 36 rel Bas-ms Ec Thl-fin: om BCEN d h k
Bas Chr Thl-sif. aft πιστιν ins την EHLP rel Bas Chr Ec Thl: om ABCN a 13. 36;
also D, which reads δια του κυριου ημ. ιησ. χρ. om ημων E. rec aft
ιησ. ins χριστον (common addn), with ACDEH 13. 36 rel Syr copt aeth-pl Chr Thl-fin:
om BHL P b c g h syr sah aeth-rom Bas Ec Thl-sif Lucif.

22. rec εγω bef δεδεμενος, with DHL P rel am Chr Epiph: txt (characteristic order)
ABCEH a k 13 vulg Ath-mss Thl-fin. ιεροσολυμα D. συναντησαντα (prob
originally a mistake) A D-gr E-gr H m 13: συμβησομενα (gloss) C a 15. 36. 68-9. 180
lect-12 Ath-mss, Thl-fin: txt BLPN rel vss Ath Chr Ec. εμοι BN¹. for
ειδως, γινωσκων D.

23. το αγ. πν. D-gr: το πν. μοι το αγ. c 47. 137 Epiph Chr. om κατα πολιν
E. ins πασαν bef πολιν D vulg Syr aeth Lucif. διεμαρτυρατο AEN³ 13. 40
Ath-mss, rec om μοι (as unnecessary?), with HLP rel aeth-rom Ec Thl-sif:
ins ABCDEN a b d e h m 13. 36. 40 vulg syrr copt aeth-pl arm Ath Cyr-jer, Bas Thl-
fin Lucif Jer. rec λεγον, with A B(sic: see table) CN rel txt DEHLP 13 f (k?)
I¹ m 36 Epiph. rec με bef και θλιψεις (alteration perhaps to avoid μεμενουσιν),
with LP rel Thdrt Ec Thl-fin: με aft μενουσιν vss, so D (but for με, μοι): txt ABCEHN
a c k 13. 40 vulg arm Cyr-jer Bas Did Chr Thl-sif. at end add εν ιεροσολυμοις D
vulg(not demid) syr-w-ast sah Lucif.

24. rec λογον, with AD¹EHLPN³ 13 rel 40: txt BCD¹N¹ sah aeth arm. rec
aft ποιουμαι ins ουδε εχω, with EHL P rel 36: ins εχω ουδε bef ποιουμαι AN³ 13. 40, εχω
μοι ουδε D¹: om BCD¹N¹ vulg Syr sah aeth arm. rec aft την ψυχην ins μου, with

iv. 14. 20. ὑπεσπειλάμην.] So again
ver. 27. The sense in Gal. ii. 12 is similar,
though not exactly identical—'reserved
himself,' withdrew himself from any open
declaration of sentiments. In Heb. x. 38
it is different. τῶν συμπερ.] See reff.

21. εἰς θ. . . εἰς τ. κύρ. I.] This use
of εἰς is mostly Pauline: and in ch. xxiv. 24
it seems to be taken from his own expres-
sion.

22. δεδεμένος τῷ πνεύματι.] This interpretation
is most probable, both from the construc-
tion, and from the usage of the expression
τὸ πνεῦμα repeatedly by and of Paul in
the sense of his own spirit. See ch. reff.,
where the principal instances are given.
The dative, as here, is found Rom.
xii. 11, τῷ πν. ζέοντες,—1 Cor. v. 3,

παρὼν τῷ πνεύμ. (1 Cor. xiv. 15, 16?),—
2 Cor. ii. 13, οὐκ ἔσχηκα ἀνεῖν τῷ πν.
μου, and al., see also ch. xix. 21. How
he was bound in the spirit is manifest, by
comparing other passages, where the Holy
Spirit of God is related to have shaped his
apostolic course. He was bound, by the
Spirit of God leading captive, constraining,
his own spirit. As he went up to Jeru-
salem δεδεμένος τῷ πνεύματι, so he left
Judæa again δεδεμένος τῇ σαρκί,—a pri-
soner according to the flesh. He had
no detailed knowledge of futurity—nothing
but what the Holy Spirit, in general fore-
warnings, repeated at every point of his
journey (κατὰ πόλιν; see ch. xxi. 4, 11, for
two such instances), announced, viz., im-
prisonment and tribulations. That here no

^e τιμίαν ἐμαντῶ ὡς ^f τελειῶσαι τὸν ^g δρόμον μου καὶ τὴν ^e = James v. 7.
^h διακονίαν ἣν ⁱ ἔλαβον ⁱ παρὰ τοῦ κυρίου Ἰησοῦ, ^k δια- 1 Pet. i. 19 al.
μαρτύρασθαι τὸ εὐαγγέλιον τῆς ^k χάριτος τοῦ θεοῦ. Prov. iii. 15.
²⁵ ¹ καὶ νῦν ¹ ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ^t ὄψεσθε τὸ ^t πρόσωπόν 7 al. 11.
μου ὑμῖς πάντες, ἐν οἷς ^u διήλθον ^v κηρύσσον τὴν ^v βασι- f = John iv. 31
αλείαν. al. Sur. i. 19.
see Phil. iii.
12. Wisd.
iv. 13.
g Paul (ch. xiii.
25. 2 Tim. iv.
7) only. Jer.

viii. 6. h = ch. i. 17, 25. vi. 4. Rom. xi. 13+. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 19.)
i ch. ii. 33 reff. k = ch. xiii. 43 reff. 1 ver. 22. t = here (Rev. xxii. 4)
only. θεωρεῖν, ver. 38. ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17. iii. 10. u = ch. viii. 4 reff. 1 Chron.
xxi. 4. v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τ. θεοῦ, ch. xxviii. 31 only.
w absol., Matt. viii. 12. xiii. 19, 38 al.

D'E^h vulg: om ABC D⁴(and lat) LPN c 13. 36. 40. ἐμαντου D¹(txt D²).
for ως, εως N³: ὥστε E b c d o 13. 40. 137: ως το C 104: του D.

τελειῶσω BN. rec aft τον δρομον μου ins μετα χαρας (interpolation appy: see
Phil i. 4, Col i. 11, Heb x. 34 &c: the finishing his course appearing not emphatic
enough), with CEHL^p rel 36 syr Chr (Ec Thl: om ABDN 13. 40 vulg Syr coptt eth
Lucif Ambr. aft διακονιαν ins του λογου D vulg Lucif Ambr.—for ην, ον D¹-gr
(txt D⁴). παρελαβον D b c k o 137. aft διαμαρτυρασθαι ins ιουδαιοις και
ελληνισιν D sah Lucif. om του bef θεου D¹(ins D⁶).

25. om ιδου E l 13. 40. 73 Syr Lucif. οἶδα bef εγω C m Syr: om εγω 180
Iren-int. for ουκετι, ουκ N. rec aft την βασιλειαν ins του θεου (supple-

inner voice of the Spirit is meant, is evident from the words κατὰ πόλιν. (Two of the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν. 24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιούμεναι τὴν ψυχὴν ἐμαντοῦ, and οὐ ποιούμεναι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαντῶ. The best rendering in English would be, **I hold my life of no account, nor precious to me.** Then again the confused construction of the former clause shews itself in the ὥς of the latter, which is not 'so that,' but 'as,' q. d. before, 'so precious.' 'I do not value my life, in comparison with the finishing my course.'

Render then the whole verse: **But I hold my life of no account, nor is it so precious to me, as the finishing of my course.** τελειῶσαι] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελείωμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together,—the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14. δρόμον] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. δ.] and (i. e. even) the ministry, &c. καὶ in this sense gives that which, in

matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype. ἔλαβον] Compare Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ. ἀποστολήν. 25.] It has been argued from ἐν οἷς διήλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18 ff. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαταδικία καὶ ἐπὶ τὴν ver. 20. So that he may here ground his

x ch. xxvi. 22. **λεῖαν.** ²⁶ διότι ^x μαρτύρομαι ὑμῖν ἐν τῇ ^y σήμερον ^y ἡμέρα, ABCDE
HLPN a
b c d f g
h k l m
o 13
Gal. v. 3. ²⁷ οὐ γάρ
Eph. iv. 17. ²⁸ ² καθαρὸς εἰμι ^a ἀπὸ τοῦ ^b αἵματος πάντων ²⁷ οὐ γάρ
1 Thess. ii. 12. ²⁸ ^c ἵππεστειλάμην ^c τοῦ μὴ ^c ἀναγγεῖλαι πᾶσαν τὴν ^d βουλὴν τοῦ
only τ. P. ²⁸ ^e θεοῦ ὑμῖν. ²⁸ ^e προσέχετε οὖν ^e ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
w. 69. ²⁸ ^g νίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ^g ἐβητο ^h ἐπισκόπους,
Jos. B. J. iii. ²⁸ ⁱ οὖν ⁱ προσέχετε οὖν ⁱ ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
S. 3 cont. ²⁸ ^j νίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ^g ἐβητο ^h ἐπισκόπους,
y Matt. xxviii. ²⁸ ^k οὖν ^k προσέχετε οὖν ^k ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
15. Rom. xi. ²⁸ ^l οὖν ^l προσέχετε οὖν ^l ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
2 Cor. ²⁸ ^m οὖν ^m προσέχετε οὖν ^m ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
iii. 14 only. ²⁸ ⁿ οὖν ⁿ προσέχετε οὖν ⁿ ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
Josh. v. 9. Jer. i. 18. ²⁸ ^o οὖν ^o προσέχετε οὖν ^o ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
b ch. xviii. 6. ²⁸ ^p οὖν ^p προσέχετε οὖν ^p ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
v. 35 only. ²⁸ ^q οὖν ^q προσέχετε οὖν ^q ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
xii. 18, 28. ²⁸ ^r οὖν ^r προσέχετε οὖν ^r ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
xxxix. 12. Isa. lx. 17. ²⁸ ^s οὖν ^s προσέχετε οὖν ^s ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
z ch. xviii. 6. Gen. xxiv. 8. ²⁸ ^t οὖν ^t προσέχετε οὖν ^t ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
d ch. ii. 23 reff. ²⁸ ^u οὖν ^u προσέχετε οὖν ^u ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
f here bis. Luke xii. 32. 1 Pet. v. 2, 3 only. ²⁸ ^v οὖν ^v προσέχετε οὖν ^v ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
h (here first.) Phil. i. 1. 1 Tim. iii. 2. ²⁸ ^w οὖν ^w προσέχετε οὖν ^w ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
-πέιν, 1 Pet. v. 2.) ²⁸ ^x οὖν ^x προσέχετε οὖν ^x ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
a = Matt. xxvii. 24. 2 Kings iii. 28. ²⁸ ^y οὖν ^y προσέχετε οὖν ^y ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
e Luke xii. 1. xvii. 3. xxi. 34. ch. ²⁸ ^z οὖν ^z προσέχετε οὖν ^z ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
Jer. xiii. 17. ²⁸ ^{aa} οὖν ^{aa} προσέχετε οὖν ^{aa} ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
g = 1 Cor. ²⁸ ^{ab} οὖν ^{ab} προσέχετε οὖν ^{ab} ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
Tit. i. 7. 1 Pet. ii. 25 only. 2 Chron. ²⁸ ^{ac} οὖν ^{ac} προσέχετε οὖν ^{ac} ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-

mentary addn, as shewn by the variations), with EHL P rel vulg Syr æth Thdrt Ec Thl: του ιησου D sah; τ. κυρ. ιησ. Lucif: om ABCN c 13. 36 syr copt arm Chr.

26. rec (for διοτι) διο, with CHL 13. 36 rel Thl: txt A B(sic: see table) EPN g: διο και f 32. 57. 104.—for διοτι το σι, αχρι ουν της σημερον ημερας D(proper quod hodierno die D-lat: txt D⁶). rec (for ειμι) εγω (see ch xviii. 6, where there is no varn), with AHL P rel copt Bas₁ Chr₂ Ec Thl-sif: εγω ειμι a 69. 105 arm Gild: ειμι εγω sah Jer: txt BCDEN³ rel syrr coptt Bas₂ Chr Ec Thl Iren-Int Jer Gild: txt BC(D)N¹ m 13 vulg.—ημιν D¹(txt D⁴). aft

27. om μη D¹-gr(Ins D⁵[?]) 66². 73. 81. 177¹ Lucif. rec υμιν bef πασαν τ. βουλ. τ. θ., with AEHL P³ rel syrr coptt Bas₂ Chr Ec Thl Iren-Int Jer Gild: txt BC(D)N¹ m 13 vulg.—ημιν D¹(txt D⁴).

28. om ουν (προσεχετε is the beginning of an ecclesiastical portion) ABDN o 13. 36 lectt vulg copt Did Thdrt Lucif: ins CEHL P rel spec syrr Chr Ec Thl Iren-int.

expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question.

26.] The use of μαρτύρομαι is peculiar to Paul, see reff. **28. προσέχ. ἑαυτοῖς]** If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only as in reff.

τ. ποιμνίω] This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself.

τὸ πν. τ. ἁγ.] See ch. xiii. 2. **ἐβητο]** So Paul, reff. 1 Cor. **ἐπισκόπους]** See on ver. 17, and Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφότερα γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα (Olsh.).

The question between θεοῦ and κυρίου rests principally on internal evidence—which of the two is likely to have been the original reading. The manuscript authority, now that it is certain that B has θεοῦ a prima manu, as also N, is weighty on both sides. The early patristic authority for the expression αἶμα θεοῦ is considerable. Ignat. Ephes. i., p. 644, has ἀναζωπυρρίσαντες ἐν αἵματι θεοῦ. Tertull. ad Uxor. ii. 3, vol. i., p. 1293, "pretio empti, et quali pretio? sanguine

Dei." Clem. Alex., 'Quis dives salvas,' c. 34, vol. ii., p. 344, has δυνάμει θεοῦ πατρός, κ. αἵματι θεοῦ παιδός, κ. δρόσῳ πνεύματος ἁγίου. On the other hand Athanasius (contra Apol. ii. 14, vol. ii., p. 758) says, οὐδαμοῦ δὲ αἶμα θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἡ θεὸν δίχα σαρκὸς παθόντα ἢ ἀναστάντα. In attempting to decide between the two readings, the following alternatives and considerations may be put: (I.) IF **ΚΥΡΙΟΥ** WAS THE ORIGINAL, it is very possible (1) that some busy scribe may have written at the side, as so often occurs, θεοῦ. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be adopted into the text and supersede the original word, or become combined with it, as is actually the case in HL and a vast body of mss. Or, continuing supposition I., it may have been (2) that the expression ἐκκλησίαν τοῦ κυρίου, not found any where else, may have been corrected into the very usual one, ἐκκλ. (τοῦ) θεοῦ, which occurs eleven times in the Epistles of Paul. Or (3), which I consider exceedingly improbable (see below), the alteration may have been made solely in the interest of orthodoxy. Such are possible, and the two former not improbable, contingencies.

On the other hand (II.) IF **ΘΕΟῦ** WAS THE ORIGINAL, but one reason can be given why it should have been altered to κυρίου, and that one was sure to have operated. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which must therefore be modified. If θεοῦ

ⁱ ποιμαίνειν τὴν ἐκκλησίαν τοῦ * θεοῦ, ἣν ^k περιποιήσατο ⁱ = John xxi. 16. 1 Pet. v. 2. 2 Kings v. 2. διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ οἶδα ὅτι ¹ ἐξελεύσονται ^k Luke xvii. 33. 1 Tim. iii. 13. μετὰ τὴν ^m ἄφιξίν μου ⁿ λύκοι ^o βαρεῖς εἰς ὑμᾶς μὴ only. Gen. xxxi. 18. Isa. xxxi. 5.

1 John x. 1. ch. xix. 30. vii. 15 (x. 16. Luke x. 3.

m here only + 3 Macc. vii. 18. Herodot. ix. 77. (Ezek. xxii. 27.)

n = Matt. x. = here only. (ch. xxv. 7 ref.)

το αγ. πν. D-gr.

* κυρίου AC¹DE a 13. 36. 40 syr-mg coptt arm Iren-int Amm Eus Ath-ms (Constt) Did Chr(on Eph iv. 12) Thdor-stud Thl-fl-ms Lucif Aug Jer Sedul: χριστον Syr(ed and 1-ms) aeth-pl Orig(but has also τὴν ἐκκλησίαν alone) Ath-4-mss Thdrt₂ (cf συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιποιήσατο τῷ αἵματι τοῦ χριστοῦ Constt): κυριου και θεου C³HLP rel: κυριου θεου 3. 95²: θεου B^N c vulg Syr-3-mss syr syr-lect Ign Ps-Ath Epiph, Bas Antch Ec Thl fin Ambr Ors Cassiod Primas. aft περιποιήσατο ins εαυτω D sah, sibi constituit Iren. rec

του ιδιου αιματος (alteration, says Meyer, owing to θεου, because του ιδιου might be referred to Christ [as a gen]: but surely this is carrying subtly somewhat too far. It has been evidently a corrpn for simplicity, not observing the emphasis), with HLP rel Ath Chr Ec Thl: txt ABCDEN a c m 13. 36. 40 arm Did Iren-int Lucif.

29. rec aft εγω ins γαρ (to connect and strengthen the sentence), with C³EHL rel syrr sah Chr Ec Thl: οτι εγω B: εγω δε N³ coptt: και εγω aeth: txt AC DN¹ 13. 36 vulg Iren-int Lucif Jer. rec aft οἶδα ins τουτο (like preceding), with C³EHL rel syrr Chr Ec Thl: om ABC¹DN a 13. 36 Thdrt Iren-int Lucif Jer. αφεξιν D.

stood in the text originally, *it was sure to be altered to κυριου*. The converse was not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries*? Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner *precisely similar to this*,—as the *consummation of a climax*, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15: and, ceteris paribus, I submit that the present passage loses by the substitution of κυριου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσ-έχετε ποιμαίνειν, and followed by the intensifying clause ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυριου than to θεοῦ,—more likely that the speaker should have used θεοῦ than κυριου, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I

had rejected. And this decision is confirmed by observing the habits of the great mss. respecting the sacred names. It appears that B has *no bias* for θεός where the others have κύριος: we find it thus reading in Luke ii. 38 (so DLX¹EN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACELN); Col. iii. 16 (so AC¹D¹FN); while on the other hand it has κυ in Rom. xv. 32, where the others have θυ or χυ in; χυ in Eph. v. 21, where rec. has θυ; κυ in ch. viii. 22, with ACEN, where rec. and the mss. have θυ: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 χυ, with CD¹N¹, for θυ: xiv. 4, κς, with AC¹N, for θς. This evidence seems to remove further off the chance of deliberate alteration here to θεοῦ, and leaves the above considerations their full weight. (V.) Of course any reading which combines the two, κυριου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthäi, Scholz: for κυριου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. περιεπ.] Luke and Paul (in pastoral Epp. only), see ref. 29.] ἄφιξις is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεὶ πρὸς τοὺς ἡμετέροους ἄπειμι προγόνους, καὶ θεὸς τήνδε μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξεως ὤρισε which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.) we have τὴν τότε ἀφίξιν εἰς τοὺς πολεμίους ἐποίησατο, which

p Rom. xi. 21¹ ref. Deut. xxxiii. 3. 2 Kings xii. 4, 6. q = ch. v. 36, 37. vii. 18, from Exod. i. 8. r Matt. xvii. 17 || L. Luke xxiii. 2. ch. xiii. 8, 10. Phil. ii. 15 only. Deut. xxxii. 5. s constr., 1 Cor. x. 13 ref. t = here (Matt. xvi. 51. Luke xxii. 41. ch. xxi. 1) only. Jer. xii. 14. u ch. v. 37 ref. v = Matt. xxiv. 42. 1 Cor. xvi. 13 al. (Jer. v. 6.) x here only. (τῆς, 2 Chron. xxxi. 16. τριζών, Gen. xv. 9. see ch. xxviii. 30.) y ch. xxvi. 7. 2 Thess. iii. 8. Paul only, exc. Mark iv. 27. Esth. iv. 16. elsew. gen., as ch. ix. 24 ref. z constr., ch. xiii. 10 ref. a Heb. v. 7. xii. 17. 2 Macc. xi. 6. b Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15 only. P. Job iv. 3. (-θεσία, 1 Cor. x. 11.) c ch. ii. 6 ref. d ch. iv. 29 ref. e Luke xxiii. 46. ch. xiv. 23. Ps. xxx. 5. f ch. xiv. 3. g constr., ch. xiii. 26 ref. h ch. vii. 25. ix. 29. John xix. 24. 1 Tim. ii. 9 only. Ps. xlv. 9. k = and constr., Eph. i. 18. (see ch. xxvi. 18.) l Luke vii. 7 al. Prov. xxiii. 3, 6. m constr., 1 Tim. iii. 1 only. (Rom. ABCDE HLPN a b c d f m o 13

ῥ φειδόμενοι τοῦ ῥ ποιμνίου, ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἁ ἀναστή-
 σονται ἄνδρες λαλοῦντες ῥ διεστραμμένα, ῥ τοῦ ῥ ἀποσπᾶν
 τοὺς μαθητὰς ῥ ὀπίσω ἑαυτῶν. ³¹ διὸ ῥ γρηγορεῖτε, ῥ μνη-
 μονεύοντες ῥ ὅτι ῥ τριετίαν ῥ νύκτα καὶ ῥ ἡμέραν οὐκ
 ῥ ἐπαυσάμην ῥ μετὰ δακρύων ῥ νουθετῶν ῥ ἕνα ῥ ἕκαστον.
³² καὶ ῥ τὰ νῦν ῥ παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ ῥ λόγῳ
 τῆς ῥ χάριτος αὐτοῦ, τῷ δυναμένῳ ῥ οἰκοδομῆσαι καὶ δοῦναι
 τὴν ῥ κληρονομίαν ῥ ἐν τοῖς ῥ ἡγιασμένοις πᾶσιν. ³³ ἀργυ-
 ρίου ῥ χρυσοῦ ῥ ἡ ἡμαρτισμοῦ οὐδεὶς ῥ ἐπέθυμῃσα. ³⁴ αὐτοὶ

30. om 1st αὐτῶν B e sah aeth. for ἀποσπᾶν, ἀποστρεφειν D-gr Syr.
 rec (for εαυτῶν) αὐτῶν, with CDEHLP rel Bas Chr Ec Thl: txt ABN.
 31. νυκταν A. for και, δε D¹(txt D⁴). at end ins ὑμῶν DE a b c d k o
 vulg (syrr) copt aeth Thl-fin Lucif Jer Oros. [D-lat is deficient from ver 31 to
 ch xxi. 2.]
 32. ὑμιν(sic) N. rec aft υμας ins ἀδελφοι (for solemnity; were it genuine, as
 Meyer observes, there would be no possible reason for omitting it), with CEHLP rel 36
 aeth-rom Chr: aft τω θεῳ, c 137 lect-58: om ABDN 13 vulg syrr copt aeth-pl Jer Oros.
 for θεῳ, κυριῳ B 33. 68 copt. rec εποικοδομῆσαι, with HLP rel Chr^{expr}
 (οὐκ εἶπεν οἰκοδομῆσαι ἀλλ εποικοδομησαι, δεικνυς οτι ἡδη ἀκοδομηθησαν. But may not
 this have been the history of its alteration, to render the word more strictly appro-
 priate?): txt ABCDEN 13. 36. add υμας DE 29. 76 lect-58 sah aeth: pref, a
 b o 14¹. 66²-9. 76. 81. 105¹ Syr Chr¹. rec aft δουν. ins ὑμιν, with CHLP 13. 36
 rel vss: om ABDEEN vulg copt. rec om την, with DHL P rel: ins A B(sic: see
 table) CEN. add αὐτου A. aft εν ins αυ[. .]s (? αυτοις) D¹. for
 πασιν, των παντων D-gr.
 33. for 1st η, και D vulg(not am &c) spec Ec. ουθενος AEN: txt BCDHLP
 rel 36. add ὑμων DE spec arm.
 34. rec aft αυτοι ins δε, with 13: γαρ 106: om ABCDEHLPN rel vulg syrr aeth arm

is most like the usage here. Perhaps, absolutely put, it must signify 'my death;' see the above passage of Josephus.

λύκοι βαρεῖς] not persecutors, but false teachers, from the words εἰσελ. εἰς ὑμᾶς, by which it appears that they were to come in among the flock, i. e. to be baptized Christians. In fact ver. 30 is explanatory of the metaphoric meaning of ver. 29.

φειδόμεναι is only used by Paul, except 2 Pet. ii. 4, 5. 30.] ὑμῶν αὐτ. does not necessarily signify the presbyters: he speaks to them as being the whole flock.

31.] νύκτα κ. ἡμέραν] This expression is remarkable: we have it (see ref.) in Mark, but Luke always uses the genitive, except in the speeches of Paul: and so Paul himself, except as in ref. νουθετῶν (ref.) is used only by Paul. On the three years spoken of in this verse, see note, ch. xix. 10. We may just remark

here (1) that this passage being precise and definite, must be the master key to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems at first sight to preclude the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But this apparent inference may require modifying by other circumstances: cf. Prolegg. to 1 Cor. § v. 4.

32. τ. λόγ. τῆς χάρ. αὐτ.] I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. τῷ δυν.] Clearly spoken of God, not of the word of His grace, which cannot be said δοῦναι κληρον., however it might οἰκοδομῆσαι. The expression

κληρον. ἐν τ. ἡγ. πᾶσ. is strikingly similar to τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, Eph. i. 18, addressed to this same church.

γινώσκετε ὅτι ταῖς ⁿ χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ⁿ ὁ ὑπηρέτησαν αἱ χεῖρες αὐται. ³⁵ ^p πάντα ^q ὑπέδειξα ὑμῖν ὅτι οὕτως ^r κοπιῶντας δεῖ ^s ἀντιλαμβάνεσθαι τῶν ^t ἀσθενούντων, ^u μνημονεύειν τε τῶν ^v λόγων τοῦ ^w κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν ^w Μακάριόν ἐστιν ^w μᾶλλον διδόναι ἢ λαμβάνειν. ³⁶ καὶ ταῦτα εἰπὼν ^x θεὶς τὰ ^x γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷ ^y ἰκανὸς δὲ ^z κλαυθμὸς ἐγένετο πάντων, καὶ ^{ab} ἐπιπεσόντες ἐπὶ τὸν ^{bc} τράχηλον τοῦ Παύλου ^d κατεφίλουν αὐτόν, ³⁸ ^e ὀδυνώμενοι μάλιστα ^f ἐπὶ τῷ λόγῳ ^g ὅτι εἰρήκει, ὅτι οὐκέτι ^h μέλλουσιν τὸ ⁱ πρόσωπον αὐτοῦ ⁱ θεωρεῖν. ^k προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

t = here only. (2 Cor. xii. 10. Job iv. 4.) see 1 Thess. v. 14. u w gen., Luke xvii. 32 al. 1 Chron. xvi. 18. v 1 Tim. vi. 3. w constr., Mark ix. 42. 1 Cor. ix. 15. see Matthiae, § 458. x ch. vii. 60 reff. y ch. xi. 24 reff. z Matt. ii. 18. viii. 12 al^s. Luke xiii. 28 only. Gen. xlv. 29. a ver. 10. b Luke xv. 20 only. Gen. xlv. 29. c ch. xv. 10 reff. d Matt. xxvi. 49 || Mk. Luke vii. 38, 45. xv. 20 only. Exod. iv. 27. Ruth i. 9, 14. e = Luke ii. 48 (xvi. 24, 25) only. Isa. xli. 29. f = James v. 1 al. Zech. xii. 10. g attr., ch. i. 1 reff. h = ch. xix. 27 al. i see ver. 25 reff. k ch. xv. 3 reff.

Bas Chr Thl-sif Aug. οἰδατε Α. τας χρεῖαις(sic) D¹(txt D²). aft
 χρ. μου ins πασιν D¹. aft αυται ins μου D sah: μου αυται Syr copt aeth.
 35. ins και bef παντα C¹D² b o 36. 40 Syr. for παντα, πασι D¹(txt D²).
 τον ασθενουντων bef αντιλαμβανεσθαι Α. om τε (A¹?) D¹ coptt: ins
 D². τον λογον LP a d² e f k 4. 14². 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2
 lect-58 sah aeth arm Chr Thl-sif: του λογου h 26. 38. 40. 93 lect-18 vulg (both *cornus*,
because but one saying is cited). om ιησου Α 2. 30. 68. 96. 142 Epiph Chr Bas.
 ουτος και μακαριος D¹(txt D²). rec διδοιαι bef μαλλον, with a m: txt
 ABCDEHLPN 13 rel vulg spec syr arm Chr Damasc Thl Aug.
 36. ειπας D¹(txt D-corr¹). om αυτου D¹(ins D⁶). συμπασιn L.
 om αυτοι C¹ 36 arm. προσευξατο B¹D.
 37. for δε, τε Ν. rec εγενετο bef κλαυθος (corrⁿ of order to bring κλαυθος
 and παντων together), with HLP rel Ec Thl-sif: txt ABCDEN a h k m 13. 40 vulg
 Thl-fin. om του D-corr e 180 Thl-sif. κατεφιλων Ν¹.
 38. μάλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr¹) and adding (aft
 οδυν.) οτι ειπεν, D¹(om ειπεν D-corr). for ουκετι μελλουσιν, μελλει [σο]ι D¹
 (txt D⁴). om αυτου D¹(ins D⁵). for εις, επι D. om το [bef πλοιον] P.

See also ch. xxvi. 18. 33.] See 1 Sam.

xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; xii. 13.

34.] See 1 Cor. iv. 12, which he wrote when at Ephesus. χρεία, with a gen. of the person in want, is an expression of Paul only; see among reff.

υπηρετειν is used only twice more; once by Paul, ch. xiii. 36, once of Paul, ch. xxiv. 23.

The construction is varied in this sentence. ταῖς χρ. μου, και (not τῶν ὄντων, but) τοῖς οὖσιν μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖαι—he supplied by his labour, not his and their wants, but his wants and them.

αἱ χ. αὐται] also in Paul's manner: compare τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20. 35. πάντα] In all things; so Paul (only), see reff.

κοπιῶντας] A word used by Paul fourteen times, by Luke once only (Luke v. 5 [xii. 27 v. r.]). τῶν ἀσθενούντων] Not here the weak in faith

(Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza, Grot., Bengel, Neander, Meyer, Tholuck, —which the context both before and after will not allow:—but the poor (τοὺς πένητας ἀσθενούντας, Aristoph. Pac. 636. ὁ τε γὰρ ἀσθενέστερος ὁ πλουσιότες τε τὴν δίκην ἴσῃn ἔχει, Eurip. ap. Stob. cxv. [Wetst.]), as Chryst., Theoph., Heinrichs, Kuin., Olsh., De Wette. Μακ. ἐστιν κ.τ.λ.]

This saying of our Lord is one of very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alia mundi sententia est: et cites from an old poet in Athenæus, viii. 5, ἀνόητος ὁ διδοὺς, εὐτυχὴς δ' ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth.

l constr., ch.
iv. 5 reff.
m ch. xiii. 13
reff.
n = Luke xxii.
41. (ch. xx.
30 reff.)
2 Macc. xii.
10.
o ch. xvi. 11
only.
p ch. xxv. 17.
xxvii. 18.
Luke vii. 11
(w. ἡμέρα,
ix. 37) only.
L.

q Matt. ix. 1. xiv. 34 || Mk. Mark v. 21. Luke xvi. 26 only. Deut. xxx. 13. r absol., here only. = ch. xxvii. 2.
s Luke xix. 11 only. Cant. vi. 4 (only?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 2 al. t constr.,
here only. u = ch. xxvii. 5. (ch. viii. 5 reff.) v ch. xxii. 5 only. Job xxxix. 29. w constr.
(see note), ch. ii. 5 reff. Winer, edn. 6, § 45. 5.

CHAP. XXI. 1. om αναχθ. A¹(appy): ins aft ημας A²: αναχθεντας N¹: αχθηναι P d
3. 100. αποσπασθεντες BE². [κα]ι επι[β]αντ[ε]ς ανηχθημεν αποσπασθεντων
δε [ημω]ν D¹(txt D⁴). for ηλθομεν, ηκομεν D. om την D. rec
κων, with HLP l m: *Coum* vulg: *Chio* tol: txt ABCDEN rel 36 syrr copt arm Ec
Thl-fin Cassiod, *Cho* am. (13 def.) for εζης, επισοση D. om την [bef ροδον]
CD 40 Chr_g. πατερα AC. at end ins και μυρα D vulg-ms, μυρρα sah.

2. διαπερουν E 73. 105: διαπερον LN³ a k Thl-fin: διαπορευομενον 137.
3. Steph αναφανεντες (corr_n, not perceiving the force of the passive), with B¹(see
table) N a² b c o Chr(some mss): txt A B²(see table) CEHL 13. 36 rel. aft δε
ins eis την P. om την E. om και A k m demid(not am fuld).
καταλειποντες AHL h¹ 13 (but -ποντες HL). om επλεομεν A: επλεοσαμεν E²:
navigavimus vulg E-lat: collavimus D-lat. rec (for κατηλθομεν) κατηχθημεν,
with CHLP rel Chr Ec Thl: depositi sumus E-lat: venimus vulg: enavigavimus D-lat:
txt AB E-gr N 13 copt eth. εκει H d 133 vulg syr Chr Ec Thl. rec ην
bef το πλοιον, with HLP rel 36: txt ABCEN c 13. 137.

Nicom. iv. 1, μάλλον ἔστιν τοῦ ἐλευθερίου
τὸ δίδοναι οἷς δεῖ ἢ λαμβάνειν ὅθεν δεῖ,
καὶ μὴ λαμβάνειν ὅθεν οὐ δεῖ. τῆς ἀρε-
τῆς γὰρ μάλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ
πάσχειν.

XXI. 1.] The E. V., 'After
we had gotten from them,' does not come
up to the original: δέκνυσσι τὴν βίαν τῷ
εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν, Chrys.

εὐθύδρομ.] See ref., having run
before the wind. *Cos*, opposite Cnidus
and Halicarnassus, celebrated for its wines
(εὐκαρπος πᾶσα, οἶνω δὲ καὶ ἀρίστη, καθά-
περ Χίος κ. Λέσβος, Strab. xiv. 2), rich
stuffs ('nec Coæ referunt jam tibi pur-
pure,' Hor. iv. 13. 13), and ointments
(γίνεται δὲ μύρα κάλλιστα κατὰ τόπους
... ἀμαράκινον δὲ Κῶων καὶ μήλινον,
Athen. xv. p. 688). The chief town was
of the same name (Hom. II. β. 677), and
had a famous temple of Æsculapius (Strabo,
ibid.). It was the birth-place of Hippo-
crates. The modern name, Stanchio, is a
corruption of ἐς τὰν Κῶ. See Winer, Realw.

Rhodes was at this time free, cf.
Strabo, xiv. 2; Tac. Ann. xii. 58: 'Reddi-
tur Rhodiis libertas, adempta sæpe aut fir-
mata, prout bellis externis meruerant, aut
domi seditione deliquerant.' See also Suet.
Claud. 25, 'Rhodiis (libertatem) ob pœni-
tentiam veterum delictorum reddidit.' It
was reduced to a Roman province under
Vespasian, Suet. Vesp. 8. The situation
of its chief town is praised by Strabo, l. c.

The celebrated Colossus was at this time
broken and lying in ruins, ib. Patara,
in Lycia ('caput gentis,' Liv. xxxvii. 15), a
large maritime town, a short distance E.
of the mouth of the Xanthus. It had a
temple and oracle of Apollo, Herod. i. 182.
'Delius et Patareus Apollo,' Hor. iii. 4.
There are considerable ruins remaining,
Fellows, Asia Minor, p. 219 ff. Lycia, p.
115 ff. Winer, Realw. Here they leave
their ship hired at Troas, or perhaps at
Neapolis (see note on xx. 16), and avail
themselves of a merchant ship bound for
Tyre.

3. ἀναφανέντες] for the con-
struction, see reff. and Winer, edn. 6, § 39.
1: having been shewn Cyprus, literally.
Wetst. cites from Theophanes, p. 392,
περιεφέροντο ἐν τῷ πελάγει, ἀναφανέντων
δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατ-
ηγοί. 'The graphic language of an eye-
witness, and of one familiar with the
phraseology of seamen, who, in their own
language, appear to raise the land in ap-
proaching it.' Smith, Voyage and Ship-
wreck of St. Paul. But would not this re-
mark rather apply to the active participle?
Compare 'aerias Phæacum abscondimus
arces,' Æn. iii. 291. εὐώνυμον]

sc. αὐτήν, i. e. to the E. This would be
the straight course from Patara to Tyre.
ἐπλ. εἰς Σ.,—we held our course,
steered, for Syria. κατήλθ.] we
came down to, the result of having borne

...φ[.]-
νεικην
D.
ABCEH
LP a b
c d f g h
k l m o
13

^x ἀποφορτιζόμενον τὸν ^y γόμον. ⁴ ^z ἀνευρόντες δὲ τοὺς ^x here only + κυβερνήτης
μαθητὰς ^a ἐπεμείναμεν ^b αὐτοῦ ἡμέρας ἑπτὰ, ^c οὔτινες τῷ χειμῶνων
Παύλῳ ἔλεγον ^d διὰ τοῦ πνεύματος μὴ ^e ἐπιβαίνειν εἰς ἐπ. γινο-
Ἱεροσόλυμα. ⁵ ὅτε δὲ ^f ἐγένετο ^g ἐξαρτίσαι ἡμᾶς ^h τὰς φηλο de
Præm. 5, vol.
ii. p. 413.

^y Rev. xviii. 11, 12 only. Exod. xxiii. 5 only.
^b ch. xviii. 19 reff. c ch. x. 41 reff.
xx. 18. (xviii. 2 reff.) f constr., ver. 1 al.
iii. 2, 2. h = Luke ii. 6, 22, 43.

^z Luke ii. 16 only +.
^d ch. xi. 28 reff.

^a = ch. x. 48 reff.
^e = and const., ch.

^g = here (2 Tim. iii. 17) only +. Jos. Antt.

4. *rec* και *ανευροντες* (*corr'n* of *copula*, as frequently), with C³HLP rel D-lat syrr æth Chr Thl: txt ABC¹E a m 13. 36. 40 vulg copt Thl-fin. om *τους* (*corr'n*, the *art* not seeming in place) HLP b c d e f g h k l o 137 Chr Thl-fin. *αυτοις* (*alteration* to *suit* *οιτινες* which follows) AEL k Thl-fin: *προς αυτους* Chr₂, *apud eos* D-lat E-lat: txt BCHPN 13 rel. *ελεγον* B: repeated by B¹ after *πνευματος* (see table). *rec* *αναβαινειν* (*substitution* of *more usual word*), with EHLP rel vulg Chr Did Cc Thl-sif: txt ABCN 13(appy) 36. 40 Thl-fin. *rec* *ιερουσαλημ*, with HLP rel Ephl Chr Did: txt ABCEN a k 13. 36. 40 vulg D-lat Thl-fin.

5. *rec* *hmas* bef *εξαρτίσαι* (*alteration* of *order* to *avoid* *hmas* *τας* *hmeras*), with B(see below) CHL(P)N rel 36 Chr: txt A B (but marking the words for transposition) E: *οτε* *εγενετο* *εξεελθειν* *hmas* *hmeras* *εξαρτῆσαι* *επ.* (so P[but *οτι*] 9. 100) 13: *sequenti autem die exeuntes ambulamus viam nostram* D-lat: *post hos autem dies amb. v. n.* Syr.

down upon. Τύρον] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Antt. xv. 41. Strabo, xvi. 2, οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν αὐτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων) of the province of Syria.

ἐκεῖσε] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where ἐκεῖσε occurs (ref.) it simply = ἐκεῖ, so that perhaps no motion is included. ἀποφορτ.]

The pres. part. indicates the intention, as διαπερῶν before.

4. δέ] Implying, 'the crew indeed were busied with unlading the ship: but we, having sought out (by enquiry) the disciples.' 'Finding disciples' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): τοῖς μαθ. seems to imply this.

ἡμ. ἐπτ.] The time taken in unlading:—they apparently proceeded in the same ship, see ver. 6. The notice here is very important, that these Tyrian disciples said to Paul by the Spirit, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, δεδεμένος τῷ πνεύματι, bound in spirit by the leading of God. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are subject to prophets, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded

by and taking the form of his own capacities and resolves. So here: these Tyrian prophets knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see on ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below on vv. 10 ff.

5. ἐξαρτίσαι] This is ordinarily a naval word, signifying to fit out or refit a ship (with or without πλοῖον, Passow). But this can hardly be the meaning here. Meyer would render 'when we had spent these days in refitting,' so that τ. ἡμ. would be the accusative of duration,—'when we had refitted during the days.' But not to mention that τὰς ἡμ., without ταύτας, would be harsh in such a connexion,—is not the aorist ἐξαρτίσαι fatal to the rendering? Would it not in this case be present, if implying the continued action during the days,—perfect, if implying that that action was over (in which latter case ἡμ. would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some one act occurring at one time. So that if the meaning given by Theoph., Cc. πληρῶσαι (Hesych. τελειῶσαι) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of a period of time. Our own word 'fulfil' has undergone a similar change of meaning

i = ch. xv. 40
reff.

k ch. xv. 3 reff.

l w. prepos.,

ch. xxvi. 11.

Luke xxiv.

50. Levit.

xxiii. 14.

m Luke xiii.

33. ch. xiv. 19.

Neh. xiii. 20.

n ch. vii. 60 reff.

o Matt. xii. 2.

48. John xi.

4. ch. xxvii.

39. 40 only.

Judg. v. 17 A.

Sir. xxiv. 14

A (not F) B²

only.

p abso., ch. x.

9 reff. Ezra

x. 1.

q here only †.

r = Matt. xiv. 32 || Mk. xv. 39.

John xxi. 11.

Jonah i. 3 Ed-vat (not B).

s ch. viii. 25 reff.

t John

xvi. 32. xix. 27.

Esth. v. 10.

u ch. xxvii. 9, 10 only †.

Wisd. xiv. 1 only.

v here only †.

2 Macc.

xii. 17 only.

y John i. 40. iv. 40.

ch. ix. 43. xviii. 3.

z ch. x. 9 reff.

a Eph. iv. 11.

2 Tim.

iv. 5 only.

b Luke xxii. 58 al.

c see ch. ii. 14 al.

ἡμέρας, ⁱ ἐξελθόντες ἐπορευόμεθα, ^k προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ^l ἕως ^m ἔξω τῆς πόλεως, καὶ ⁿ θέντες τὰ ⁿ γόνατα ἐπὶ τὸν ^o αἰγιαλὸν ^p προσευξάμενοι

^q ἂν πησπασάμεθα ἀλλήλους, καὶ ^r ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ^s ὑπέστρεψαν εἰς ^t τὰ ἴδια. ⁷ ἡμεῖς δὲ τὸν

^u πλοῦν ^v διανύσαντες ἀπὸ Τύρου ^w κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ^x ἀσπασάμενοι τοὺς ἀδελφοὺς ^y ἐμέλιναμεν

ἡμέραν μίαν ^z παρ' αὐτοῖς. ⁸ ^z τῇ δὲ ἐπαύριον ^a ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον

Φιλίππου τοῦ ^a εὐαγγελιστοῦ, ὄντος ^b ἐκ ^c τῶν ἐπτά,

om ἐξελθόντες A 105.

γυναῖξιν CEP: txt ABN rel.

om εως N D-lat.

in N προσευξάμενοι is written before ἐπι τ. αηγ., but marked for erasure by N¹ or 3, and repeated in its proper place.

5, 6. rec for προσευξάμενοι απησπασαμεθα αλληλους και, προσηυξαμεθα και ασπασαμενοι αλληλους, with HLP rel vulg Chr Ec Thl: txt A B(sic: see table) CEN a d 13. 36. 40 Syr.—προσευξ. LP 4. 100-6 Chr Ec.—απεσπασαμεθα C: απησπασαμενοι 40: απησπασμεθα A.

6. rec επεβημεν (corr'n to more usual term), with HLP 13 rel Ec Thl-sif: ενεβημεν (more usual) BEN³ k 73 Chr: txt ACN¹ a c d 36. 40. 137 Thl-fin.

7. κατεβημεν (corr'n to more usual word) AEN³. πτολεμαιδαν N¹. επεμειναμεν A k 40n.

8. rec aft ἐξελθόντες ins οι περι τον παυλον (ἐξελθ. begins an ecclesiastical portion), with HLP rel æth-rom Ec Thl-sif; οι αποστολοι 47 lectt-13-4: om ABCE(N) c e h k 13. 36. 40 vulg D-lat syrr copt arm Chr Thl-fin.—N has σ written, but marked for erasure 'prima manu.'

Steph ηλθον (to suit οι περι τ. παυλον), with HLP rel Ec Thl-sif: txt A(B)CEN k 13. 36 vulg syrr coptt æth Eus Chr.—ηλθαμεν B.

ins του bef οντος (for precision), with a 13: om ABCEHLPN rel Eus Chr Ec Thl. [D-lat is deficient in vv 8—11; but readings are preserved in Scriv's notes.]

since its first composition: and πληρῶσαι is used both of manning a ship and of fulfilling a period of time.

ἐξελθ.] from

the house where they were lodged.

ἕως ἔξω τ. π.] "We passed through the

city to the western shore of the ancient

island, now the peninsula, hoping to find

there a fitting spot for the tent, in the open

space between the houses and the sea."

Robinson, iii. 392. ἐπὶ τὸν αἰγιαλόν]

"Yet had we looked a few rods further, we

should have found a very tolerable spot by

a threshing-floor, where we might have

pitched close upon the bank, and enjoyed,

in all its luxury, the cool sea-breeze, and

the dashing of the surge upon the rocky

shore." id. ibid. 7. τὸν πλοῦν δια-

νύσ.] Having ended our voyage, viz.

the whole voyage, from Neapolis to Syria.

The E. V., 'when we had finished our

course from Tyre,' is allowable, but this

would more probably have been τὸν ἀπὸ

Τύρου. 'With their landing at Ptolemais

their voyage ended: the rest of the journey

was made by land.' (De Wette.) ἀπὸ

Τύρου will thus be taken with κατηντήσα-

μεν. Πτολεμαῖδα] Anciently Accho

(Ἀκχώ, LXX, Judg. i. 31,—in Gr. and

Rom. writers Ἀκη, Ace), called Ptolemais

from (probably) Ptolemy Lathurus (Jos.

Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.;

xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24).

It was a large town with a harbour (Jos.

Antt. xviii. 6. 3). It was never (Judg. i.

31) fully possessed by the Jews, but be-

longed to the Phenicians, who in after

times were mixed with Greeks. But after

the captivity a colony of Jews is found

there (Jos. B. J. ii. 18. 5). The emperor

Claudius gave it the 'civitas,' whence it is

called by Pliny, v. 17; xxxvi. 65, 'Colonia

Claudii Caesaris.' It is now called St. Jean

d'Acre, and is the best harbour on the

Syrian coast, though small. It lies at the

end of the great road from Damascus to the

sea. Population now about 10,000. The

distance from Ptolemais to Caesarea is forty-

four miles. For Caesarea, see on ch. x. 1.

8. Φιλ. τ. εὐαγγ.] It is possible that

he may have had this appellation from his

having been the first to travel about

preaching the gospel: see ch. viii. 5 ff.

ABCEH
LPN a b
c d f g h
k l m o
13

ὑ ἐμείναμεν ὑ παρ' αὐτῷ. ⁹ τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι ^d προφητεύουσαι. ¹⁰ ἐπιμενοντων δὲ ἡμέρας ^f πλείους, ^g κατήλθεν τις ἀπὸ τῆς Ἰουδαίας ^h προφήτης ὀνόματι Ἀγαθος, ¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ⁱ ἄρας τὴν ^k ζώνην τοῦ Παύλου, δῆσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἐστιν ἡ ^k ζώνη αὕτη οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ ¹ παραδώσουσιν εἰς χεῖρας

22 al. fr. Job xvi. 12.

9. rec parthenoi bef τέσσαρες, with EHL P rel Cc Thl: parthenoi bef θυγατερες C Syr Eus: txt ABN a k m 13 D-lat.

10. rec aft επιμενοντων δε ins ημων (addn for precision), with ELPN³ rel syr-mg Chr: αυτων N¹: txt ABCH k 13. 36 syr Bas. προφητης bef απο της ιουδαίας L.

11. om και D-lat: ανελθων δε D¹-gr: txt D². rec for εαυτου, τε αυτου (in some late mss αυτου probably from misunderstanding, supposing that it was Paul's hands and feet that he bound), with HLP rel Chr Cc Thl: txt ABCDEN a b c (m) o 13. 36 Cyr-jer Bas, also Orig (δησ. εαυτον χειρων κ. ποδων) Aug Cassiod. rec tas χειρας και τους ποδας (corr'n from Luke xxiv. 39, 40? see var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the natural order of binding: but surely this would be more likely to be the origl order of narrating, than to strike a copyist as necessary to be observed), with A a¹ c d m coptt æth Chr(omg tas και τους) (Cc and Orig(above): txt BCDEHLPN 13 rel 40 vulg syrr arm Cyr-jer Bas Thl. for εν, eis D 26. 63. 97-8. 106 Chr Epiph and (prefixg απελθοντα) Orig. om oi D¹(ins D²) Chr Cc Thl-sif. aft eis ins tas N¹(N³ disapproving).

The office of Evangelist, see reff., seems to have answered very much to our missionary: Theodoret, on Eph. iv. 11, says, ἐκεῖνοι περιόντες ἐκήρυττον: and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἐτι πάντα ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν. The latter could hardly have been one of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a narrative of the life of Christ, but rather embraced the whole good tidings of salvation by Him, as preached to the Jews and Heathens. See Neander, Pfl. u. L., pp. 258, 264. Euseb., iii. 31, apparently mistakes this Philip for the Apostle: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias.

ὄντος ἐκ τ. ἐπτά] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. 1. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history,

but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γενηρακῆαι παρθένοι, Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὥστε οὖν καὶ τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives.

11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τάδε λέγει τὸ

m = Matt. xiv.
36 al. fr.
2 Macc. ix.
26. constr.,
here only.
n here only.
see Gen.
xxvi. 7.
o ch. iii. 12 reff.
p ch. xi. 2 reff.
q 1 Cor. xv. 29
reff.
r here only.
s = ch. xix. 22
reff.
t 2 Cor. xii. 14.
1 Pet. iv. 5
only. Dan.
iii. 15 only.
(all w. *ἐχων*.)
see 2 Cor. x.
6.
u = as above(t).
ch. vii. 1 reff.
Mark v. 23 al.
Cyr. v. 1. 8.
y 10. xxvi. 42 only.
only †. 2 Chron. xxxiv. 10.

ἐθνῶν. ¹² ὥς δὲ ἡκούσαμεν ταῦτα, ^m παρεκαλούμεν ἡμεῖς
τε καὶ οἱ ⁿ ἐντόπιοι ^o τοῦ μὴ ^p ἀναβαίνειν αὐτὸν εἰς Ἱερου-
σαλήμ. ¹³ τότε ἀπεκρίθη ὁ Παῦλος Τί ^q ποιεῖτε κλαίοντες
καὶ ^r συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον
δεθῆναι ἀλλὰ καὶ ἀποθανεῖν ^s εἰς Ἱερουσαλήμ ^t ἐτοιμῶς
ὡ ^u ἔχω ^v ὑπὲρ τοῦ ^w ὀνόματος τοῦ κυρίου Ἰησοῦ. ¹⁴ μὴ
^w πειθομένου δὲ αὐτοῦ ^x ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου
τὸ ^y θέλημα ^z γινέσθω. ¹⁵ ^z Μετὰ δὲ τὰς ^z ἡμέρας ^z ταύτας
ἀ ^z ἐπισκευασάμενοι ^p ἀνεβαίνομεν εἰς Ἱεροσόλυμα. ¹⁶ ^b συν-
ῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν,

ABCDE
HLP& i
b c d f g
h k l m
o 13

^{12.} παρακαλούμεν D¹(txt D⁴). om τε D Thl-sif. aft οι εντοπιοι ins τον
παυλον D aeth. επιβαινειν D. om αυτον E 93-5 Bas. at end add
τοτε (see next ver) C m 13. 40.

^{13.} rec απεκριθη δε, with C¹ 13 syr Chr: απεκριθη τε HLP d f g h k l m aeth Ec Thl:
ειπεν δε προς ημας D (from the various assignment of τοτε to ver 12 or ver 13, it was
omitted altogether, and then some copula became necessary): txt ABC²EN 13 rel 36.
40 vulg Syr copt arm Cassiod. om o B¹(ins B¹-corr: see table). aft παυλος
ins και ειπεν AEN a b d k o 13 vulg Syr copt aeth arm Cassiod. om κλαιοντες και N¹.

for συνθρυπτοντες, θορυβυντες D¹(txt D⁵) Tert Jer: συνθρυπτοντες P c. for
γαρ, δε E-gr 95¹ vulg-ms Tert. aft δεθηναι ins βουλομαι D. for eis, εν N¹(but
eis is written over the line 'prima ut videtur manu'). etoimwz exw bef eis ierou-
σαλημ A aeth. aft ιησου ins χριστου CD Syr arm Cyr Thdrt Tert Jer¹ Ambrst Aug.

^{14.} ins οι bef ειποντες D¹. aft ειπ. ins προς αλληλων D. rec το θελημα
bef του κυριου (alteration of characteristic order), with DHL P rel vss Chr: txt ABCEN
m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 aeth. rec γενησθω (corr'n to more
usual), with HLP 13 rel Chr: txt ABCDEN f g m o 36. (γειν. AB¹ DEN.)

^{15.} τινας ημερας D-gr. rec αποσκευασαμενοι, with c 13: παρασκευασ. C a 7.
69. 73. 105: αποταξαμενοι D-gr: επισκεψαμενοι H 68. 106: preparati vulg syr copt
aeth: praeprantes E-lat: referimus nos D-lat: txt AB E-gr LP(N) rel 36. 40 Pamph
Chr Ec Thl-sif Thl-fin-comm.—επισκευασαμενον (but corr'd) N¹. αναβαινομεν
CDL¹N¹(om N¹). rec ιερουσαλημ, with HLP 13 rel vulg Ec Thl: txt ABCDEN
a 36 Euthal Chr.

^{16.} om συνηλθον δε και των μαθητων D¹(and lat). for απο, εκ D¹(txt D²).
ins εκ bef των μαθ. E vulg. for αγοντες, ουτοι δε ηγαγον D, simulque adducerunt

πνεῦμα τὸ ἅγιον is the N. T. prophetic
formula, instead of τὰδε λέγει ὁ κύριος of
the O. T. ^{12.} τοῦ μὴ] A similar
gen. after exhortation, is found ch. xv. 20.

^{13.} The τότε, which has been
changed in the rec. for the ordinary copula,
gives solemnity to the answer about to be
related: q. d. It was then that Paul said.

συνθρύπτοντες] The present part.
does not imply the endeavour merely, here
or any where else, but as Meyer quotes
from Schaefer, Eurip. Phoen. 79, 'Vere
incipit actus, sed ob impedimenta caret
eventu.'

γάρ] Either, 'your pro-
ceeding is in vain, for . . . '—or 'cease
to do so, for . . . ' εἰς Ἱερ.] on my
arrival at: the motion to, which was the
subject in question, is combined with that
which might result on it: see reff. and ch.
ii. 39. ^{14.} τ. κ. τὸ θέλ. γιν.] One of

the passages from which we may not un-
fairly infer, that the Lord's prayer was used
by the Christians of the apostolic age. See
note on 2 Tim. iv. 18. ^{15.} ἐπισκευα-
σάμενοι] The remarkable variety of read-
ing in this word shews that much difficulty
has been found in it. The rec. ἀποσκευα-
σάμενοι (which may perhaps have arisen
from the mixture of ἀποταξάμενοι (D)
with ἐπισκευασάμενοι), would mean, not,
'having deposited our (useless) baggage,'
—but, 'having discharged our baggage,'
'unpacked the matters necessary for our
journey to Jerusalem, from our coffers.'

But ἐπισκ. is the better supported reading,
and suits the passage better: having
packed up, made ourselves ready for the
journey. 'Carriages' in the E. V. is used,
as at Judg. xviii. 21 (where it answers to
τὸ βάρος, LXX-B), for baggage, things

...εκ
κεσα D.
ABCEH
LP& a t
c d f g h
k l m o
13

^c ἄγοντες ^d παρ' ^e ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ ^e = ch. xvii. 15
^f ἀρχαίῳ μαθητῇ. ¹⁷ ^{gh} γενομένων δὲ ἡμῶν ^g εἰς Ἱερο- ^d attr., here
^h σόλυμα ⁱ ἀσμένως ^k ἀπεδέξαντο ^h ἡμᾶς οἱ ἀδελφοί. ¹⁸ τῇ ^d only? see
^{de} ¹ ἐπιούσῃ ^m εἰσῆλθι ὁ Παῦλος σὺν ἡμῖν ^e πρὸς Ἰάκωβον, ^f ch. x. 6 reff.
^g ch. xv. 7 reff.
^h ch. xx. 16
ⁱ reff.
^j constr., ch.
^k iv. 1. xvi. 16.
^l 2 Cor. xii. 21
^m al. see 2 Cor.
ⁿ iv. 18.
^o Winer, § 30.
^p 11 note.
^q here (ch. ii.
^r 41 reff.) only.
^s 2 Macc. iv.

ησαν...
 BCDE
 LPN a
 c d f g
 k l m
 o 13

12. x. 33 A (-vos, B) only. k ch. ii. 41 reff. l ch. xvi. 11 reff. m ch. iii. 3 reff.
 n absol., ch. xvii. 10 reff. o ch. xi. 30 reff. p = ch. xviii. 22 reff. q ch.
 x. 8. xv. 12, 14. Luke xxiv. 35. Luke only, exc. John i. 18. Judg. vii. 13. r ch. xvii. 27 reff.
 s attr., Rom. xv. 18 reff. t ch. xx. 24 reff. u Matt. xv. 31. Luke v. 25, 26. ch. xi. 18 al. Exod.
 xv. 2. v = John iv. 19. xii. 18. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

D-lat. add ^{hmas} DE sah arm. for ^{par} ω, ^{pros} ους D¹-gr (Wetst: txt Ussher).
 aft ξενισθ. add ^{kai} ^{para}γενομενοι ^{eis} ^{τινα} (την syr-mg) ^{κωμην} ^{εγενομεθα} ^{para}
 D syr-mg. ^{vasowni} D¹ (and lat) fuld tol: ^{iasowni} N demid copt: ^{mnasown} B g 1.
 18. om ^{τινι} A¹. ^{μαθητη} bef ^{αρχαίῳ} D (Wetst) sah. D-lat has
 the passage thus: *et cum venerunt in quandam civitatem fuimus ad nasonem quandam*
cyprium discipulum antiquum et inde exeuntes venimus hierosolyma (thus far, nearly,
 syr-mg also) *susceperunt autem nos cum letitia fratres*. [readings of D-gr are in
 Scriv's notes, see above on ver 8.]

17. rec ^{εδεξαντο} (*substitution of simpler word*), with HLP rel Ec Thl: ^{υπεδεξ.}
 D (Mill &c): txt ABCEⁿ A k 13. 36. 40 Chr-comm.

18. for δε, τε A E gr N 40 syrr æth: txt BCHLP 13. 36 rel vulg D-lat E-lat coptt
 Chr Ec Thl. for ^{παρεγ.} ^{ησαν} δε ^{παρ} αυτω D¹ (txt D²). aft ^{οι} ^{πρεσβυτεροι}
 ins ^{συνηγημενοι} D 34.

19. ^{ους} ^{ασπαμενος} (sic) ^{διηγειτο} ^{ενα} ^{εκαστον} ^{ως} ^{εποιησεν} D¹-gr (txt D²). om ^{εν}
 D¹ (ins D-corr¹). om ^{δια} N 1.

20. ^{ακουοντες} HL k. ^{εδωξαν} DN Thl-fin. rec (for ^{θεον}) ^{κυριον}, with
 DHP rel syr sah (Ec: txt ABCEⁿ A d f g k o 13. 36. 40 vulg Syr copt arm Chr Thl.
 for ^{ειπον} δε, ^{ειπαντες} CD c g h m syr Chr. (ειπαν EN: ^{ειπεν} 13.) om

carried.

16.] Two renderings are given to the latter clause of this verse: (1) making Μνάσωνι, &c. depend on ἄγοντες, and agreeing by attr. with ^φ, as E. V., 'and brought with them one Mnason, . . . with whom we should lodge' (so Beza, Calvin, Wolf, Schött., &c.); and (2) resolving the attraction into ἄγοντες ^{παρὰ} Μνάσωνα, ^{παρ'} ^φ ξ. 'bringing us to Mnason,' &c. (So Grot., Valcknaer, Bengel, De Wette, Meyer, al.) Both are legitimate: and it is difficult to choose between them. The probability of Mnason being a resident at Jerusalem, and of the Cæsarean brethren going to introduce the company to him, seems to favour the latter: as also does the fact that Luke much more frequently uses ἄγω with a person followed by a preposition than absolutely. Of Mnason nothing further is known.

ἀρχαίῳ probably implies that he had been a disciple ἐξ ἀρχῆς, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term ἐξ ἀρχῆς is applied to the time of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO CÆSAREA.

17. οἱ ἀδελφοί] The Christians generally: not the Apostles and

elders, as Kuin., who imagines from vv. 20, 21, that 'cœtus non favebat Paulo.' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver. 18. 18. Ἰάκωβον] James, 'the brother of the Lord': the president of the church at Jerusalem: see ch. xii. 17; xv. 13; Gal. ii. 12, and notes,—and Prolegg. to the Epistle of James, vol. iv. pt. 1, § i. 24—37. On the particular kind of attraction (reff.), in a gen. plur. after a participative adjective, see Winer, edn. 6, § 24. 2. b.

20.] While they praised God for, and fully recognized, the work wrought by him among the Gentiles, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They,—led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life (and of his already written Epistles?), in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the Hellenistic believers, an entire apostasy from Moses and the ordinances of the law. θεωρεῖς] This can hardly be a reference (as Olsh.) to the

w = Luke xii.

1. (ch. xix. 19

reff.)

x = ch. xv. 5

reff.

y = ch. xxii. 3.

1 Cor. xiv. 12.

Gal. i. 14.

Tit. ii. 4.

1 Pet. iii. 13

(Luke vi. 15,

ch. i. 13) only.

2 Macc. iv. 2.

(Exod. xx. 5

al.)

z ch. ii. 30 reff.

a ch. xviii. 25

reff.

b 2 Thess. ii.

3 only.

2 Chron.

xxix. 19.

c constr., Mark

vi. 34. John

xiv. 26. Heb.

v. 12. Prov.

xxii. 21.

d here only.

e 1 Cor. vii. 18 reff.

f ch. vi. 14 reff.

g constr., Gal. v. 16.

2 Cor. xii. 18. (see ch. ix. 13.)

h 1 Cor. xiv. 15, 26.

i = Luke iv. 23.

ch. xxviii. 4. (Rom. iii. 9.)

1 Cor. (v. 10.) ix. 10, 22. xvi. 12

only + L.P. Tobit xiv. 8.

2 Macc. iii. 13 only.

k = ch. i. 6 reff.

m ch. xviii. 18 (reff.) only.

n = here only.

o ch. ix. 20 reff.

p = ch. xvi. 33 reff.

q = here bis. ch. xxiv. 18.

John xi. 55 (James iv. 8.

1 Pet. i. 22. 1 John iii. 3) only.

Exod. xix. 10.

r w. ἐπ' αὐτόν.

here only. w. ὑπέρ, 2 Cor. xii. 15.

w. ἐν, James iv. 3.

absol., Mark v. 26.

Luke xv. 14 only + 1 Macc. xiv. 32.

s 1 Cor. ix. 5, 6 only.

Num. vi. 18, 19.

ἀδελφέ, πόσαι ὡς μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν

ἡμετέρων πεπιστευκότων, καὶ πάντες ὅσοι ζηλωταὶ τοῦ νόμου ὑπάρχουσιν. 21 ἡ κατηχήθησαν δὲ περὶ σοῦ ὅτι ἄποστασίαν

ἐδιδάσκες ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη πάντας

Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ

τοὺς ἔθνησιν περιπατεῖν. 22 τί οὖν ἐστίν; πάντως

δεῖ συνελθεῖν πλῆθος, ἀκούσονται γὰρ ὅτι ἐλήλυθας.

23 τοῦτο οὖν ποίησον σοι λέγομεν εἰσὶν ἡμῖν ἄνδρες

τέσσαρες ἐν ἑαυτῶν ἔχοντες ἐφ' ἑαυτῶν. 24 οὗτους

παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ'

αὐτοῖς ἵνα ἐξυρῇσονται τὴν κεφαλὴν, καὶ γνώσονται πάν-

τες τὴν ἀλήθειαν τοῦ εὐαγγελίου τοῦ ἐν ἡμῖν.

ἡμεῖς οὖν ὡς ἐπαγγέλλομαι ὑμῖν, ὅτι ὡς ἐπ' αὐτοῖς

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τες ὅτι ὧν ^aκατήχηνται περὶ σοῦ ^uοὐδέν ἐστιν, ἀλλὰ ^tattr., Luke ix. 36 al.
^vστοιχεῖς ^wκαὶ ^wαὐτὸς ^xφυλάσσω τὸν νόμον. ²⁵περὶ ^u= ch. xxv.
 δὲ τῶν ^yπεπιστευκότων ἐθνῶν ἡμεῖς ^zἐπεστείλαμεν, ¹¹cruc., here
 ναντες μηδὲν τοιοῦτον ^bτηρεῖν αὐτοῦς, εἰ μὴ ^cφυλάσσεσθαι only. στ.,
 αὐτοῦς τό τε ^dεἰδωλόθυτον καὶ [τὸ] αἷμα καὶ ^eπνικτὸν Rom. iv. 12.
 καὶ ^eπορνεῖαν. ²⁶τότε ὁ Παῦλος ^fπαραλαβὼν τοὺς Gal. v. 25.
 ἄνδρας τῇ ^gἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ^fἀγνισθεῖς ^hεἰς αὐτοὺς vi. 16. Phil.
 εἰς τὸ ἱερόν, ⁱδιαγγέλλων τὴν ^jἐκπλήρωσιν τῶν ἡμερῶν iii. 16 only.
 τοῦ ^kἀγνισμοῦ, ἕως οὗ ^{lm}προσηνέχθη ὑπὲρ ⁿἐνὸς ἐκάστου Eccles. xi. 6
 αὐτῶν ἢ ^{mo}προσφορά. ²⁷ὥς δὲ ^pἐμελλον αἱ ἑπτὰ ἡμέραι only, but
^qσυντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι not =,
 w ch. xv. 27,
 32. Matt.
 xxvii. 57.
 x = ch. xvi. 4
 reff.
 y = ch. xv. 5
 reff.
 z ch. xv. 20
 reff.
 a = ch. xv. 19
 reff.
 b = ch. xv. 5
 reff.
 c w. acc. =

2 Tim. iv. 15. 2 Kings xx. 10. d 1 Cor. viii. 1 reff. e ch. xv. 20 (reff.). f ver. 24.
 g = ch. xx. 15 reff. h ch. iii. 3 reff. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only.
 j here only +. 2 Macc. vi. 14 only. (ροῦν, ch. xiii. 33.) k here only. Num. vi. 5. l reff.
 vii. 42 reff. Heb. v. 1, 3. ix. 7. Levit. i. 2, 3 al. m Heb. x. 8. n ch. xvii. 27 reff.
 o = ch. xiv. 17. Heb. x. 5, 10, 14, 18. Ps. xxxix. 6. p = Luke vii. 2. John iv. 47. ch. xxvii. 33.
 Jer. xxxvi. (xxix.) 10. q Mark xiii. 4. Luke iv. 2, 13. Rom. ix. 28. Heb. viii. 8 only. Job i. 5.

ins περι bef ων C a e 36. 40. ins και bef στοιχεις A: σι πορευου D¹-gr(ambulans
 D-lat: txt D² or 4). om και D¹(and lat: txt D² or 4). rec τον νομον bef
 φυλασσω, with HLP rel Syr Eccl Thl-sif: txt ABCDEN a c m 13 vulg Chr Thl-fin.

25. for εθων, ανθρωπων E. aft εθων ins ουδεν εχουσιν λεγων προς σε, and (aft
 ημεις) γαρ D sah. απεστείλαμεν (more usual word) BD 1 40 syr copt: txt
 ACEHLPN 13. 36 rel vulg D-lat Syr sah Chr Eccl Thl. κρινοντες D¹(txt D² or 4)
 100. om μηδεν τοιοτον τηρειν αυτους ει μη ABN 13. 40 vulg Syr copt aeth
 (proh because no such clause is found in the apostolic decree ch xv. 28. It can hardly
 have been interpolated): ins CDEHLP rel 36 syr arm Chr Aug.—τοιοτου CE. om
 τε D c 137. om το [bef αιμα] ABCDN a c 13: απο ιδωλοθυτων και αιματος και
 πνικτου και πορνιαις E: txt HLP rel Chr Eccl Thl. om και πνικτον D sah Jer Aug:
 om και 15. 36. ins το bef πνικτον l m 40. 99 Chr Thl-fin. Syr aeth-pl
 invert the order, πορν. κ. πνικτ. κ. αιμα.

26. om ο DE. επιουση D. εισηλθεν D. for εως ου, οπως donec D.
 om η D.

27. συντελουμενης δε της εβδομης ημερας D: cum advenisset dies septimus Syr.
 ημελλον ELP c k m. aft οι ins δε D-gr. a only of απο is written by D¹,
 the rest supplied by D². aft ιουδαιοι ins εληλυθοτες D. θασαμενοι αυτον

garent ad sacrificia (see Num. vi. 14 ff.)
 quæ dum illi tonderent, offerre necesse
 erat." Kypke. Jos. Antt. xix. 6. 1, relating
 Agrippa's thank-offerings at Jerusalem,
 says, διὰ καὶ Ναζιραίων ξυρᾶσθαι διέταξε
 μάλα συχνούς. On the shaving the head,
 see Num. vi. 18. De Wette remarks:
 'James and the elders made this proposal,
 assuming that Paul could comply with it
 salvâ conscientiâ,—perhaps also as a proof,
 to assure themselves and others of his sen-
 timents: and Paul accepted it salvâ con-
 scientiâ. But this he could only have
 done on one condition, that he was sure by
 it not to contribute in these four Nazarites
 to the error of justification by the works
 of the law. He might keep, and encour-
 age the keeping of the law,—but not with
 the purpose of thereby deserving the appro-
 bation of God.' 25.] See ch. xv. 28,
 29. 26.] Paul himself entered into
 the vow with them (σὺν αὐτοῖς ἄν.), and
 the time settled (perhaps the least that
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could be assigned: the Mischna requires
 thirty days) for the completion of the vow,
 i. e. the offering and shaving of their heads,
 was seven days. No definite time is pre-
 scribed in Num. vi., but there seven days
 is the time of purification in case of un-
 cleanness during the period of the vow.
 διαγγέλλων] making known to
 the ministers of the temple. τὴν
 ἐκπλήρωσιν] the fulfilment, i. e. that he
 and the men had come to fulfil: an-
 nouncing their intention of fulfilling.
 ἕως οὗ προσηνέχθη] 'donec offer-
 retur,' Vulg. The aor. indic. is unusual in
 an indirect construction, where the aor.
 subj. is almost always found (ch. xxiii. 12,
 21; xxv. 21). But we have Plato, Gorg.
 p. 506, ἡδέως . . . ἂν . . . διελεγόμεν, ἕως
 αὐτῷ τὴν τοῦ Ἀμφίλοτος ἀπέδωκα βήσιν,—
 and Cratyl. 396, οὐκ ἐν ἐπαυόμεν διεξών
 . . . ἕως ἀπεπειράδην τὴν σοφίας ταυτησί τί
 ποιῆσαι. (De W.) ἡ προσφορά.] See
 Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.]
 R

r ch. ii. 6 reff.
s Matt. xxvi.
50. Luke
xx. 19. xxi.
12. John vii.
30. ch. v. 18.
Gen. xxii. 12.
see ch. iv. 3.
t ch. xvi. 9 reff.
u Matt. xxiv.
15. ch. vi. 13.
Ps. lxxvii. 5.
2 Macc. ii. 18.
v here only.
Isa. xxiv. 11.
Wisd. ii. 9.
2 Macc. viii.
7 only.
(-χού, ch.
xvii. 30.)
w Luke xiv.
26 only. see
ch. ii. 26.
x = ch. ix. 8.
Luke xxii.
54. Jer. xlii.
(xxxv.) 4.
y Matt. xv. 11,
&c. ij. Heb.
ix. 13 (ch. x.
15. xi. 9)
only +.
z constr. ch. xxii. 29 reff.
reff. see 1 Macc. xiii. 44.
d ch. xvii. 19 reff.
reff. h = ch. xiii. 8 reff.
xviii. 12. vv. 33, 37, &c. 1 Kings xviii. 13.

αὐτὸν ἐν τῷ ἱερῷ ἰσυνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας 28 κράζοντες Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσέγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον. 29 ἦσαν γὰρ 30 προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσέγαγεν ὁ Παῦλος. 30 ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31 ἡζητούντων τε αὐτὸν ἀποκτείνειν, ἀνέβη κ' φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγχύνεται

ABCD
HLPN
b c d f
h k l m
o 13
...αι
θύραι C
ABDE
HLPN
b c d f
h k l m
o 13
...αι
θύραι C
ABDE
HLPN
b c d f
h k l m
o 13
...αι
θύραι C
ABDE
HLPN
b c d f
h k l m
o 13

εν τω ιερω bef oi a. τ. α. ιουδαίοι C 180: θεασ. αυτον bef oi a. τ. α. ιουδ. c 137.

συνεχεαν C 180: συνεσχον 20. 41: συνεκινησαν τε E: conceitaverunt vulg E-lat: confuderunt D-lat. om παντα E 2. 41. επεβαλαν AN¹: επιβαλλουσιν D:

επεβαλλον b¹ o Thl-sif. rec tas cheipas bef ep αυτον (corr'n of arrangement): with HLP rel coptt Ec Thl-sif: txt ABCDEN a c h k m 13. 40 vulg syr arm Chr Thl-fin.

28. aft τοπου ins του αγιου AC² 73 lectt-13-4. τουτους (but s marked and then erased) N¹. rec πανταχου (alteration to more usual word), with HLP rel Chr Ec Thl: txt ABCDEN b c o 13. 36. om τε D m. εισηγεν D¹(txt D³) 95¹. om τε D¹(ins D²). κεκοινωνηκε B²E o 36. 137: εκοινωνησεν D¹: εκοινωνεν D-corr: κεκοινωκεν (but ν marked and erased) N¹.

29. for προεωρ., εωρακοτες HL, εωρακοτες P d f g h k l m vulg(not tol) sah æth Chr Thl-sif. om τον N. ενομισαμεν (but putaverunt) D. om o D.

30. τον παυλον E d. om αυτον D fuld. for και το θυραι, εκλίσθησαν ευθεως (σαν being written above the line) N¹.

31. rec (for τε) δε, with D²HL rel 36 vulg syr coptt Chr: txt ABEPN a Syr æth. (13 def.)—[και] ζητ. D¹. rec συγκεχυται, with EHLPN³ rel Chr Ec Thl, confusa est D-lat E-lat: txt AB D-grN¹ 13, confunditur vulg. (συγχυνεται B² 13.)

Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. Cf. on the whole, Bp. Wordsworth's note. ἄπο τ. Ἀσ.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorem incurrit (viz. of the unbelieving Asiatic Jews).' Calvin, in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?' Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. 28. Ἕλληνας] The generic plural: only one is next verse. They meant, into the inner court, which was forbidden to Gentiles. 29. Τρόφ.] See ch. xx.

4, note. We here learn that he was an Ephesian. 30.] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutelae uteretur Paulus:—the right of asylum was only (Exod. xxi. 13, 14) for murder un-awares (Meyer). But by ver. 14 there, and by Joab's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions. 31. ἡζητούντων κ.τ.λ.] By beating him: see ver. 32. ἀνέβη] went (was carried) up; up, either because of his high station, as commanding officer, or because he was locally stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was. τῷ χιλιάρχῳ τ. σπ.] Claudius Lysias (ch. xxiii. 26), the tribune of the cohort (whose proper complement was 1000 men).

Ἱερουσαλήμ· ³² ὃς ὁ ἐξ αὐτῆς ὁ παραλαβὼν στρατιώτας
καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες
τὸν ἡχιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύ-
πτοντες τὸν Παῦλον. ³³ τότε ἔγγισας ὁ ἡχιάρχος
ἔπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἄλυσεν δὲ
καὶ ἐπυνθάνετο τίς [ἄν] εἴη καὶ τί ἐστὶν πεποιηκώς.
³⁴ ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ
δυναμένον δὲ αὐτοῦ γινῶναι τὸ ἀσφαλὲς διὰ τὸν ἄθου-
ρον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.
³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βα-
στάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ
ὄχλου· ³⁶ ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες
ἄιρε αὐτόν. ³⁷ μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμ-
βολήν ὁ Παῦλος λέγει τῷ ἡχιάρχῳ· Εἰ ἔξεστίν μοι
εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη Ἑλληνιστὶ γινώσκεις;

24. Mark v. 38. ch. xx. 1. xxiv. 18 only. Jer. xxx. (xlix.) 2. (-βείν, ch. xvii. 5.) b = here
bis. ch. xxii. 24. xxiii. 10, &c. Heb. (xi. 34.) xiii. 11, 13. Rev. xx. 9 only. Isa. xxi. 8. c ver. 40
only. 3 Kings x. 19, 20. d impers. and constr., here only. (ch. iii. 10 reff.) 2 Macc. iii. 2. e ch.
iii. 2 reff. f ch. v. 26 reff. g = Luke xxii. 16. Isa. lvi. 1. see ch. xxii. 22. h ch.
ii. 6 reff. i w. aor., ch. ii. 29. Matt. xix. 3. 2 Cor. xii. 4. Esth. iv. 14. 2 Ezra iv. 1. 1 Macc. xiv. 44
(only). k John xix. 20 only. ξυνίει Ἑλληνιστί, Xen. An. vii. 6. 8. 'Græce scire,' Cic. de
Fin. ii. 5.

32. for παραλ., λαβων B, *sumptis* D-lat.

rec εκατονταρχους, with D²HLP rel

36 Chr Cc Thl: txt ABD¹EN 13.

33. εγγισας δε HLP rel Syr Cc Thl: txt ABDE¹N a c m 13. 36 vulg syr æth Chr
Thl-fin. αλυσεν δυνιν DEHP: αλυσεν δυνιν m: txt ABL¹N 13 rel.

rec ins αν bef ειη, with EHLP rel Chr Cc Thl: om ABD¹N a 36. (13 def.) τις
εστιν πεποικως (sic) D¹.

34. for αλλο τι, αλλα D syr Chr. rec (for επεφωνουν) εβων, with HLP rel
Chr Cc Thl-sif: επεβων c (m) 25. 40 Chr-ms: txt ABDE¹N 13. 36 Thl-fin.

rec μη δυναμενος δε and om αυτου (emendation of style), with HLP rel 36 Chr: txt
AB(D)EN m 13 sah Thl-fin. —και μη δυν. αυτ. D.

35. for επι, εις D. for βαστ. αυτου, τον παυλον βαστ. D. for οχλου,

λαου D. 36. om του λαου D. rec κρζον (grammatical emendation), with DHLP rel
Chr Cc: txt AB E-gr N a b d k o 13. 36. 40 Syr copt Thl. αναρεισθαι tollite D.

37. om ο παυλος D: ο π. bef εις arm. τω χειλιαρχ. αποκριθει ειπεν D.
for ειπειν, λαλησαι D. om τι DHLP d f g h l tol Syr æth arm Thl-sif: ins
ABEN 13. 36 rel vulg syr copt Chr Thl-fin.

33. ἄλυσ. δυσί.] See ch. xii. 6. He would
thus be in the custody of two soldiers.

τίς [ἄν] εἴη, who he might be
(subjective possibility): and τί ἐστὶν πεπ.,
what he had done (assuming that he must
have done something).

34. παρεμβ.] The camp or barracks attached to the tower
Antonia;—or perhaps 'into the tower'
itself: but the other is the more usual
meaning of παρεμβ. "For a full history
and description of the fortress of Antonia,
see Robinson, i. pp. 431, 435; Williams,
Holy City, i. 99; ii. 403—411; Howson,
ii. 311." Wordsworth.

35. ἀναβαθμ.] The steps leading up into the tower. The
description of the tower or fort Antonia in
Jos. B. J. v. 5. 8, sets the scene vividly

before us:—πυργοειδὴς δὲ οὖσα τὸ πᾶν
σχῆμα, κατὰ γωνίαν τέσσαρσιν ἐτέροις
διεὶληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεν-
τήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ
καὶ κατ' ἀνατολὴν γωνία κείμενος ἐβδο-
μήκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον αὐ-
τοῦ τὸ ἱερόν. καθὰ δὲ συνήπτο ταῖς
τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρως εἶχε κατα-
βάσεις· δι' ὧν κατιόντες οἱ φρουροί, καθ-
ῆστο γὰρ αἰετὶς ἐπ' αὐτῆς τάγμα Ῥωμαίων,
καὶ διστάμενοι περὶ τὰς στοὰς μετὰ τῶν
ὑπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μή-
τι νεωτερισθεῖν, παρεφύλαττον· φρούριον
γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ
ἱερῷ δὲ ἡ Ἀντωνία. 37. Ἑλληνιστὶ
γιν.] as 'Græce nescire,' Cic. pro Flacc. 4.
—τοὺς Συριστὶ ἐπισταμένους, Xen. Cyr.

1 ch. xvii. 6

reff.

m here only †

Jos. B. J. ii. 13. 3.

n ch. xvi. 37

reff.

o here only †

Gen. xxx. 42. Job xlii. 11 only.

p Luke xv. 15.

xix. 14. Heb. viii. 11 only.

Prov. xi. 9.

q Matt. xix. 8.

Luke ix. 61.

ch. xxvii. 3

al. Job xxxii. 14.

r ver. 35.

s ch. xii. 17 reff.

σιγή, Xen. Cyr. vii. 1. 25.

xv. 15 only. dat., ch. xlii. 2.

t Rev. viii. 1 only. Wisd. xviii. 14 only.

u absol., Luke xlii. 12. xlii. 20 only. 2 Chron. xxix. 28 Ald. 2 Macc.

38. for ουκ αρα, ου D.

εξαναστασας E.

σιρικαριων E.

39. om ειμι N¹.

for ταρσευς το πολιτης, εν ταρσω δε της κιλικιας γεγεννημενος D-lat).

D-gr.

ins λογον bef λαλ. N¹(N³ disapproving).40. ins και bef επιτρεψαντος δε D¹-gr: και επιτ., omg δε, D-lat Syr: om δε L 96.

for αυτου, του χιλιάρχου D sah.

εστως ο π. επ. τ. αν. και σεισας D.

for τω λαω, τον λαον H c k Chr(some mss): προς αυτους D Syr.

for δε σιγης,

τε ησυχιας D.

γενομενης bef σιγης B.

γεναμενης A.

vii. 5. 31: and reff. There is no ellipsis of λαλεῖν.

38. **οὐκ ἄρα σὺ εἶ**] Thou art not then, as I believed. . . . The E. V., after the Vulg., 'art not thou' . . . ('nonne tu es . . .') would require ἄρ' ου or οὐκουν, Winer, edn. 6, § 57. 3. See also Luke xvii. 17; John xviii. 37.

Αἰγύπτιος] The inference of the tribune was not, as in Bengel, 'Grace loquitur: ergo est Aegyptius'; but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is *not* that Egyptian. This Egyptian is mentioned by Josephus, Antt. xx. 8. 6, ἀφικνείται δέ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ συμβουλευὼν τῷ δημοτικῷ πλήθει σὺν αὐτῷ πρὸς ὕρος τὸ προσαγορευόμενον Ἑλαιῶν ἔρχεσθαι, ὃ καὶ τῆς πόλεως ἄντικρυς κείμενον ἀπέχει στάδια πέντε· θέλειν γάρ, ἔφασκεν, αὐτοῖς ἐκεῖθεν ἐπιδείξει, ὥς κελεύσαντος αὐτοῦ πίπτοι τὰ τῶν Ἱεροσολύμων τεῖχη, δι' ὧν τὴν εἴσοδον αὐτοῖς παρέξειν ἐπηγγέλλετο. Φήλιξ δὲ ὡς ἐπύθετο ταῦτα, κελεύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὕψα, καὶ . . . προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν ἀνείλε, διακοσίους δὲ ζῶντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο. But in B. J. ii. 13. 5, he says of the same person, περὶ τριςμυρίους ἀθροίζει τῶν ἡπατημένων, περιεγαγὼν δὲ αὐτοὺς ἐκ τῆς ἐρήμιας εἰς τὸ Ἑλαιῶν καλ. ὕρ. κ.τ.λ. . . . ὥστε συμβολῆς γενομένης . . . διαφθαρῆναι κ. ζωρηθῆναι πλείστους τῶν σὺν αὐτῷ. It is obvious that the numerical accounts in Jos. are inconsistent with our text, and with one another. This latter being the case, we may well

leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his *leading out*,—whereas Josephus's numbers are those whom he *brought back from* the wilderness against Jerusalem, by which time his band would have augmented considerably.

τοὺς τετρ.] the four thousand,—the matter being one of notoriety. **σικαρίων]** From *sica*, a dagger; they are described by Jos. B. J. ii. 13. 3, ἕτερον εἶδος ληστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι **σικαρίοι**, μεθ' ἡμέραν καὶ ἐν μέσρῃ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἐορταῖς μισγόμενοι τῷ πλήθει, καὶ ταῖς ἐσθῆσιν ὑποκρύπτοντες μικρὰ ξιφίδια, τοῖς ἐνυπνίου τοὺς διαφόρους. . . . πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνάθης ὁ ἀρχιερεὺς ἀποσφάζεται μετὰ δὲ αὐτὸν καθ' ἡμέραν ἀνιρρύνοντο πολλοί . . . The art. is generic.

39. Indeed,]—implying 'not the Egyptian, but,'—exactly renders it: **I indeed am:** so Aristoph. Plut. 355, μὰ Δὲ ἐγὼ μὲν οὐ. See Hartung, Partikellehre, ii. 413.

οὐκ ἀσήμεν πόλ.] See note, ch. ix. 11. The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. Ion 8, ἐστὶν γὰρ οὐκ ἄσμος Ἑλλήνων πόλις. There was distinction in his being a *πολίτης* of an *urbis libera*. "Many of the coins of Tarsus bear the epigraphs *μητρόπολις* and *αὐτόνομος*." Wordsw. from

ABDE
HLPN a
b c d f g
h k l m
o 13

ν Ἑβραϊδί ^ω διαλέκτῳ λέγων [XXII.] ¹ Ἄνδρες ἀδελφοί ^v ch. xxii. 2.
καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ^x ἀπολο- ^{xxvi. 14}
γίας. ² ἀκούσαντες δὲ ὅτι τῇ ^γ Ἑβραϊδί ^γ διαλέκτῳ ^w ch. i. 19 reff.
^z προσεφωνεῖ αὐτοῖς, μᾶλλον ^{ab} παρέσχον ^{bc} ἡσυχίαν. καὶ ^x w. πρόσ,
φησιν ³ Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ ^{here only.}
τῆς Κιλικίας, ^d ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ ^{Act. only.}
^e παρὰ τοὺς πόδας Γαμαλιήλ, ^f πεπαιδευμένος κατὰ ^x w. πρόσ,
^g ἀκρίβειαν τοῦ ^h πατρός μου νόμον, ⁱ ζηλωτῆς ὑπάρχων ^{iv. 8. 5. w.}
τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον ⁴ ὃς ταύτην ^{dat., 1 Cor.}
τὴν ^k ὁδὸν ^l ἐδίδωξα ^m ἄχρι ⁿ θανάτου, ^o δεσμεύων καὶ ^o παρα- ^{ix. 3. 1 Pet.}
διδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ⁵ ὥς καὶ ὁ ^{iii. 15. (ch.}
ἀρχιερεὺς ^p μαρτυρεῖ μοι καὶ πᾶν τὸ ^q πρεσβυτέριον ^{xv. 16 reff.)}
^{9.} (-ιος, 1 Tim. ii. 2. 1 Pet. iii. 4.) ^d ch. vii. 20, 21 only τ. ^{Wisdom vii. 4. BN F (not A)}
^{only.} ^e Luke viii. 35. ch. iv. 35, 37. v. 2 al. 4 Kings iv. 37 Ald. ^f = ch. vii. 22 reff.
^g here only. ^{Dan. vii. 16 (see note and ch. xviii. 25 reff.)} ^h ch. xxiv. 14. xxviii. 17 only. ^{Prov. xxvii.}
^{10.} 2 Macc. vi. 1 Ed-vat. (not B). ⁱ ch. xxi. 20 reff. (-λουν, Num. xxv. 13.) ^k ch. ix. 2 reff.
¹ = ch. vii. 52 reff. ^m Rev. ii. 10. xii. 11 only. ⁿ ἐξ ὅθεν θαν. 2 Macc. xiii. 14. ⁿ = here
(Matt. xxiii. 4) only. ^{Gen. xlix. 11.} ^o constr., ch. viii. 3 reff. ^p Rom. x. 2. Gal.
^{iv. 15. Col. iv. 13.} ^q = Luke xxii. 66 (1 Tim. iv. 14) only τ. (Susan. 50 Theod. A.)

for εβραιδι, ιδια Α.

CHAP. XXII. 1. rec νυν, with a f 13 Chr Cc: txt ABDEHLPN rel 36 Thl.
2. προσφωνεῖ DEH am fuld tol Cc Thl-sif: προσεφωνησεν L a b c k o 36. 40, adlo-
cutus est E-lat: txt ABPN rel Chr Thl-fin, loquebatur demid. [D-lat is deficient from
this point to ver 10.] om αὐτοῖς D: αὐτων Δ¹(perhaps). for παρσχον
ησυχίαν, ησυχασαν D.
3. rec aft εγω ins μεν, with HLP rel syr copt aeth Chr Cc Thl: om ABDEN a 13. 36
vulg sah. ανηρ bef εἰμι Ν¹. ιουδαῖος bef ανηρ D. εν ταρσω τ. κη. bef
γεγεννημενος D: γεγεννημενος Α ο. γαμαλιηλου B 36 Chr. παιδευομενος
D. aft πεπαιδευομενος ins δε H k m Chr. om υπαρχων D vulg.
εστε υμεις παντες D.
4. for os, και D Syr aeth. μεχρι D c: εως k. φυλακην D 96. 142-80
am copt.

5. om ο D¹(ins D-corr¹) 56. 180. aft αρχιερεus ins ανανias 137 syr-w-ast.
μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D.

Akermann, p. 56. 40. τῇ Ἑβρ.

διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time: his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him.

CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg. § ii. 17, β. 3.] De Wette and others would place the comma after ταύτην, so to make the two clauses, beginning with γέγ. and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles before the words which qualify them, to take ἐν τῇ πόλει

ταύτην παρὰ τ. π. Γ., all as the qualification of ἀνατεθραμμένος, and punctuate, as commonly done, after Γαμαλιήλ. On Gamaliel, see note, ch. v. 34. The expression παρὰ τ. πόδ. (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally at his feet. κατὰ ἀκρ.] (The art. omitted aft. a prep.) According to the strict acceptance of the law of my fathers; = κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας, ch. xxvi. 5;—i.e. as a Pharisee. So Jos. B. J. ii. 8. 18, Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα. Some of the older Commentators make τοῦ πατρός νόμον governed by παιδ., and take κατὰ ἀκρβ. adverbially: which would give a very vapid sense, the accuracy and carefulness of his education having been already implied in παρὰ τ. π. Γαμαλιήλ. καθὼς . . .] Not meaning 'in the same way as YE are all this day' (but now

r = ch. ix. 2
 ref.
 s ch. xxi. 3
 only. Job
 xxxix. 29.
 τὸν ἐκέισε
 ἔθων. Jos.
 Antt. iii. 2. 1.
 t ch. xxvi. 11
 only. Ezek.
 v. 17. (-ia.
 Heb. x. 29.)
 u constr. w.
 inf., Matt.
 xviii. 13. ch.
 iv. 5. xi. 26
 al. fr.
 v ch. ix. 3
 (ref.).
 w = ch. x. 9.
 Matt. xx. 3.
 2 Macc. v. 1.
 x ch. viii. 26
 only. Gen.
 xviii. 1.
 y ch. ix. 3
 only +.
 z = ch. xi. 24
 ref.
 a here only.
 Ps. cxviii. 25.
 b ver. 4.
 c ch. x. 4 ref.
 d ch. ix. 4 ref.
 e ch. ix. 6
 (ref.).
 f = ch. xiii.
 48. xv. 2 al.
 1 Macc. xii.
 26. constr. here only. Xen. de Rep. Lac. xi. 6, τοῖς δὲ ἔπαισθαι τέτακται.
 h = ch. xiii. 14 ref. Exod. vi. 9.
 k ch. ix. 8 only. Judg. xvi. 26 A only. (-γός, ch. xiii. 11.)
 vi. 2. 2 Macc. ix. 4 only.

ABDE
 HLP^a a
 b c d f g
 h k l m
 o 13

...μοι d.
 ABDE
 HLP^a a
 b c f g h
 k l m o
 13

...παν-
 των D.
 BEHL
 P^a a b c
 f g h k l
 m o 13

παρ' ὧν καὶ ἑπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
 εἰς Δαμασκὸν ἐπορευόμεν, ἄξων καὶ τοὺς ἑκείσε ὄντας
 δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα ἑτιμωρηθῶσιν. ⁶ ἔγενετο
 δέ μοι πορευομένη καὶ ἑγγίζοντι τῇ Δαμασκῷ ⁷ περὶ
⁸ μεσημβριαν ⁹ ἐξαίφνης ἐκ τοῦ οὐρανοῦ ¹⁰ περιεστράφη φῶς
¹¹ ἱκανὸν περὶ ἐμέ, ¹² ἔπεσά τε εἰς τὸ ¹³ ἔδαφος καὶ ἤκουσα
 φωνῆς λεγούσης μοι Σαοὺλ Σαοὺλ, τί με ¹⁴ διώκεις; ¹⁵ ἐγὼ
 δὲ ἀπεκρίθην Τίς εἰ, κύριε; εἶπεν τε πρὸς με Ἐγώ
 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ ¹⁶ διώκεις. ¹⁷ οἱ δὲ σὺν
 ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο [καὶ ἑμφοβοὶ ἐγένοντο],
 τὴν δὲ φωνὴν οὐκ ¹⁸ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁹ εἶπον
 δὲ Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με Ἐνα-
 σταὺς πορεύου εἰς Δαμασκόν, κακεῖ σοι ²⁰ λαληθήσεται περὶ
 πάντων ὧν ²¹ τέτακταί σοι ποιῆσαι. ²² ὥς δὲ οὐκ ²³ ἐν-
 ἔβλεπον ²⁴ ἀπὸ τῆς ²⁵ δόξης τοῦ φωτὸς ἐκείνου, ²⁶ χειραγω-
 γούμενος ὑπὸ τῶν ²⁷ συνόντων μοι ἦλθον εἰς Δαμασκόν.

g = Mark viii. 25 only +.
 1 Luke ix. 31, 32. 1 Cor. xv. 40, 41. 2 Cor. iii. 7, 18. Exod. xvi. 10.
 1 Luke ix. 18 only. Jer. lii. 20. Esdr.

om kai [bef. επιστ.] D 3 fuld coptt.

for προς τους αδ., παρα των αδελφων D.

αζαι E aeth: om αζων το δεδεμενους H.

εκει D: ut adducerem inde

vincit vulg. for eis (bef ιερουσ.), εν D.

6. for εγεν. το μεσημβρ. D¹ has ενεγινοντι δε [ε μ]οι μεσημβριας (ins τη D²) δαμασκω (txt D⁶). for εκ, α [Π] D¹(txt D²). περιεστραψεν E 137: -ψα μ[ε] D¹

(-ψαι D-corr): περιεστραψαν P.

7. for επ. τε, και επ. D. [επεσα, so ABEHPK d f m 36. 40 Ath Thl.]

σαυλε σαυλε (as lat, ver 13) D 1 25.

for ειμι, ει D¹(txt D² or 3).

at end

ins σκληρον σοι προς κεντρα λακτιζειν E demid syr-mg Ath.

8. aft απεκριθην ins και ειπα N.

for τε, δε D.

εμε BN¹.

ναζοραιος N¹.

9. N¹ has omitted sig in εθεασαντο.

om και εμφοβοι εγενοντο ABHN 13 vulg

Syr copt arm Bede: ins DELP rel (36) syr sah aeth Chr Ec Thl. (On the one hand we may place the possibility of omn from similarity of endings [so Meyer]; on the other, interpolation from the εισηκεισαν εννεοι of ch ix. 7: the fact noticed by Tischd^f [N. T. ed 7] that εμφ. γεν. is a phrase almost peculiar to St. Luke does not tell distinctly either way: εννεοι could not be used in this connexion.)

ηκουον E-gr N³.

10. ειπα D.

om κυριος D k, simply sah aeth.

εντετακται B¹: εντεταλ-

ται B².

for περι το σοι, τι σε δει (see ch ix. 6) H 4¹. 34. 95¹-8-marg 100 Chr: de omnibus quae te oporteat facere vulg (E-lat).

om σοι E.

11. ουδενεβλεπον (i. e. either ουδεν εβλεπον or ουδ' ενεβλεπον) B: εβλεπον E 18, ανεβλ. 68. 100 Thl-fin: ut autem surrexi(surrexit D¹) non videbam D-lat syr-mg.

for υπο, απο A.

in another way): but as ye all are this day: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison.

5 ὁ ἄρχ. 'The High Priest of that day, who is still living:' i. e. Theophilus, see on ch. ix. 1. Similarly, the whole Sanhedrim = 'those who were then members, and now survive.'

παρ' ὧν καὶ [from whom, moreover. πρὸς τοὺς ἀδελφ.] to the Jewish (their) brethren (see ch. xxviii. 21). Bornemann's rendering, 'against the (Christian) brethren,' is al-

together inadmissible. If ever Paul spoke to the Jews as a Jew, it was on this occasion.

καὶ τοὺς ἐκ.] even those who were there. ἐκείσε] if resolved, would be εἰς Δαμασκόν,—a similar construction to εἰς οἶκόν ἐστιν, Mark ii. 1, 'those who had settled at Damascus and were then there.'

6.] On Paul's conversion and the comparison of the accounts in chapp. ix., xxii., and xxvi., see notes on ch. ix. I have there treated of the discrepancies, real or apparent.

11.] See notes, ch. ix. 8, 18. 12.] That Ananias

12 Ἀνανίας δέ τις ἀνὴρ ^mεὐλαβῆς ⁿκατὰ τὸν ⁿνόμον ^mch. ii. 5 reff.
^oμαρτυρούμενος ὑπὸ πάντων τῶν ^pκατοικούντων Ἰουδαίων, ⁿch. xxiv. 14.
13 ἔλθων πρὸς με καὶ ^aἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ, ^{Phil. iii. 5.}
^rἀνάβλεψον. ^aκαγὼ ^aαὐτῇ τῇ ὥρᾳ ^tἀνέβλεψα ^tεἰς αὐτόν. ^{Heb. viii. 5}
14 ὁ δὲ εἶπεν Ὁ ^uθεὸς τῶν ^vπατέρων ^vἡμῶν ^wπροεχειρί- ^aal. Deut.
στατό σε ^xγνῶναι τὸ ^xθέλημα αὐτοῦ καὶ ἰδεῖν τὸν ^yδίκαιον ^{xvii. 11.}
καὶ ἀκοῦσαι ^zφωνῇν ^zἐκ τοῦ στόματος αὐτοῦ, ¹⁵ ὅτι ἔσῃ ^o— ch. x. 22
^aμάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ^bὧν ἐώρακας καὶ ^pPhilips, ch.
ἤκουσας. ¹⁶ καὶ νῦν τί ^cμέλλεις; ^dἀναστὰς βάπτισαι ^{xiii. 1 reff.}
καὶ ^eἀπόλουσαι τὰς ἁμαρτίας σου, ^fἐπικαλεσάμενος τὸ ^aabsol., Luke
ὄνομα αὐτοῦ. ¹⁷ ἐγένετο δέ μοι ^gὑποστρέψαντι εἰς Ἱερου- ^{ii. 38. x. 40.}
σαλήμ καὶ ^hπροσευχόμενου μου ἐν τῷ ἱερῷ γενέσθαι με ^{xx. 1. ver.}
ἐν ⁱἐκστάσει ¹⁸ καὶ ἰδεῖν ^kαὐτὸν λέγοντά μοι ¹Σπεῦσον ^{20.}
καὶ ἔξελθε ^mἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ ⁿπαρα- ^r— ch. ix. 12
δέξονταιί σου [τήν] ^{op}μαρτυρίαν ^pπερὶ ἐμοῦ. ¹⁹ καγὼ εἶπον ^{reff.}
^yabsol., ch. vii. 52 reff. ^zch. xi. 9 al. ^{Isa. lxxi. 6.} ^a— ch. i. 8 reff. ^battr.,
ch. i. 1 reff. see ver. 10. ^c— here only. ^{Xen. Cyr. i. 3. 15.} ^dver. 10. ^e1 Cor.
vi. 11 only. ^{Job ix. 30 only.} ^fch. ii. 21 reff. ^gch. viii. 25 reff. ^habsol.,
ch. x. 9 reff. ^k— ch. x. 10 reff. ^m— Rom. xvi. 20 reff. ⁿ— Mark iv. 20. ^{ch. xvi. 21 (reff.).}
Gen. xviii. 6. xxiv. 18, 20. ^o— John i. 19. iii. 11, &c. ^{1 John v. 9.} ^{Rev. i. 2, 9. xi. 7 al.} ^phere
Exod. xxiii. 1. only. see John i. 7.

12. rec (for εὐλαβῆς) εὐσεβῆς, with E rel Æc: om A vulg (the *omn* has *proō been*
because the sentence is complete without the epithet: εὐσεβῆς, a gloss on εὐλαβῆς): txt
BHLPN a b c g k o 13. 36. 40. μαρτυρομενος A¹. aft κατοικούντων ins
εν δαμασκῳ (supplementary gloss) HL 13 rel demid tol syr æth arm Chr₁ Thl: aft ιουδ.,
73: om ABEFN f g vulg Syr copt Æc.

13. εμε ABN. εβλεψα A.

14. προεχειρησατο AL k: προεχειρησατο N (but s marked and erased) P. om
1st k A¹. om του A k l 95¹.

15. μαρτ. αυ. πρ. π. ανθρ. bef εση B.

aft ων ins τε E-gr b c o 36.

16. the second λ of μέλλεις was appy added by P-corr. rec (for αυτου) του
κυριου, with HL rel Thl-sif Æc: add ιησου k 43. 99 (explanatory corrections): txt
ABEPN a c 13. 36 vulg D-lat syrr copt æth arm Chr Thl-fin.

17. προσευχομενω, omg μου, E e 93-5. for με, μοι L a²-marg 99. 106-37: om
25. 40. 96. 105 arm. in N θσαι of γεγενεσθαι is written twice.

18. for ιδειν, ιδον N 180 sah. rec ins την, with EHL P rel 36 Chr Thl Æc:
testimonium meum D-lat: om (as unnecessary y) ABN a 13.

was a *Christian*, is not here mentioned,—
and ἀνὴρ . . . Ἰουδαίων is added: both,
as addressed to a Jewish audience. Before
the *Roman governor* in ch. xxvi., he does
not mention him at all, but compresses
the whole substance of the command given
to Ananias into the words spoken by the
Lord to himself. A heathen moralist could
teach,—‘Quid de quoque viro, et cui dicas,
sæpe videto’ (Hor. Ep. i. 18. 68): and a
Christian Apostle was not unmindful of the
necessary caution. Such features in his
speeches are highly instructive and valuable
to those who would gather from Scripture
itself its own real character: and be, not
slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W. re-
marks, that the two meanings of ἀναβλέπω

here unite in the word: I looked, with
recovered sight, upon him. 14—16 is
not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch.
iii. 13; v. 30. In ch. ix. 17, ὁ κύριος is
the word: this title is given for the Jews.
τὸν δίκαιον] So Stephen, ch. vii.
52. How forcibly must the whole scene
have recalled him, whom presently (ver.
20) he mentions by name. 16. ἀπό-

λουσαι . . .] This was the Jewish as well
as the Christian doctrine of baptism.
See ref. 1 Cor. and note. αὐτοῦ]
of Jesus, τοῦ δικαίου. Paul carefully
avoids mentioning to the Jews this name,
except where it is unavoidable, in ver. 8:
so αὐτόν again, ver. 18. 17.] viz. as
related ch. ix. 26—30, where nothing of

q constr., ch. xi. 5 reff. r here only +. Wisd. xviii. 4 only. s ch. v. 40 reff. t Luke ix. 6. ch. viii. 3. xx. 20. xxvi. 11. u ch. ix. 42 reff. v -χυν-, Matt. xxiii. 35. xxvi. 28. Luke xi. 50 al. xxviii. 2. 2 Tim. iv. 6 only. Zech. i. 10. xxii. 7. a = ch. v. 33 reff. w see note. y 1 Cor. vii. 12, 13 reff. x ver. 13. perf., ch. z = Luke xi. 21. Exod. D και φυλασ- συν. .

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην ἱ φυλακίζων καὶ ἈΒΕΗ
 ὁ δέρων ἱ κατὰ τὰς συναγωγὰς τοὺς ὁ πιστεύοντας ὁ ἐπὶ
 σέ. 20 καὶ ὅτε ὁ ἐξεχύνντο τὸ αἷμα Στεφάνου τοῦ ὁ μάρ-
 τυρός σου, καὶ αὐτὸς ὁ ἤμην ὁ ἐφεστὼς καὶ ὁ συνευδοκῶν
 καὶ ὁ φυλάσσων τὰ ἱμάτια τῶν ὁ ἀναιρούντων αὐτὸν. 21 καὶ

19. *πεπιστευκotas* E-gr: *qui credebant* vulg D-lat E-lat.

20. *rec execheito* (corrū to *more usual form*), with HLP rel Chr: txt ABEN 13. 36
 Thl-fin. (ἐξεχυνετο B²E 13. 36: txt AB¹N.) om στεφανου A 68: τ. μάρτ. bef στεφ.

38. 73 (the *omn* is hardly accountable, if it was originally in the text: at the same
 time, the manuscript authority is too tight to allow of its being now omitted. Meyer
 suggests the similarity of ending, στεφανου του: but this would occasion the *omn* of
 του, not of στεφανου): txt BEHLPN Chr Thl Ec. πρωτομαρτυρος L a c k m:

πρωτου μαρτ. 7 syr. εστας A 37. rec aft συνευδοκων ins τη αναιρεσει αυτου
 (interpolated from ch viii. 1), with HLP rel (13) 36 syr Chr Thl Ec: τη βουλη των
 αναιρουντων αυτον (and λιθαζοντων for αναρ. below) Syr: om AB D(appy: D-lat ends
 with *consentiens*) EN 40 vulg coptt æth. om kai bef φυλασσων HLP b c f l o
 syr Chr Thl-sif Ec: ins ABDEN rel 36 vulg coptt.—φυλ. τε c 137.

this vision, or its having been the cause of
 his leaving Jerusalem, is hinted. 18.]

περὶ ἐμοῦ is to be taken with *μαρτυρίαν*,
 not with the verb, as Meyer and Winer
 maintain. Their objection, that then it
 must be τὴν μαρτ. τὴν περὶ ἐμοῦ is an-
 swered by remarking, (1) that Paul does
 not always observe accuracy in this usage
 of the article: e.g. Eph. vi. 5, ὑπακούετε
 τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς
 κατὰ σάρκα, or τοῖς κατὰ σάρκα κυρίοις,
 which he has written in the ||, Col. iii. 22,
 —1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ
 ἀναστήσονται πρῶτον. See also Rom. vi.
 4; Col. ii. 14, and notes:—and (2) that
 there may have been a reason for the irre-
 gularity here, inasmuch as, if either the
 article had been expressed after μαρτ., or
 τὴν π. ἐμ. μαρτ. had been used, σου would
 have appeared to be governed by παρα-
 δέχονται:—‘they will not receive from thee
 thy testimony concerning me,’—which is
 not precisely the meaning intended to be
 conveyed. (See Mr. Green’s Gram. of
 N. T. p. 163.) 19.] The probable ac-
 count of this answer is, that Paul thought
 his former great zeal against Christ, con-
 trasted with his present zeal for Him,
 would make a deep impression on the Jews
 in Jerusalem: or, perhaps, he wishes by
 his earnest preaching of Jesus as the Christ
 among them, to undo the mischief of
 which he before was the agent, and there-
 fore alleges his former zeal and his con-
 senting to Stephen’s death as reasons why
 he should remain in Jerusalem. αὐτοὶ

can only refer to the same persons as the
 subjects of παραδέχονται above: not (as
 Heinrichs) to the foreign Jews;—“Idcirco

iter apostolicum extra urbem detrectat,
 quod undique odio petium seiri previdet,
 Hierosolymis autem in apostolorum col-
 legio delitescere se posse opinatur:”—a
 motive totally unworthy of Paul, and an
 interpretation which happily the sentence
 will not bear. 20. μάρτυρός σου]

“E. V. ‘thy martyr,’ following Beza:
 Vulg., and Erasm., *testis tui*. The Apostle
 may have here used the (Hebrew, *רֵא*, as
 Wordsworth) word in its strict primary
 sense; for a view of Christ in His glory
 was vouchsafed to Stephen, and it was by
 bearing witness of that manifestation that
 he hastened his death (ch. vii. 55 ff.). The
 present meaning of the word *martyr* did,
 however, become attached to it at a very
 early period, and is apparently of apostolic
 authority: e.g. Rev. xvii. 6, and Clem.
 Rom. 1 Cor. v., p. 217 (cited in note on ch.
 i. 25). . . . The transition from the first to
 the secondary sense may be easily accounted
 for. Many who had only seen with the
 eye of faith, suffered persecution and death
 as a proof of their sincerity. For such
 constancy the Greek had no adequate term.
 It was necessary for the Christians to pro-
 vide one. None was more appropriate than
μάρτυρ, seeing what had been the fate of
 those whom Christ had appointed to be His
 witnesses (ch. i. 8). They almost all suf-
 fered: hence to witness became a synonym
 for to suffer; while the suffering was in
 itself a kind of testimony.” (Mr. Hum-
 phry.) Bp. Wordsworth well designates
 this introduction of the name of Stephen
 “A noble endeavour to make public repa-
 ration for a public sin, by public confession
 in the same place where the sin was com-

С και
ειπεν...
ABCDEF
HLPNa
b c f g h
k l m o
13

εἶπεν πρὸς με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη ^b μακρὰν ^c ἐξ-
αποστελῶ σε. ²² ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
λόγου, καὶ ^a ἐπῆραν τὴν ^a φωνὴν αὐτῶν λέγοντες ^e Αἶρε
ἀπὸ τῆς γῆς τὸν ^f τοιοῦτον, οὐ γὰρ ^g καθήκεν αὐτὸν ζῆν.
²³ ^h κραυγαζόντων τε αὐτῶν καὶ ⁱ ῥιπτούντων τὰ ἱμάτια
καὶ ^k κονιορτὸν βαλλόντων εἰς τὸν αέρα, ²⁴ ἐκέλευσεν ὁ
χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν ^l παρεμβολήν, ^m εἵπας
ⁿ μάλιστα ^o ἀνετάζεσθαι αὐτόν, ἵνα ^p ἐπιγινῇ δι' ἣν ^q αἰτίαν
οὕτως ^r ἐπεφώνουν αὐτῷ. ²⁵ ὥς δὲ ^s προέτειναν αὐτὸν
τοῖς ^t ἱμαῖσιν, εἶπεν πρὸς τὸν ^u ἐστῶτα ἐκατόνταρχον [ὁ

absol., Luke
xx. 20, ch.
ii. 39. (xviii.
28 reff.) Eph.
ii. 13, 17
only. Zech.
x. 9.
c ch. vii. 12
reff.
d ch. ii. 14 reff.
e = ch. viii. 33
reff.
f = 1 Cor. v. 5,
11. 2 Cor. ii.
6, 7. x. 11.
(xii. 2, &c.)
g Rom. i. 28
only. Deut.
xxi. 17. Sir.
x. 23. constr.
imperf.,
see ch. xxv.
22 reff.
h absol., Matt.
k ch. xiii. 61 reff.
l n = Heb.
o ver. 29 only. Judg.
q ch. x. 21 reff.
r ch. xii. 22 reff.
s here only.
t Mark i. 7 L.J. only. Job
u absol.,

xii. 19. Ezra iii. 13. i = (see note) here only. Herodot. iv. 94, 188.
1 ch. xxi. 34, 37 reff. m = Mark v. 43. x. 49. Luke xix. 15. Exod. xxxv. 1.
xi. 36 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. Prov. xxvi. 3.
vi. 29 A only. Susan. 14 Theod. p = ch. xxiii. 28 reff. Gen. xxxi. 32.
r ch. xii. 22 reff. dat., here only. s here only. 2 Macc. xv. 15. t Mark i. 7 L.J. only. Job
xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. Demosth. περὶ παραρρ. p. 402, end. u absol.,
ch. xvi. 9. Matt. xx. 6. xxvi. 73. John xii. 29 al.

21. εμε C.

εθνος E-gr 25.

εξαποστελλω D e Ath: αποστειλω E-gr.

22. ηκουσαν D syrr. rec καθηκον (the meaning of the imperf not being appre-
hended, as the varr shew), with a Thl-fin Ec: καθηκει 68-9. 98². 105: καθηκαν 18. 43:
txt ABCDEHLPN rel 36 Hip Ath Chr, Thl-sif.

23. κραζόντων C c g l o Chr Thl-sif Ec-ed. rec δε (alteration of characteristic
τε), with DEHLPN rel 36 vulg copt Chr: txt ABC Syr ath. om αυτων D ?
ριπτούντων DEHL a b o 40 Thl Ec-ed. for αερα, ουρανων D Syr Cassiod: αεραν N¹.

24. rec αυτον bef o χιλιάρχος, with HLP rel 36 Thl-sif Ec: om c 137-42: txt
ABCDEN a h k m 13. 40 vulg Chr Thl-fin. rec αγεσθαι, with HLP h rel ath-rom:
txt ABCDEN a m 13. 36. 40 vulg Chr Thl-fin. (The eis- seems to have been dropped
out when the order was altered.) rec ειπων (more usual form), with HLP (13)
rel 36 Chr: ειπε δε k: txt ABCDEN. εταεσθαι E m 40: εξετ. 4: ανεταξειν
D¹(txt D²). γνω A 13. 36 Chr. κατεφωνουν D c 137. for αυτα, περι
αυτου D: αυτου 137.

25. rec προτεινεν (to suit the subject ο χιλ., no more persons having been mentid:
this the varr shew), with P k l m o Ec: προσεινεν H Thl-sif: προτεινουν AE Thl-fin:
txt BLN a b c g h 13. 36 vss Chr (some mss have προσεινεν), προτειναι CD 40.
137. (f is doubtful.) εκατονταρχην D 73. om ο παυλος D syr Chr: ins

mitted." καὶ αὐτός] I myself also.

21.] The object of Paul in relating this vision appears to have been to shew that his own inclination and prayer had been, that he might preach the Gospel to his own people: but that it was by the imperative command of the Lord Himself that he went to the Gentiles. 22. τούτου τ. λόγου] viz. the announcement that he was to be sent to the Gentiles. 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). καθήκεν] 'decuerat:' implying, he ought to have been put to death long ago (when we endeavoured to do it, but he escaped).

23. ῥιπτούντων] Not 'flinging off' their garments,' as preparing to stone him, or even as representing the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but shaking, jactitantes, their gar-

ments, as shaking off the dust, abominating such an expression and him who uttered it. The casting dust into the air was part of the same gesture. Chrys. explains it, ῥιπτάζοντες, ἐκτινάσσοντες. 24.] The

tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tormentis incipiendum, Div. Augustus constituit.' Digest. Leg. 48, tit. 18, c. 1 (De W.). ἐπεφών.] they were thus crying out against him. 25.] And

while they were binding him down with the thongs. Dr. Bloomfield quotes from Dio Cassius, xi. 49, Ἀντίγονον ἐμαστίγωσε σταυρῷ προδήσαντες, and explains rightly, I think, the προ in both verbs to allude to the position of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render τοῖς ἱμαῖσιν, 'for the

v = ch. i. 6
 ref.
 w ch. xvi. 37
 ref.
 x ch. xvi. 37
 only r.
 y w. pres., ch.
 xvi. 21 ref.
 z here only.
 Num. xxii.
 23. Wisd. v.
 11 only.
 (-youn,
 Matt. x. 17
 al.)
 a = here (Heb.
 viii. 1) only.
 Levit. vi. 1.
 b = here (Eph.
 ii. 12) only +.
 3 Macc. iii.
 21.
 c = and constr.,
 Josh. xxiv.
 22.
 v. εκ, ch. i. 18.
 w. διά, ch. viii. 20.
 Matt. x. 9.
 (Luke xxi. 19.
 1 Thess. iv. 4 only.)
 e ver. 24. f Matt. x. 18. John vi. 51. viii. 16, 17. ch. iii. 24. g ch. xix. 34 ref.

Παῦλος] ^v Εἰ ^w ἄνθρωπον Ῥωμαῖον καὶ ^x ἀκατάκριτον ^y ἐξ-
 εστιν ὑμῖν ^z μαστίζειν; ²⁶ ἀκούσας δὲ ὁ ἐκατόνταρχος
 προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις
 ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. ²⁷ προσ-
 ελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖός
 εἶ; ὁ δὲ ἔφη Ναί. ²⁸ ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολ-
 λοῦ ^a κεφαλαίου τὴν ^b πολιτείαν ταύτην ^c ἐκτησάμην. ὁ
 δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ εὐθέως οὖν
^d ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ^e ἀνετάζειν
 ὁ ^f χιλιάρχος ^g δὲ ἐφοβήθη ^h ἐπιγινούσῃ ὅτι Ῥωμαῖός
 ἔστιν υμῖν ⁱ βεβαίως ὅτι Ῥωμαῖός

ABCDE
 HLPN a
 b c f g h
 k l m o
 13

...απ'
 αυτου D.
 ABCE
 HLPN a
 b c f g h
 k l m o
 13

ABCEHLPN 13. 36 rel vss Thl Ec, but copt arm put it after εἶπεν. (If the words originally formed part of the text it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.) εἰς εἰσιν υμῖν bef ἀνθρώπων . . . D. for εἰς εἰσιν, εἰσιν N¹.

26. for ακουσας δε, τουτο ακ. D. εκατονταρχης ACDN¹: txt BEHLPN¹³ 13. 36 rel Chr. add οτι ρωμαιον εαυτον λεγει D 137. rec απηγγειλεν bef τω χιλιάρχῳ (alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.). with HLP rel Thl-sif (Ec: txt ABCDEN a (c) h k m 13. 40 vulg copt arm Chr Thl-fin. —[ε]πηγ. D¹ (Wst, Kipl: txt D²). om λεγων D c 137 syr: D syr-w-ast ins αυτω in place of λεγων. rec ins ορα bef τι (interpolated appy to give precision, and break the abruptness of the text), with DHL rel aeth Chr: om ABCEN 13. 36. 40 vulg syrr copt arm. om γαρ D¹ (ins D² [?]) aeth.

27. τοτε προσελθ. ο χ. επρωτησεν αυτον D. from ελθων δε το ευθεως ο ver 29 has been re-written by B¹. for αυτω, τω παυλω L. om μοι N¹. rec ins ει bef συ (interpolated, to make the interrogation plainer), with LP rel demid Chr: om ABCDEHN a c f h m 13. 36 am fuld tol syrr copt arm Amm-c. for εφη ναι, ειπεν ειμι D.

28. rec aft απεκ. ins τε, with HP rel vulg Thl Ec: δε BCEN a c k 13. 36 syrr copt: om AL 40 arm Chr: και αποκριθεις ο χ. [και] ειπεν (αυτω) D (και erased, αυτω added by D² [?]). for πολλων, οίδα ποσον D and "alia editio" mentd by Bede. (Remarkable, and possibly original, πολλων being a gloss: but if so, the genuine reading has been now overborne by the intruder.) om την C. παυλος δε εφη D: om H. om 2nd δε CN¹ 42. 96. 142 Thl-sif: om δε και copt. γεγεννημαι A D-corr e m¹ 13.

29. for ευθεως ουν, τοτε D. om δε N¹. ins πολιτης bef ρωμαιος E vulg.

scourge' (dat. commodi); but why should μάστιξιν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning? ἐκατόνταρχον]

The 'centurio supplicio praepositus' of Tacitus and Seneca,—standing by to superintend the punishment. εἰ

ἀνθ. κ.τ.λ.] See ch. xvi. 37, note.

28.] Dio Cassius, lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τῶ πρώτων χρημάτων παραβείσα, ἐπειθ' οὕτως ὑπὸ τῆς εὐχρείας ἐπενωλήθη, ὥστε καὶ λογοποιηθῆναι ὅτι κὰν ὑάλινά τις σκεύη συντετριμμένα δῶ τινί, πολίτης ἔσται. ἐγὼ δὲ καὶ γυν.] But I (besides having the privilege like thee of being a Roman citizen) was

also born one. How was Paul a Roman citizen by birth? Certainly not because he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbs, merita erga P. R. allegantes, . . . civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians

^h ἔστιν καὶ ὅτι αὐτὸν ⁱ ἦν ⁱ δεδεκώς. ³⁰ ^j τῇ δὲ ^j ἐπαύριον ^h pres., ch. xvi. 38 reff. ⁱ ver. 19. ⁱ constr., ch. i. 17. viii. 16. ix. 33. xii. 6. xviii. 25. (xxi. 33.) Gal. ii. 11. ^j ch. x. 9 reff. ^k = ch. xxi. 34 reff. ^l Luke i. 62. ix. 46. ch. iv. 21. Rom. n = ch. i. 6 reff. r w. dat.,

βουλόμενος γνῶναι τὸ ^k ἀσφαλές, ^l τὸ τί ^m κατηγορεῖται ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν ⁿ συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ ^o συνέδριον, καὶ ^p καταγαγὼν τὸν Παῦλον ^q ἔστησεν εἰς αὐτούς. XXIII. ^l ῥατενίσας δὲ ὁ Παῦλος τῷ ^o συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί,

viii. 26. m pass., Matt. xxvii. 12. ch. xxv. 16 only +. 2 Macc. x. 13. o ch. iv. 15 reff. p ch. xxiii. 15 reff. q constr., here only. (see ch. vi. 6.)

rec ην bef αυτον, with HLP rel Chr Thl-sif Ec: txt ABCEN 13 Thl-fin. δεδωκως A¹ 36-8. 73. 99. 101-6 Thl-sif: δεδωκως A²C: δεδουκως 96², 105. add kai παραχρημα ελυσεν αυτον 137 syr-w-ast. (Henceforth in Acts, D being deficient, its readings may be approximated to by noticing those of its nearest cognates, 137 and syr-w-ast.)

30. εἰπουσιν c 137. om το Ε. κατηγορεῖτο c 137. rec (for υπο) παρα, with HLP g m Chr Thl-sif Ec: txt ABCEN 13. 36 rel 137 Chr Thl-fin. ins πεμφας bef ελυσεν 137 syr-w-ast. rec aft αυτον ins απο των δεσμων (supplementary gloss), with HLP rel aeth-pl Thl Ec: om ABCEN a 13. 40 vulg syr coptt aeth arm Chr. rec ελθειν (see note: or the preceding -σεν perhaps, as Meyer, caused the omn of συν-), with HLP rel Syr coptt aeth Thl-sif Ec: εἰσελθειν 99. 137: συνεισελθειν c: txt ABCEN a b k m o 36. 40 vulg syr sah aeth Chr Thl-fin. (13 def.) rec for παν, ολον (see Mk xiv. 55), with HLP rel Thl-sif Ec: txt ABCEN a c h k m 13. 36. 137 Chr Thl-fin, απαν 40. (omne vulg, but so also in Mk xiv. 55 and Matt xxvi. 59.) rec aft συνεδριον ins αυτων (gloss, referring to ιουδαιων above), with HLP rel (Syr) Thl Ec: om ABCEN a c h 13. 36. 40. 137 vulg syr coptt aeth arm Chr.

CHAP. XXIII. 1. τω συνεδριω bef ο παυλος ACEN a 13 vulg Syr Lucif: txt(B)HLP

were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But this is mere conjecture.

29. καὶ . . . δέ] more-over, 'more than that,' ἐφοβ.] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shews this by taking the first opportunity of either undoing it, or justifying his further detention, by loosing him, and bringing him before the Sanhedrim. His fear was on account of his first false step; but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (ὁ δέσμιος Π., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Bloomfield and Wordsworth suppose, refer only to the binding before scourging, its immediate juxtaposition with ἔλυσεν in the next verse sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and left off as soon as the knowledge was received, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is,

that ἦν δεδεκώς can properly only apply to an action still continuing when the fear was felt: that he had put him into custody. 'The centurion believed Paul's word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing.' Hackett.

30. τὸ τί] The art. is epexegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνελθεῖν into the vulg ἐλθεῖν in consequence. καταγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀτενίσας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul has already been described as regarding those

s = (all possible) ch. xx.
19 ref.

t 1 Tim. i. 5, 19.
1 Pet. iii. 16,
21. (Heb.
xiii. 18.)

u 2 Cor. i. 12
ref.

v Phil. i. 27
only +
μετά πάσης

... ἀρετῆς
ἐνθάδε
πεπολί-
τευμαι.

Jos. Life, § 49 and § 2. τοῖς νόμοις πολιτεύεσθαι, 2 Macc. vi. 1. (—τεύμα, Phil. iii. 20.) x w. inf.
pres., here only. Xen. Anab. ii. 3. 6. w. inf. aor., Mark vi. 39. Luke viii. 31 al. Esth. i. 8. y = Mark
xiv. 47, 69, 70. Luke xix. 24. John xviii. 22. xix. 26. z = ch. xiii. 34 ref. a here
only. Exod. xxx. 3 al. (see Eph. ii. 14.) b Matt. xxiii. 27 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only.
c = Matt. xxii. 44 (from Ps. cix. 1.) xxvii. 19. Rev. iv. 2, &c. d here only. Ps. cxviii. 51. Xen. Mem.
iv. 4. 21. (—τα 2 Pet. ii. 16. —os, Prov. ii. 22.) e w. acc., John ix. 28 only. Deut. xxxiii. 8. pass., 1 Cor.
iv. 12. 1 Pet. ii. 23 only. (—τα 1 Tim. v. 14. 1 Pet. iii. 9. —os, 1 Cor. v. 11. vi. 10.)

rel 36 Chr Thl Ec.—om δ B c 40. 137 Chr.
2. for ἐπεταξεν, ἐκελευσεν A 36.

αὐτῷ B¹.

3. πρὸς αὐτον bef ο παυλος N : ειπεν bef πρὸς αὐτον C vulg(not am fuld tol): om πρ.
αὐτ. 100. κεκονιασμενε C¹ Orig. for παρανομον, παρα τον νομον E vulg Lucif.

4. ειπαν B².

before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect

the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολιτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence. 2. 'Ανα-

νίας] He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office

not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the sicarii at last (B. J. ii. 17. 9).

3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to excuse a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*.

ΤΥΠΤΕΙΝ ΣΕ ΜΕΛΛΕΙ Κ.Τ.Λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. ΤΟΙΧΕ ΚΕΚΟΝ.] Lightfoot's interpretation, "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying. ΚΑΘΗ ΚΡΙΝΩΝ ΜΕ.] This must not be taken as favouring the common interpreta-

ABCE
HLPs a
b c f g h
k l m o
13

5 ἔφη τε ὁ Παῦλος Οὐκ ἤδειν, ἀδελφοί, ὅτι ^f ἐστὶν ἀρχ- ^f pres., ch. xvi. 38 reff. ^g ἑξου. xxii. 28. ^h here only. Exod. i. c. Lev. xix. 14. Isa. viii. 21 only. so καλῶς εἰπείς, w. acc., Luke vi. 26.

ιερέως· γέγραπται γὰρ [ὅτι] ^g Ἀρχοντα τοῦ λαοῦ σου οὐκ ^h ἐρείς ^h κακῶς. 6 γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ^f ἐστὶν

5. rec om 2nd σι, with CEHLP rel 36 Chr Thl-sif Ec: ins ABN k 13 sah Thl-fin.

tion of ver. 5 (see below): for the *whole Sanhedrim* were the judges, and sitting to judge him according to the law. 4.]

Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest. 5.] (1) The ordinary interpretation of these words since Lightfoot,

adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (a) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεύς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰωνάθην καὶ Ἀνανίαν . . . ἀνέπεμψεν ἐπὶ Καίσαρα).

Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerer, al., take the words ironically: '*I could not be supposed to know that one who*

conducted himself so cruelly and illegally, could be the high priest.' This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ἤδην, '*I did not give it a thought*,' '*I forgot*:' and so Wordsworth. But as Meyer remarks, '*reputare*' is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, *I did not know that it (or he) was the high priest*: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, "*If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?*" would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, '*I knew not that there was a high priest.*' Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject.

γέγραπται γάρ] Implied in this, '*and the law is the rule of my life.*' Even in this we see the consummate skill of Paul. 6.] Surely

no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should

i ch. xxii. 30.
k = here only.
see Ps. xv. 9.
1 Cor. xv. 12
reff.
m = ch. xxiv.
21. xxvi. 6.
Ps. cviii. 7.
n = ch. xv. 2
(reff.).
o ch. xiv. 4.
1 Macc. vi.
45.
p absol., ch. ii.
6 reff.
q absol., ch.
xvii. 18 reff.
r = Luke
xxiv. 37, 39.
Heb. i. 14.
3 Kings xxii.
21.
s = John xii. 42. Rom. x. 9, 10. 1 Tim. vi. 12.
above (t). Matt. xxv. 6. Eph. iv. 31. Heb. v. 7. Rev. xxi. 4 only.
xx. 5.
Ed-vat. (not B) only.

ABCE
HLPs a
b c f g h
k l m o
13

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ¹ συν-
εδρίῳ ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων
περὶ^k ἐλπίδος καὶ¹ ἀναστάσεως¹ νεκρῶν ἐγὼ^m κρίνομαι.
7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετοⁿ στάσις τῶν Φαρι-
σαίων καὶ Σαδδουκαίων, καὶ ὁ ἐσχίσθη τὸ^p πλῆθος·⁸ Σαδ-
δουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι^q ἀνάστασιν μήτε ἄγ-
γελον μήτε^r πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφό-
τερα·⁹ ἐγένετο δὲ^{tu} κραυγὴ^t μεγάλη. καὶ^v ἀναστάντες
τινὲς τῶν γραμματέων τοῦ^w μέρους τῶν Φαρισαίων^x διεμέ-
α u s

6. rec *εκραξεν*, with AEHL rel vulg Chr: txt BCN 36. rec (for 2nd *φαρισαίων*)
φαρισαῖον (*corr*n, the relation being conceived to be that of a son to his father only),
with EHL rel vss Chr: txt ABCN 13. 36. 40 vulg Syr syr(sic) Tert. om 2nd
εγω B copt.

7. for *λαλήσαντος*, *ειποντος* AEN^s a b k o 13. 40 Thl-fin: *ειπαντος* N¹: *λαλουντος*
B(sic: see table) 66¹. 100: txt CHL rel 36 Chr Thl-sif Œc. for *εγενετο*,
επεπεσεν B¹; *επισεν* B-corr¹⁻²(appy) syr. rec ins *των* bef *σαδ*. (*insn* for *uniformity*),
with HL rel 36 Œc: om ABC b k m o Thl-sif.—*των* *σαδδ*. καὶ *φαρ*. EN c g m syr Chr
Thl-fin.—om καὶ *σαδδ*. (*homœotele*) P 78. 101-4. *Διεσχίσθη* E.

8. *σαδδουκαι*(sic) N¹. om *μεν* B o vulg E-lat sah: ins AC E-gr HLPN rel 36
syrr copt Chr. rec for 1st *μητε*, *μηδε* (*corr*n, see note), with HLP rel Chr Thl-sif
Œc: Txt ABCEN a c h k l 13. 36. 40 Thl-fin.

9. rec (for *τινες των γραμματεων*) *οι γραμματεῖς*, with rel Thl-sif: *γραμματεῖς* HLP f
æth Œc: *τινες* (and om *του μερους*) AE 13 vulg copt: *τινες γραμματεῖς* k 21² Syr: *τινες*
των (*φαρισαιων*) *γραμματεων* m: txt B(C)N a c 13. 36. 40 syr sah arm Did Chr₁ Thl-
fin.—*quidam scribarum et pars pharisæorum* sah: *scribæ et pharisæi* æth: for *μερους*,

not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.) uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of the resurrection of the dead. That they looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas he looked for it through Jesus whom they hated, in whom *all* should be made alive who had died in Adam,—this was *nothing* to the present point: the belief was common—in the truest sense it was the *hope* of Israel—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7.

vi. *Φαρισαίων*] A son of Pharisees, i.e. 'A Pharisee of Pharisees,'—'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been appre-

hended, the *-ων* was altered into *-ου*.

ἐλπ. κ. ἀναστ.] the hope and the resurrection of the dead. The art. is omitted after the prep., see Midd. ch. vi. § 1. 8.] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4; B. J. ii. 8. 14. In the latter place he says, *ψυχῆς τὴν διαμονήν, καὶ τὰς καθ' ἑαυτὴν τιμωρίας καὶ τιμὰς ἀναιροῦσι*. The former *μήτε* has been altered to *μηδέ* to suit τὰ ἀμφότερα, because with *ἀναστ.* *μήτε* ἄγγ. *μήτε* πν. three things are mentioned (and thus we have *hæc omnia* as a var.): whereas, if *μηδέ* is read, the two last are coupled, and form *only one*. But τὰ ἀμφ. is used of both things, the one being the resurrection, the other the doctrine of spiritual existences: the two specified classes of the latter being combined generically.—τὰ ἀμφ., them both,—both of them,—the two.

9.] The sentence is an apologetical, not requiring any filling up: answering to our Engl. But what if a spirit (genus) or an angel (species) have spoken to him? Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii. On the recent criticism which sees in all this a purpose in the

p ουδεν.. χοντο λέγοντες Οὐδὲν κακὸν ὃ εὐρίσκομεν ἐν τῷ ἀνθρώπῳ
 * ABCΕ HLPN a b c f g h k l m o p 13
 10 πολλῆς δὲ γενομένης ἁ στάσεως, * φοβηθεὶς ὁ χιλιάρχος
 μὴ ὁ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ ε στρα-
 τευμα ὁ καταβὰν ἁ ἀρπάσαι αὐτὸν ἑκ μέσου αὐτῶν ἄγειν
 τε εἰς τὴν ἁ παρεμβολήν. 11 τῇ δὲ ἁ ἐπιούσῃ νυκτὶ
 ἁ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει ὡς γὰρ ἁ διεμαρ-
 τύρω 1 τὰ 1 περὶ ἐμοῦ ἁ εἰς Ἱερουσαλήμ, οὕτως σε ἁ δεῖ καὶ
 ἁ εἰς Ῥώμην μαρτυρῆσαι. 12 ὁ γενομένης δὲ ὁ ἡμέρας ποιή-
 σαντες ἁ συστροφὴν οἱ Ἱουδαῖοι ἁ ἀνεθεμάτισαν ἑαυτοὺς,
 λέγοντες μήτε ἁ φαγεῖν μήτε ἁ πιεῖν ἕως οὐ ἀποκτείνωσιν τὸν
 Παῦλον. 13 ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην τὴν
 (xvi. 11 reff.). i = ch. iv. 1 reff. k ch. viii. 25 reff. w. acc. ch. xviii. 5, xx. 21, 24, xxviii.
 23. Exod. xviii. 20. 1 ver. 15. ch. xxviii. 31. Sir. xix. 30. m = ch. xix. 22 reff.
 n ch. iv. 12 reff. o ch. xii. 18 reff. p ch. xix. 40 reff. 4 Kings xv. 15. q here,
 &c. 3ce. Mark xiv. 71 only. Num. xxi. 2. r ch. ix. 9.

γενοῦς 99. 105: ins εκ βεf. γραμμ. C. aft διεμαχοντο ins προς αλληλους N.
 om εν N¹ 137. rec aft αγγελος ins μη θεομαχων (interpoln from ch. v.
 39), with C³HLP rel 36 sah; quid est in hoc? Syr: om ABC¹EN 13. 40 vulg syr copt
 ath arm, also (from their explanations) Aumm Euthal Chr Isid Thl Ec.
 10. στασεως bef γενομενης AC vulg sah: txt BEHLPN p 13. 36 rel Syr Chr Thl Ec.
 —γενομενος (but η is written above ο) N¹. * rec εὐλαβηθεὶς, with HLP rel
 Thl-sif Ec: φοβηθεὶς ABCEN a c p 13. 36. 40. 137 arm Chr Thl-fin Lucif. απ
 αυτων CE. καταβηναι και HP rel 137 vulg syr sah Thl Ec: txt ABCEN a f p 13.
 36 Syr Chr. om εκ μεσου αυτων N¹. απαγειν (corr'n for particularity) AE,
 deducere vulg: txt BCHLPN p 13. 36 rel sah Thl Ec. om τε B m copt.
 11. rec aft θαρσει ins παυλε, with C³HLP p rel arm-zoh(1805) Thl Ec Cassiod Ambrst;
 aft εἰπεν ins Paulo Syr ath, αυτω b o: om ABC¹EN 13. 36. 40 vulg syr copt arm
 Chr Lucif. διεμαρτυρου C.
 12. for δε, τε B c syrr ath. rec times των ιουδαιων συστροφην (corr'n to suit
 ver 13), with HLP rel vulg Syr sah Thl-sif Ec Lucif: txt ABCEN (a) p 13. 36. 40. 137
 syr copt ath arm Chr Thl-fin.—(L k m have συστροφην bef times; c 137 syr Chr Thl-
 fin, aft οι ιουδ.: a omits οι.) om λεγοντες CN³ a b c h o 40 syr(ins syr-mg)
 arm Chr. πειν B(so ver 21). for αποκτεινωσιν, ανελωσιν A h 14. 38. 113 Chr.

writer to compare Paul with Peter, see Prolegg. to Acts, § iii. 4. 10.] The

fact of all our best mss. reading φοβηθεὶς here, and not the unusual word εὐλαβηθεὶς, must carry it into the text. It is one of those cases where, notwithstanding our strong suspicion that the later MSS. contain the true reading, we are bound to follow our existing authorities: no sufficient subjective reason being assigned for the correction either way.

διασπασθῇ] to be taken literally, not as merely = 'should be killed.' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being pulled asunder by them. 11.] By these few words,

the Lord assured him (1) of a safe issue from his present troubles; (2) of an accomplishment of his intention of visiting

Rome; (3) of the certainty that however he might be sent thither, he should preach the gospel, and bear testimony there. So that they upheld and comforted him (1) in the uncertainty of his life from the Jews: (2) in the uncertainty of his liberation from prison at Cæsarea: (3) in the uncertainty of his surviving the storm in the Mediterranean: (4) in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties. eis, see reff. and ch. ii. 39,

—pregnant. 12.] οἱ Ἰουδ. as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that all the Jews were engaged in it, and so altered it to times τῶν Ἰουδ., and then transposed it for euphony. Wetstein and Lightf. adduce instances of similar conspiracies, —not to eat or drink till some object be gained.

s here only.

(-ότης, Gen.

xiv. 13.)

t = ch. x. 41

reff.

u = ch. ix. 1

reff.

v Rom. ix. 3

reff.

w Deut. xiii.

15.

x 2 Cor. iii. 1

reff.

y = and constr.,

Luke xiv. 24.

1 Kings xiv.

24.

z ch. x. 33 reff.

a = ver. 22.

ch. xxiv. 1.

xxv. 2, 15.

(Matt. xxvii.

53. John

xiv. 21, 22.)

Heb. (ix. 24.)

xi. 14 only.

Esth. ii. 22.

b = 1 Cor. i. 2.

2 Cor. i. 1.

Phil. i. 1.

c ch. iv. 15 reff.

d act., = Luke

v. 11. ch. ix.

30. xxii. 30.

vv. 20, 28.

Rom. x. 6.

L.P. 3 Kings

i. 33. pass.,

ch. xxvii. 3.

xxviii. 12.

xxxiii. 56.

2 Macc. ix. 15.

(-γνωσις, ch. xxv. 21.

-γνωρίσειν, Luke ii. 17.)

i Luke xxii. 15.

Gal. ii. 12 al.

Gen. xiii. 10.

m = ch. v. 33 reff.

o ch. xxv. 3 only.

Josh. viii. 7.

(-δρον, Josh. viii. 2.

Wisd. xiv. 12

q ch. xxi. 34, 37 reff.

t = Luke vii. 40, 42. ch.

w ch. xvi. 39 reff.

ch. xx. 9 reff.

xxv. 26 al.

u ch. xvi. 33 reff.

e = Luke xxiii. 14.

ver. 20. ch. xxvii. 30.

xxviii. 19.

f ch. xxiv. 22 only.

Num.

g = ch. xviii. 26 reff.

i constr.,

n constr., Matt. xi.

p absol., ch. xvii. 10 reff.

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i constr.,

n constr., Matt. xi.

p absol., ch. xvii. 10 reff.

q ch. xxi. 34, 37 reff.

19 ^x ἐπιλαβόμενος δὲ τῆς ^x χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ^y ἀναχωρήσας ^z κατ' ἰδίαν ^a ἐπυνθάνετο τί ἐστὶν ὃ ^t ἔχεις ἀπαγγεῖλαι μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι ^b συνέθεντο τοῦ ^d ἐρωτῆσαι σε ^d ὅπως ^e αὐρίον τὸν Παῦλον ^f καταγάγῃς εἰς τὸ ^g συνέδριον ^h ὡς μέλλων τι ⁱ ἀκριβέστερον ^k πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ ^l πεισθῇς αὐτοῖς· ^m ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσεράκοντα, ⁿ οὔτινες ⁿ ἀνεθεμάτισαν ἑαυτοὺς μήτε ⁿ φαγεῖν μήτε ⁿ πιεῖν ἕως οὗ ⁿ ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἑτοιμοί, ^o προσδεχόμενοι τὴν ἀπὸ σοῦ ^p ἐπαγγελίαν. 22 ὁ μὲν οὖν χιλιάρχος ^q ἀπέλυσεν τὸν νεανίσκον, ^r παραγγέλλας μηδεὶ ^s ἐκλαλῆσαι ὅτι ταῦτα ^t ἐνεφάνισας πρὸς ^u με. 23 καὶ προσκαλεσάμενος δύο ^v τινὰς τῶν ἑκατοντάρχων εἶπεν ^w Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ^x ἕως Καισαρείας, καὶ ^y ἵππεῖς ἑβδομήκοντα καὶ ^z δεξιολάβους διακοσίους, ^a ἀπὸ τρίτης ^b ὥρας τῆς ^b νυκτός, 24 ^c κτήνη τε ^d παραστήσαι, ἵνα ^e ἐπιβιβάσαντες τὸν Παῦλον ^f διασω-

11. (δρα, ver. 16. ch. xxv. 3.) n see vv. 12—15. o ch. xxiv. 15 reff. p ch. i. 4 reff. q = ch. xiii. 3 reff. r ch. xvi. 18 reff. s here only +. Judith xi. 9 only. τίς ὁ ἐκλαλήσας; Demosth. περὶ τ. παραπρ., p. 354. 23. t ver. 15 reff. w. πρὸς, here only. Wisd. xvi. 21. u constr., ch. i. 4. xvii. 3 al. v = Luke vii. 19. L. w and constr., Rev. vii. 6. (ix. 15.) x ch. xvii. 15. y ver. 32 only. Gen. i. 9. z here only +. a = Matt. xxvii. 45. b ch. xvi. 33. c 1 Cor. xv. 39 reff. d constr., here only. see Col. i. 22. e Luke x. 34. xix. 35 only. 2 Kings vi. 3. see Matt. xxi. 5. f = ch. xxvii. (43) 44. xxviii. 1, 4 (Matt. xiv. 36. Luke vii. 3. 1 Pet. iii. 20). w. εἰς, Gen. xix. 19. Jos. Antt. xii. 4. 9, end.

19. ἐπιλαβομένου(sic) N¹.

ἐπυνθάνετο bef κατ ἰδιαν A.

20. συνεθεντο H¹. rec eis το συνέδριον καταγ. τον παυλον, with HLP rel Thl-fin (Ec: καταγαγῃς bef τον παυλον L c 137 syrr coptt (perhaps transpositions to avoid αυριον τον παυλον): om τον παυλον (homœotel) 40: txt ABEN a m p 13 am (and demid fuld tol) Chr. rec μελλοντες (corrnt to suit ver 15), with b² c d l Thl-fin (Ec: μελλοντων HLP a m Thl-sif: μελλοντων N³ f g h k 36. 137 Chr: txt ABE o p 40 coptt aeth, μελλον N¹ b¹ 13. ins τι bef περι H¹ (τα H²).

21. rec ετοιμοι bef εισιν, with HLP rel 36 vulg Chr: txt ABEN a m p 13. 40 Thl-fin.

22. rec νεανιαν (ver 17), with HLP p rel 36 Chr: txt ABEN a 13. 40. εμε BN.

23. τινας bef δυο BN p 13: om τινας 73. for εβδομηκοντα, εκατον 137 syr-mg sah aeth-rom. δεξιολαβους A (ms mentd by Erasim): jaculantes dextra Syr: lancearios vulg sah aeth: jaculatores copt.

24. aft παυλον ins νυκτος 137 syr-mg. διασωσι B¹ o: διασωσουσιν E m:

ciled at Jerusalem, possibly under instruction, as was formerly Paul himself, and thus likely, in the schools, to have heard the scheme spoken of.

21. (τὴν) ἐπαγγελίαν] not, 'an order' (as Rosenm., al.), nor 'a message' (as Grot., Beza, Wolf, al.): but the promise (to that effect): as E. V. and constantly in N. T.

22.] ὅτι . . . με, a variation of person, as in reff. 23. δύο τινάς] some two: see reff., and Winer, edn. 6, § 25. 2.

στρατιώτας, the ordinary heavy-armed legionary soldiers: distinguished below from the ἵππεῖς and δεξιολάβοι.

δεξιολάβους] This word has never been satisfactorily explained. Suidas, Phae-

vorinus, Beza, Kuin., al., explain it παραφύλακες:—Meursius, in his Glossarium Græcobarbarum,—a kind of military licitors, παρὰ τὸ λαβεῖν τὴν τοῦ δεσμοῦ δεξιάν;—the Vulgate, lancearios (spearmen, E. V.):—Meyer, a sort of light-armed troops, rorarii or velites,—either jaculatores or funditores. He quotes a passage from Constantine Porphyrogenitus (οἱ δὲ λεγόμενοι τουρμαρχαί εἰς ὑπουργίαν τῶν στρατιωτῶν ἐτάχθησαν. σημαίνει δὲ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὑφ' ἑαυτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν) where they are distinguished from bowmen and peltastæ,—and derives the

g = here &c., 30c. ch. xxiv. 1, 10. xxvi. 30. Matt. xxvii. 2, &c. Luke xx. 20. (Gen. xxvii. 13 al.) Jos. Antt. xviii. 3. 1. h ch. ix. 2 reff. i = 1 Pet. ii. 6 (Luke v. 9) only. 2 Macc. xi. 16. ἡ μὲν ἐπιστολὴ τοῦτον περιείχε τὸν τρόπον. Jos. Antt. xii. 4. 11, beg. k = (Rom. vi. 17). 3 Macc. iii. 30. o ver. 15. s = Luke i. 4. ch. xxii. 24. v ch. iv. 15 reff. 31. Rom. i. 32 only. xvi. 26 reff. xxvi. 29 al. Ps. ii. 3. b ch. xxv. 16 only t.

σωσιν πρὸς Φήλικα τὸν ἡγεμόνα, ²⁵ γράφας ^h ἐπιστολὴν ^{ABEH} ^{LPS a b} ^{c d f g h} ^{k l m o} ^{p 13} ²⁶ Κλαύδιος Λυσίας ²⁷ τὸν ἄνδρα ²⁸ βουλό- ²⁹ ὄν ³⁰ ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστὰς σὺν τῷ στρατεύματι ἐξιλάμην [αὐτὸν] μαθὼν ὅτι Ῥωμαῖός ἐστιν. ³¹ ἐνεκάλουν αὐτῶν, ³² ἐγγράφον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, ³³ ἐνθάδε ³⁴ ἐξομολογούμενον περὶ ³⁵ ζητημάτων τοῦ νόμου αὐτῶν, ³⁶ ἐνθάδε ³⁷ ἐξομολογούμενον περὶ ³⁸ ἐγκλήμα- ³⁹ τος αὐτοῦ.

k = (Rom. vi. 17). 3 Macc. iii. 30. o ver. 15. s = Luke i. 4. ch. xxii. 24. v ch. iv. 15 reff. 31. Rom. i. 32 only. xvi. 26 reff. xxvi. 29 al. Ps. ii. 3. b ch. xxv. 16 only t.

διασωσονται 40. aft ηγεμονα add eis καισαρειαν 95¹. 137, so (aft διασωσων) syr-w-ast. at end ins εφοβηθη γαρ μηποτε αρπασαντες αυτον οι ιουδαιοι αποκτενωσι και αυτος μεταξυ εγκλημα εχη ως αργυριον ειληφως 137 syr-w-ast Cassiod, so also vulg-ed(not am demid fuld tol &c) and (aft διασωσιν) arm-usc(rejected by Zohrab).

25. rec περιεχουσαν, with AHLP rel 36 Chr Thl Ec, περιεχουσα f: om sah: εχουσαν BEN a c p 13. 137.

27. [εξιλαμην, so ABEN p 13.] om αυτον (as superfluous in the constr) ABEN a d p 13. 36 vulg Chr Ec: ins HLP rel Thl.

28. rec (for τε) δε, with HLP rel E-lat syr copt Chr Ec: ουν sah: txt AB E-gr N 36 vulg Syr æth Thl. rec γινωαι, with EHLP rel Chr: txt A B(sic) N a c k p 13. 36. 137 Chr-ms. om (passing from αυτω to αυτων) καταγαγον αυτον εις το συνεδριον αυτων B¹(ins B¹-marg[see table]) p. om αυτον AN k 13. 137.

29. aft αυτων ins μυνσεως και ιησουν τινος 137 syr-mg. om δε LP b g h o p 40. 137 Chr. rec εγκλημα bef εχοντα, with EHLP rel Chr: txt ABN a b h l m o p 13. 40 vulg Thl-fin. at end ins εξηγαγον αυτον μοις τη βια 137 syr-w-ast(but απηγ.).

name from *grasping the weapon with the right hand*, which the peltastæ and bowmen could not be said to do. The reading of A, δεξιόβλους (*jaculantes dextrâ* Syr.), is apparently a correction.

24. δια- ^{σωσων} escort safe the whole way.

Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius* Felix, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Antt. xx. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.) principally by the influence of the High Priest Jonathan (Antt. xx. 8. 5), whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem sævitiam et libidinem jus regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series

of disturbances, false messiahs, sicarii and robbers, and civil contests, see Jos. Antt. xx. 8. 5. 6, and 7. He was eventually (A.D. 60) recalled, and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8. 10). On his wife Drusilla, see note, ch. xxiv. 24.

25.] [περι]έχ., τύπ., see reff. 26. κρατίστῳ] See ref. Luke. This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerusalem or at Casarea friendly to Paul.

Such letters were called *elogia*: so Modestin. Dig. lib. 49. tit. 16, leg. 3 (Faccioliati): 'Desertorem auditum ad suum duccem cum elogio præses mittit,' 'with an abstract of the articles brought against him.'

27. σὺν τῷ στρ.] *with the troop*; see above ver. 10, and note. ch. xxi. 32.

ἐξιλ. μαθὼν ὅτι P.

30 ^c μηνυθείσης δέ μοι ^d ἐπιβουλῆς ^e εἰς τὸν ἄνδρα ἔσεσθαι, ^c Luke xx. 37.
^f ἐξ αὐτῆς ἔπεμψα πρὸς σε, ^g παραγγείλας καὶ τοῖς ^c John xi. 57.
^h κατηγοροῖς λέγειν ⁱ τὰ ἰπρὸς αὐτὸν ^k ἐπὶ σοῦ. 31 Οἱ μὲν ^l 1 Cor. x. 24
οὖν στρατιῶται κατὰ τὸ ¹ διατεταγμένον αὐτοῖς ^m ἀναλα- ^{only t.}
βόντες τὸν Παῦλον ἤγαγον ⁿ διὰ νυκτὸς εἰς τὴν Ἀντι- ^{2 Macc. iii.}
πατρίδα, 32 ^o τῇ δὲ ^o ἐπαύριον ^p ἑάσαντες τοὺς ^q ἰππεῖς ^{7. vi. 11.}
^r ἀπέρχεσθαι σὺν αὐτῷ, ^s ὑπέστρεψαν εἰς τὴν ^t παρεμ- ^{xiv. 37 only.}
βολήν. 33 ^u οὔτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ^{d ch. ix. 24 reff.}
^v ἀναδόντες τὴν ^w ἐπιστολὴν τῷ ^x ἡγεμόνι, ^y παρέστησαν ^{e = ch. ix. 1 reff.}
καὶ τὸν Παῦλον αὐτῷ. 34 ἀναγνούς δὲ καὶ ^z ἐπερωτή- ^{f ch. i. 33 reff.}
σας ^a ἐκ ^b ποίας ^c ἐπαρχίας ^d ἐστίν, καὶ πυθόμενος ὅτι ^{g ch. i. 4 reff.}
^a ἀπὸ Κιλικίας, 35 ^e Διακούσομαι σου, ἔφη, ὅταν καὶ οἱ ^{h [John viii. 10}
^{rec.] ver. 35.}

1 Luke xvii. 9, 10. 1 Cor. vii. 17. L.P., exc. Matt. xi. 1. Judg. v. 9. m = ch. xx. 13, 14. 2 Tim.
iv. 11 only. (ch. i. 2. vii. 43.) n ch. v. 19 reff. o ch. x. 9 reff. p = here
(ch. xvi. 7 al.) only. q ver. 23. r = ch. v. 26 reff. s ch. viii. 25 reff.
t ch. xxi. 34, 37 reff. u = ch. x. 41 reff. v here only t. Sir. i. 22 only. ἀνέδωκε τοῖς
ἐφόροις τὰς ἐπιστολάς, Diod. Sic. xi. 45. w ch. ix. 2 reff. x vv. 24, 26.
y = Matt. xxvi. 53. ch. ix. 41. (2 Cor. iv. 14.) Gen. xlvii. 2 AId. z Matt. xii. 10 al. 1 Kings
xvii. 56 A (B def.). a ch. ii. 5 reff. b = ch. iv. 7 reff. c ch.
xxv. 1 only t. (-os, Ezra v. 3.) d pres., ch. xvi. 38 reff. e here only. Deut. i. 16. Job
ix. 33 B² F (not A) only.

30. rec ins μελλειν bef εσεσθαι (see ch xi. 28; xxiv. 15; xxvii. 10), with HLP rel
syr Chr Thl Ec: om ABEN a p 13. 36. 40. 137 vulg aeth. rec aft εσεσθαι ins
υπο των ιουδαιων (explanatory gloss), with HLP rel Syr sah Thl (Ec): om ABEN a c
p 13. 36. 40. 137 vulg syr copt arm.—for εξ αυτης, εξ αυτων ABEN a c p 13. 40 syr
arm: txt BHLP rel 36 Syr copt Thl Ec.—επιβ. εσεσθαι εις τον ανδρα εξ αυτων επεμψα
κ.τ.λ. 13: et quum mihi perlatum esset de insidiis, quas paraverant illi, misi &c
vulg: aft εξ αυτης ins ουν L. aft τ. κατηγοροις ins αυτου E Syr coptt. for
τα προς αυτον, αυτους AN 13 vulg coptt: αυτου 40: om τα B E-lat Syr. om επι
σου p: for επι, περι 67. 137. rec at end adds ερωσο, with ELN p rel 36 demid
tol syrr aeth-pl (Chr) Thl Ec; ερωσθε (see ch xx. 29) HP 26. 78. 100-1 Chr(mss and
edd): om AB 13 am fuld coptt aeth-rom.

31. rec ins της bef νυκτος, with HLP rel Thl-sif Ec: om (cf ch v. 19; xvi. 9; xvii.
10) ABEN p 13. 40. 137 Chr Thl-fin.

32. rec πορευεσθαι (corrⁿ for less usual exprⁿ), with HLP rel 36 syr Cyr Thl Ec, ire
E-lat, ut irent vulg: passed over by Syr sah: txt AB E-gr N e p 13, abire copt.
επεστρεψαν N.

33. τω ηγεμονι bef την επιστολην L m 40. om και τον παυλον E: om τον 137.

34. rec aft αναγνους δε ins ο ηγεμων (supplementary), with HLP rel sah Thl Ec: om
ABEN p 13. 36. 40 vulg syrr copt aeth arm Chr. aft κιλικιας ins εστιν A N¹ (but
marked for erasure) 68. αναγνους δε την επιστολην επηρωτησε τον παυλον εκ ποιας
επαρχιας ει και ειπεν κιλικιας και πυθόμενος ειπεν ακουσομαι οταν κ.τ.λ. syr-mg:
simly 137 ins την επιστολην, has ει for εστιν, and continues εφη κιλιξ κ. πυθ. εφη ακουσ.
σου οταν κ.τ.λ.

ἐστιν] This was an attempt to conceal
the fault that he had committed, see ch.
xxii. 29. For this assertion cannot refer
to the second rescue, see next verse.

30.] Two constructions are combined here:
(1) μηνυθείσης ἐπιβουλῆς τῆς ἐσομένης,
and (2) μηνυθέντος, ἐπιβουλὴν ἔσεσθαι.

31.] ANTIPTATIS, forty-two Roman
miles from Jerusalem, and twenty-six
from Casarea, was built by Herod the
Great, and called in honour of his father.
It was before called Kapharsaba (Jos.
Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's
time (Epitaph. Paulæ, 8, vol. i. p. 696)

it was a 'semirutum oppidum' (Winer,
Realw.). They might have well made
so much way during the night and the
next day,—for the text will admit of that
interpretation,—τῇ ἐπαύρ. being not neces-
sarily the morrow after they left Jeru-
salem, but after they arrived at Antipatris.

32. τοὺς ἰππεῖς] As they had now
the lesser half of their journey before
them, and that furthest removed from
Jerusalem. The δεξιολάβοι appear to have
gone back with the soldiers. 35.

διακούσ.] 'The expression is in conformity
with the Roman law; the rule was, "Qui

f ver. 30 reff.
g absol., ch.
xvii. 10 reff.
h John xviii.
28 || Mt. Mk.,
33. xix. 9.
Phil. i. 13
only +.
i = ch. xii. 4
= reff.
k absol., ch.
viii. 15 reff.
l here only.
m so ch. ix. 35.
n ch. xxiii. 15
reff.
r ver. 19, ch. xxv. 16. xxviii. 19†. 1 Macc. vii. 6.

[†] κατήγοροί σου [§] παραγένωνται, κεύσας ἐν τῷ ^h πραι-
τωρίῳ τοῦ Ἡρώδου ⁱ φυλάσσεσθαι αὐτόν.

XXIV. 1 Μετὰ δὲ πέντε ἡμέρας ^k κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ^l ῥήτορος Τερτύ-
λου τινός, ^m οἵτινες ^{no} ἐνεφάνισαν τῷ ^p ἡγεμόνι ^o κατὰ τοῦ
Παύλου. ² ^q κληθέντος δὲ αὐτοῦ ἤρξατο ^r κατηγορεῖν ὁ

o and constr., ch. xxv. 2.

p ch. xxiii. 24 &c. reff.

q = ch. iv. 18. 2 Kings ix. 9.

35. om και 37. 101-37 vulg(not am demid) syr copt aeth Thl-sif. παραγινονται
P: -γενονται f p: -γονται HL 61. rec εκελευσε τε (emendation of style), with
HLP 13. 36 rel Chr: κελευσαντος N¹: txt A B(sic: see table) N³ c k p 40. 137 syr
Thl-fin. for του, τω B: om HLP rel 137 Chr Euthal Thl Ec: txt AEN c g h m
p 13. rec αυτου bef εν τω πραιτωριω, with HLP rel 36 Chr: txt ABEN c k p 13.
40. 137 vulg arm Thl-fin.

CHAP. XXIV. 1. for πεντε, τινας A. rec (for πρεσβ. τινων) των πρεσβυτερων,
with HLP rel Syr copt aeth Ec: txt ABEN c k m 13. 36. 40. 137 vulg syr sah arm
Syr Thl-sif. επεφαν. P. 2. om αυτου B.

cum elogio mittuntur, *ex integro audiendi sunt.*” Hackett. ἐν τῷ πραιτ. τ.

‘Hp.] The procurator resided in the former palace of Herod the Great. Here Paul was ‘militi traditus’ (Digest. cited by De W.), not in a prison, but in the build- ings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] ΠΑΥΛ’Σ IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul’s departure for Cæsarea. This would be the natural terminus a quo from which to date the proceedings of the High Priest, &c., who were left in Jerusalem. That it is so, appears from ver. 11. See note there.

πρεσβ. τινῶν] The more ancient mss. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the whole Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism.

ῥήτορος] An orator forensis or causidicus, persons who abounded in Rome and the provinces; sometimes called συνήγοροι, or δικολόγοι. Kuin. says: ‘Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut causis provincialium agendis se exercerent, et majoribus in urbe actionibus præparent.’ So Cælius (see Cic. pro Cælio, c. 30), in Africa. Τερτύλλου] A diminutive from Tertius, as Lucullus from Lucius, —Catullus from Catus. The name occurs Plin. Ep. v. 15; and Tertulla, Suet. Aug. 69 (Weist.).

ἐνεφάνισαν] (not, ‘appeared,’ εἰκασίαν, sub.;—see reff.) laid

information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them. 2.] ‘Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.’ (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery.

Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: ‘Interim Felix intempestivis remediis delicta accendebat, æmulo ad determina Ventid. Cumano, cui pars provincie habebatur: ita divisus, ut huic Galilæorum natio, Felici Samaritæ parent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias, et aliquando præliis congrredi, spoliæque et prædas ad Procuratores referre;’ —Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τὴν Καισάρειαν κατοικοῦντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαλόντες, ἡθλικος κατηγοροῦντες, καὶ πάντως ἂν ἐδεδώκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλέσαντι συν-εχώρησε . . . There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), ‘ipse tamen his omnibus erat nocentior’ (Weist.).

It has been remarked (by Dean Milman, Baampton Lectures, p. 185) that the character of this address is peculiarly Latin (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before

ABEH
LP a b
c d f g h
k l m o
p 13

v = Luke xii.
37, xvii. 7.
Exod. iii. 3.
w ch. v. 26
(reff.) only.
x ch. xii. 11
reff.
y ch. xxiii. 17
reff.
z ch. xxiii. 30
reff.
a ch. iv. 9 reff.
b ch. xxiii. 28
reff.
c attr. ch. i. 1
reff.
constr. ch.
xxv. 11. Mark xv. 3, 4.
iii. 7 AN.
vii. 1 reff.

κατὰ τὸν ἡμέτερον νόμον ἠβελήσαμεν κρίναι. ⁷ ἢ παρ-
ελθὼν δὲ Λυσίας ὁ χιλιάρχος ^w μετὰ πολλῆς ^w βίας ἐκ
τῶν ^x χειρῶν ἡμῶν ^y ἀπήγαγεν, ⁸ κελεύσας τοὺς ^z κατ-
ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ]. παρ' οὗ δυνήσῃ αὐτὸς
^a ἀνακρίνας περὶ πάντων τούτων ^b ἐπιγινῶναι ^c ὧν ἡμεῖς
^d κατηγοροῦμεν αὐτοῦ. ⁹ ^e συνεπέθεντο δὲ καὶ οἱ Ἰου-
δαῖοι, ^f φάσκοντες ταῦτα ^g οὕτως ^g ἔχειν. ¹⁰ ἀπεκρίθη τε

1 Macc. vii. 25. see Luke xxiii. 14. e here only. Deut. xxxii. 27. Ps.
f ch. xxv. 19. Rom. i. 22 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only. g ch.

(with consid varr, see below) E 13 rel 36. 40 syrr æth Chr Thl Ec Cassiod. (See notes.)
for ἠβελ., ἠβουληθῆμεν (or ἐβ.) m 40. 66². rec κρίνειν, with rel Thl-fin Ec:
κρίναι E a b g² k m o 13. 36 Chr Thl-sif. 7. for μετὰ πολλῆς to προς σε, ἤρπασεν
αὐτον εκ των χειρων ημων πεμψας προς σε f. (cf m below.) βία πολλή g² 32.
42-6. 57. 66¹. for ἀπήγαγεν, ἀφείλετο g² 32. 42-6. 57 Syr(adding και προς σε
απεστείλεν και). for κελευσας to σε, και προς σε απεστειλεν 32. 42-6. 57. 66¹:
κελευσασθαι επι σε παραγγειλας τοις κατηγοροις ερχεσθαι επι σοι 180. aft ἀπήγαγεν
ins αυτον εκ των χειρων ημων m. 8. aft κελευσας ins και a g² 32. 42. 57. 69. 133
arm. om αυτον 69. rec επι, with rel: προς E a 46. 133.
8. for οὗ, ω E 36: ων b m¹ o 8. 15. 27-9. 66¹. 106-80: txt ABHLPN vulg copt Chr
Thl Ec. om αυτος A vss: αυτους 40. at end ins ειποντος δε αυτον ταυτα
137 syr-w-ast.

9. rec συνεθεντο, with b o Ec: απεκριναντο sah æth: adjecerunt vulg E-lat: liti-
garunt Syr: txt AB E-gr HLPN p rel 36. 40. 137 syr Chr Thl: συνεπειθοντο 13. 180.
10. rec δε (alteration of characteristic τε), with HLP 13. 36 rel E-lat Chr: om copt:

tain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκρατήσαμεν seems to require some sequel, some reason, after his seizure, why he was there present and freed from Jewish durance. The phenomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts, § v. 3. But in this place it is the omission which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. The two reasons cited from Matthæi by Bloomfield, ed. 9.—1) "that the critics believed the Jews hardly likely to have accused Lysias himself,"—2) "because the words παρ' οὗ, at ver. 8, must be referred to Paul: though by its (*sic*) position, it seems to refer to Lysias," are futile and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced.

I still retain the words, in dark brackets, being as much at a loss as ever to decide respecting them, and being

moved principally by the aorist ἐκρατήσαμεν, inexplicable without any sequel. It may of course be said that this very circumstance may have given rise to their insertion. But of the two it seems to me less likely that Tertullus should have ended with ἐκρατήσαμεν, than that an abridgment of his speech should have been attempted. It may be a question how far we can detect traces of deliberate abridgment, in our early mss., of the text of the Acts.]

8.] παρ' οὗ, if the disputed words be inserted, refers naturally enough to Lysias; but if they be omitted, to Paul, which would be very unlikely.—that the judge should be referred to the prisoner (for examination by torture [Grot. and al.] on one who had already claimed his rights as a Roman citizen can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial till the arrival of Lysias.

9. συνετέθθ.] joined in setting upon him, bore out Tertullus in his charges.

10. ἐκ πολλῶν ἐτῶν] Felix was now in the seventh year

ὁ Παῦλος, ^hνεύσαντος αὐτῷ τοῦ ⁱἡγεμόνος λέγειν, ^kἘκ ^hJohn xiii. 21
πολλῶν ἐτῶν ^lὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος ⁱch. xxiii. 24
^mεὐθύμως ⁿτὰ ⁿπερὶ ἔμαυτοῦ ^oἀπολογουμαι, ^lδυναμένου ^k= ch. ix. 33.
σου ^pἐπιγινῶναι ὅτι οὐ πλείους εἰσὶν ^pμοι ἡμέραι * δώδεκα ^lconstr. par-
ἀφ' ^qἧς ^rἀνέβην ^sπροσκυνήσων εἰς Ἱερουσαλὴμ, ^lκαὶ ⁱch. xxiii. 24
οὔτε ἐν τῷ ἱερῷ εὐρόν με ^tπρὸς τινα ^uδιαλεγόμενον ^qἡ ^lconstr. par-
^vἐπίστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε ^lconstr. par-
Polyb. iii. 34.
(-ος,
Phil. ii. 19,
Hom. II. χ. 155. ω. 765.
s = ch. xvii. 2 reff.
u = ch. xvii. 2 reff.

ch. xxvii. 36. -εἶν, ch. xxvii. 22.)
20, 23. o ch. xix. 33 reff.
q constr., 1 Cor. vii. 1. see ch. xx. 18.
viii. 27 reff. t Mark ix. 34. ch. xvii. 17 only.
v 2 Cor. xi. 28 only †. 2 Macc. vi. 3 only.

n ch. xxiii. 15. xxviii. 15. Luke xxii. 37. Phil. ii. 19,
p constr., Matthiae, § 388. Hom. II. χ. 155. ω. 765.
r = ch. xi. 2 reff. Ezra vii. 6, 7.
Exod. vi. 27.
u = ch. xvii. 2 reff.

txt AB E-gr N a¹ c p 40. 137 Syr æth Thl-sif. for *ετων, ενιαντων* E. aft
κριτην ins δικαιον E c e h k 36. 40. 137 syr Chr(οὐκ ἔστι ταῦτα κολακείας τὰ ῥήματα, τὸ
μαρτυρῆσαι τῷ δικαστῇ δικαιοσύνην) Thl Avit. rec ευθυμότερον, with HLP rel
Chr Thl-sif Ec: txt ABEN c d p 13. 36. 40. 137 vss Ath Thl-fin.

11. om *σου* A. rec γωναι, with HLP 13 rel Chr Ec: txt ABEN b c k o p
36. 137 Thl. rec aft ημεραι ins η: om ABEHLPN rel. * rec δεκαδύο
(see ch. xix. 7 reff), with HLP rel 36 Chr Ec: δωδεκα ABEN c m p 13. 40. 137 Thl.
προσκυνῶσαι E 137 sah, *adorare* vulg. rec (for *εις*) εν, with L rel Chr
Ec: om 13: txt ABEHPN a² d p 13. 36. 40 coptt Thl.

12. *τινας* E-gr. rec *επισυστασιν*, with HLP rel: *εποστασιαν* p¹: *αποστασιαν* p²:
txt ABEN 13. 40 vulg. (There is the like varn in the MSS in the only other place
where the word occurs.) for 3rd ουτε, ουδε p.

of his procuratorship, which began in the twelfth year of Claudius, A.D. 52. The contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews.

11. ἡμέραι δώδεκα] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heinr., &c., who suppose that the days which he had already spent at Cæsarea are not to be counted, because his raising disturbances while in cus-

tody was out of the question. The view advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the very day of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle did not take the vow on himself: the expression *σὺν αὐτοῖς ἀγισθεῖς* clearly negating the latter supposition; and *τῶν ἡμερῶν τοῦ ἀγισμοῦ*, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with *αἱ ἑπτὰ ἡμέραι* of ver. 27. See note there. I mention this here, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Cæsarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarites, and apprehension; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Cæsarea; then, five days from that (but see note on ver. 1), Ananias, &c., leave Jerusalem (but how does this appear from ver. 1? *κατέβη* must surely denote their arrival at Cæsarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Cæsarea, and hearing (improbable) of Paul. So that the above hypotheses are not the only reasons for rejecting Wieseler's arrangement.

w Luke viii. 30. xv. 14.
 x = here only.
 παραστήσαι ὅτι ταύτην ἔχει ισχύν, Jos. Antt. viii. 2. 5. Xen. Ec. xiii. 1.
 y constr., John xvii. 9. Heb. v. 8. 2 Pet. ii. 12.
 z and constr., ver. 8.
 a see ch. ix. 2 reff.
 b ver. 5.
 c ch. vii. 12 reff. xxi. 12 reff. 35. Gen. xxxi. 15. 20. ch. xxv. 25. Rom. xiii. 6. 2 Cor. ii. 3. vii. 11, &c. vi. 7. John xvi. 30 al. Soph. Electr. 1024. i. 12 reff.

13 κατὰ τὴν πόλιν· οὔτε ^x παραστήσαι δύναται σοι περὶ ὧν νυνὶ ^z κατηγοροῦσίν μου. ¹⁴ ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ^a ὁδὸν ἣν λέγουσιν ^b αἵρεσιν οὕτως ^c λατρεύω τῷ ^d πατρίῳ θεῷ, ^e πιστεύων πᾶσιν τοῖς ^f κατὰ τὸν ^g νόμον καὶ [τοῖς ἐν] ^h τοῖς ^g προφήταις γεγραμμένοις, ¹⁵ ἔλπιδα ^{C-πιδα} καὶ [τοῖς ἐν] ^h τοῖς ^g προφήταις γεγραμμένοις, ¹⁵ ἔλπιδα ^{C-πιδα} ἔχων ⁱ εἰς τὸν θεὸν ἣν καὶ ^k αὐτοὶ ^k οὗτοι ¹ προσδέχονται, ^{ABCEH} ἀνίστασιν ⁿ μέλλειν ⁿ ἔσσεσθαι δικαίων τε καὶ ἀδίκων. ^{ABCEH} ὁ ἐν τούτῳ καὶ αὐτὸς ^p ἀσκῶ ^q ἀπρόσκοπον ^r συνείδησιν

e = dat., Luke i. 20 al. fr. 2 Chron. ix. 6. f ch. h constr. (if dat. of agency), Matt. vi. 1. Luke xxiii. 15. xxiv. 11 Pet. i. 21. (John v. 45. 2 Cor. i. 10.) see 1 John xiii. 3. (ch. xxvi. 18.) k ver. 1 = ch. xiii. 21. Tit. ii. 13. Jude 21. 2 Macc. n ch. xi. 28 reff. o = Matt. p here only + 2 Macc. xv. 4 only. ἀσκει τοιαύτην νουν δὲ αἰῶνος μένειν, q 1 Cor. x. 32. Phil. i. 10 only. P + Sir. xxxv. (xxxii.) 21 only. r 2 Cor.

13. ουδε B⁸ p. Steph aft παραστήσαι (Tischdf [ed 7] ins με, with c f g l m 661.9. 78. 80. 96-7. 100-4-6-42 Chr-ms Ec; μοι 2. 18. 161; σοι 15. 133-80; με νυν HP 27-8. 98-9 Thl-sif; μοι νυν 177: om ABEL⁸ p 13(sic) rel vss Chr Ec. rec om σοι, with HLP rel syr sah æth Chr Thl Ec: ins ABEN^a d g h m p 13. 40 vulg Syr copt arm. rec (for νυνι) νυν, with EHL^p 13. 36 rel: om k 3. 30: txt AB⁸ d m p 137 Thl-fin.

14. ins μου bef θεω 137: patri deo meo vulg. om πασιν B. om τον B 56 Chr. Steph om τοις εν, with AHL^p 8³(εν τοις) 13 rel vulg coptt æth Thl-fin. B 56 Chr. Steph om τοις εν, with (syrr) Epiph Chr: txt BEN¹ b c k m o p 36. 40. 137 Thl-fin. B 56 Chr. Steph om τοις εν, with (syrr) Epiph Chr: txt BEN¹ b c k m o p 36. 40. 137 Thl-fin.

15. for εις, προς CN a 68-9 Thl-fin. om τον C 180. om οντοι N. rec aft εσεσθαι ins νεκρων (supplementary addition), with EHL^p rel 36 syrr æth Thl-sif: om ABCN c k p 13. 40 vulg coptt arm Chr Thl-fin.

16. rec δε (και not being understood), with HP 13 rel copt Ec: δε και c g 25. 80. 100-77 arm Chr Thl-sif: τε και m: txt ABCE⁸ b d k o p 40. 137 vulg syrr sah Thl-fin. εχων HLP rel 36. 137 Chr: txt ABCE⁸ d p 13 vulg syrr coptt Thl Ec.

12. κατὰ τὴν πόλ.] throughout the city, 'any where in the city;' as we say, 'up and down the streets.'

14.] The δε here has its peculiar force, of taking off the attention from what has immediately preceded, and raising a new point as more worthy of notice. But ('if thou wouldst truly know the reason why they accuse me'), 'hinc illæ lacrymæ.'

αἵρεσιν, in allusion to αἰρέσεως used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tertullus had used it in the latter. Paul explains what it really was.

οὕτως = κατὰ ταύτην. Notice in the words πατρίῳ θεῷ the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. "Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinis aut diis aut deorum cultibus addiceret; præterea Judæis per multa imperatorum et magistratum decreta et senatus consulta sancita erat potestas, Deum patrium colendi, patris ritibus et sacris utendi. Jos. Antt. xiv. 17; xvi. 4." (Kuinoel). In his address to the Jews (ch. xxii. 14) the similar expression ὁ θ. τῶν πατέρων ἡμῶν, brings

out more clearly those πατέρες, in whom Felix had no interest further than the identification of Paul's religion with that of his ancestors required.

κατὰ τ. ν.] See on κατ. τ. πόλιν, above. Then (if the words in brackets be omitted: and it is not easy to imagine that St. Luke wrote them) the dat. is used of the personal agents, the prophets. He avoids saying 'by Moses,' because the mention of the law would carry more weight.

15. αὐτοὶ οὗτοι.] It would appear from this, that the High Priest and the deputation were not of the Sadducees. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak generally, as he does of the same hope ch. xxvi. 7, where he assigns it to τὸ δωδεκάφυλον ἡμῶν. νεκρῶν, inserted here in some mss. to fill up the meaning, is not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being directly preached, would hardly have been hazarded in this defence, where every expression is so carefully weighed.

16. ἐν τούτῳ.] Accordingly, i. e. 'having and cherishing this

ἔχειν ^s πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους ^t διὰ παντός. ^s = Rom. v. 1
 17 ^u δι' ἐτῶν δὲ ^v πλείονων ^w ἐλεημοσύνας ^x ποιήσων ^y εἰς τὸ
 ἔθνος μου ^z παρεγενόμενην καὶ ^a προσφοράς, 18 ^b ἐν * αἷς εὐρὸν
 με ^c ἡγνισμένον ἐν τῷ ἱερῷ, οὐ ^d μετὰ ^e ὄχλου οὐδὲ ^d μετὰ
^f θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει
^g ἐπὶ σοῦ ^h παρῆναι καὶ ⁱ κατηγορεῖν εἴ ^k τι ^{kl} ἔχοιεν ^m πρὸς
 ἐμέ. 20 ἡ ⁿ αὐτοὶ ⁿ οὗτοι εἰπάτωσαν τί εὐρον [ἐν ἐμοὶ]
 xvii. 10 reff. a ch. xxi. 26 reff. b = Mark vi. 48. Luke xvi. 10 al. c ch.
 xxi. 24, 26 reff. d = ch. v. 26 al. e Luke xxii. 6. Ezek. xxiii. 24. f ch.
 xxi. 34 reff. Ezek. vii. 11. g ch. xxiii. 30 reff. h see ch. x. 33. i ver. 2.
 k Matt. v. 23. Mark xi. 25 al. l opt. (subjective possibility), = ch. xvii. 27. Luke xxii. 23 al. Winer,
 edn. 6, § 41. 4. c. m = ch. xxv. 19. l Cor. vi. 1. Col. iii. 13. n ver. 15. z absol., ch.

aft προς ins τε L b c d h l o 137 syr Chr Thl-fin.
 om δια παντος 32. 42. 57¹. 137.

δια παντος bef προς E c syr :

17. rec παρεγενομην bef ἐλεημοσύνας κ.τ.λ. (*transposn for perspicuity*), with HLP
 rel vss Chr; και προσφ. bef παρεγ. EN³ c 137: om παρεγ. A: txt BCN¹ m p 13. 40
 vulg Thl-fin.

18. *rec οἷς, with HLP rel Chr Thl-sif: αἷς (*corr'n to suit προσφοράς?*) ABCEN^b
 b o 13. 36. 40. 137 Thl-fin. aft θορυβου ins et apprehenderunt me clamantes et
 dicentes tolle inimicum virum demid. elz om δε, with HLP Thl-fin: ins ABCEN^p
 13 rel 36. 40. 137 vulg syr copt Thl-sif Œc. ins των bef απο CE b c f o 36. 40.
 137 Thl. ιουδαιων E b c o 36 syr Thl.

19. Steph δε, with HL b f g k l m o 137 sah æth Chr, Œc: txt ABCEPN^p p 13. 36
 rel vulg syrr copt Chr₁ Thl. rec με, with HLP rel 36 Chr: txt ABCEN^p p 13.

20. for η, ει (*italicism?*) AC. rec ins ει bef τι (*corr'n from ver 19*), with a c
 vulg syr Œc: om ABCEHLPN^p p 13. 36 rel Syr copt arm Chr Thl. om εν εμοι
 ABN^p p 13. 40: ins CEHLP rel 36 vss Chr Thl Œc.

hope; see reff. καί] also, 'as well as
 they.'

17.] δέ refers back to the former
 δέ, ver. 14. 'But the matter of which they
 complain is, that after an absence of
 many years,' &c. See 1 Cor. xvi. 3, 4;
 2 Cor. viii. ix. notes, ch. xx. 4.

18.] De W. observes, that ἡγνισμ. can only
 refer to προσφ., not to ἐλεημ.: thus αἷς
 may have been altered to οἷς, to give a
 general neuter sense, *amidst which occupa-*
tions: and the sense will be *among* or
engaged in which offerings: it being in
 the temple. But this seems far-fetched and
 unlikely, and Meyer's supposition, that
 οἷς has been altered to αἷς to suit *προσ-*
φοράς, certainly has an air of probability.
 The use of a verb referring to two sub-
 stantives, to only one of which it is appli-
 cable, is too common to require illustration.
 But, as so often in this book, we must follow
 the best mss., our only fixed evidence, as
 against any questionable subjective con-
 siderations.

The construction is irre-
 gular. A subject to εὐρον has to be supplied
 by a reference to some nominative case
 implied in οὐ μετὰ ὅχ. οὐδ. μ. θορ., thus:
amidst which they found me purified in
the temple, none who detected me in the
act of raising a tumult . . . But certain
Asiatic Jews . . . This would leave it to
be inferred that no legal officers had appre-

hended him, but certain private individuals,
 illegally; who besides had not come for-
 ward to substantiate any charge against
 him. Bornemann would supply οὐχ οὗτοι
 μέν before τινες δέ; but the objection to
 this is, that the negative οὐ μετὰ ὅχ. . . .
 stands already as the proper opponent
 clause to τινες δέ, and we should thus have
 two negative clauses together.

On this
 sense of δέ, see Viger, ed. Hermann, p. 16,
 note 24; and Hermann's note, p. 702. 19.
 The latter remarks, "intelligitur in hac
 formula, *quam malum, stultum est*, vel
 simile quid."

19.] ἔχοιεν, not ἔχουσιν,
 implying the subjective possibility merely,
 and disclaiming all knowledge of what the
 charge might be. The sentence is an ana-
 coluthon: δέ is absolutely asserted in the
 present; then ἔχοιεν in the opt. follows,
 as if the hypothetical ἔδει had been used:
 and hence the correction to ἔδει. [So I
 wrote in former editions, and so I still
 believe: but the text must follow the
 evidence of the great mss.] On the
 opt. after the hypothetical indicative, see
 Bernhardt, Syntax, p. 386 ff. This also
 is a skillful argument on the part of the
 Apostle:—it being the custom of the Ro-
 mans not to judge a prisoner without the
 accusers face to face, he deposes that *his*
real accusers were the Asiatic Jews who

o ch. xviii. 14
 ref.
 p ch. iv. 15 ref.
 q = ch. xiii. 27
 al.
 r att. ch. i. 1
 ref.
 s aor. redupl.,
 here only.
 Num. xi. 2.
 LXX almost
 always.
 t 1 Cor. xv. 12
 ref.
 u ch. xxiii. 6
 ref.
 v here only.
 (Ps. lxxvii.
 21. See
 Schleusen.
 Lex. V. T. in voc.)
 xxv. 17.)
 xxiii. 15 only (ref.).
 xviii. 2 al.
 i. 11. Titus i. 12.
 w ch. xviii. 26 ref.
 x = ch. ix. 2 ref.
 a ch. xxv. 4. Eph. vi. 21.
 c = ch. xii. 5, 6 ref.
 e = ch. xvi. 6 ref.
 g = ch. xiii. 36 (ref.). xx. 34 only.
 y absol., ver. 1.
 z ch.
 Luke viii. 55.
 2 Thess. i. 7.
 f = ch. iv. 23. 1 Tim. v. 8. see John
 p 13

ο ἀδίκημα στάντος μου ἡ ἐπὶ τοῦ ὁ συνεδρίου, ἡ περὶ μίας
 ταύτης φωνῆς ἡς ἐκέκραξα ἐν αὐτοῖς ἐστὼς, ὅτι περὶ
 ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
 ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ
 περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλιάρχος κατα-
 βῇ, διαγνώσομαι τὰ καθ' ὑμᾶς, διαταξάμενος τῷ
 ἑκατοντάρχῃ τηρεῖσθαι αὐτόν, ἔχειν τε ἀνεσίμ, καὶ
 μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

21. φωνῆς bef ταύτης E c k 137 syr Thl-fin. rec εκραξα, with EHLP rel 36 Thl-
 fin: txt ABCN a b d m o p 13. 40 Chr₃ Thl-sif Ec. rec εστως bef εν αυτοις (corrpn
 to avoid ambig of reference of εν αυτ.?), with HLP rel syr Chr Ec: txt ABCEN c k m
 p 13. 40. 137 vulg copt Thl. om εγω C. rec υφ. (corrpn, the force of
 εφ not being perceived), with EHLPN rel 36 vulg Chr: txt ABC m p 13. 40 syr (æthl).
 22. rec at beg ins ακουσας δε ταυτα (omitting the δε following), with LP rel 36 Thl
 Ec: om ABCEHN c p 13. 40. 137 vulg syr copt æth arm Chr.—ο φηλιξ ανεβαλετο
 αυτους L &c as above: ο φηλιξ bef αυτους c Chr: αυτοις p. rec ειπων (corrpn to
 more usual form), with EHL rel 36: txt ABCN p. for καθ, κατεσε (but corrd) N¹.
 23. aft διαταξαμενος ins τε, with H rel vulg Syr Chr; δε L: om ABCEPN b¹ c o p
 13. 36. 40. 137 syr copt arm Thl-fin. for εκατοντ., χιλιαρχη N¹, but corrd by N¹
 or N-corr¹. rec (for αυτον) τον παυλον, with HLP rel Syr æth Chr: txt ABCEN
 c k p 13. 36. 40. 137 vulg syr copt arm Thl-fin. rec aft υπηρετειν adds η προσ-
 ερχεσθαι, with HLP rel 36 Chr: om ABCEN p 13 vulg syr copt arm.

first raised the cry against him in the temple,—not the Sanhedrim, who merely received him at the hands of others,—and that these were not present.

20.] Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying. . . . τί serves for τί άλλο. So in English: What fault but this: i. e. 'What other fault but this.'

21.] ἐφ' ὑμ., before you: less usual than ὑφ' ὑμ., which is probably a correction.

22. ἀνεβάλετο αὐτ.] 'ampliatit eos:' viz. both parties. ἀκρ. εἰδὼς

23. π. τ. 68.] These words will bear only one philologically correct interpretation, having more accurate knowledge about the way: not, 'till he should obtain more accurate knowledge' (ungrammatical): nor, 'since he had now obtained' (viz. by Paul's speech: but εἰδὼς cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: ἐπίτηδες ὑπερέθετο (he adjourned the case purposely), οὐ δεόμενος μαθεῖν, ἀλλὰ διακρούσασθαι βουλόμενος τοὺς Ἰουδαίους. ἀφείναι οὐκ ἤθελε δι' ἐκείνους. Luther and Wolf: "distulit, . . . non quod sectæ ignarus esset, aut plenior sibi notitiam ejus comparare vellet, sed quia, cum satis illam jam cognitam haberet, Judæos

amplius sibi molestos esse nolebat." But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to Paul, as to the Jews. Meyer explains it, that he adjourned the case, 'because,' &c. But this (De W.) would imply that he was favourably disposed to Paul. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' for that matter he knew before,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The real motive of the 'ampliatio' appears in ver. 26. The comparative implies, "more accurate than to need additional information."

21. διαγν. τὰ καθ' ὑμ. I will adjudge your matters. So in ref. also.

23.] διαταξάμενος is in apposition with εἶπας, and both belong to ἀνεβάλετο. ἀνεσίμ] De W. and Meyer explain this of 'custodia libera,' φυλακῇ ἀδεσμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter custodiam militarem alia duplex, apud magistratus, et apud vades. Apud magistratus, quum reus Consuli, Prætori, Edili, inter-

24 Μετὰ δὲ ἡμέρας ἡ τινὰς ἰ παραγενόμενος ὁ Φήλιξ^{h ch. x. 48 reff. i absol., ch. xvii. 10 reff. k ch. x. 5 reff. l ch. xx. 21. xxvii. 18. Col. ii. 5. Paul, or of Paul, only. m ch. xvii. 2 reff. n Isa. lxiii. 1. o absol., ch. xvii. 31 reff. p Gal. v. 23. 2 Pet. i. 6 (bis) only +. Sir. xviii. 30 (title) only. (-τῆς, Tit.)} σὺν Δρουσίλλῃ τῇ γυναικί, οὕσῃ Ἰουδαία, ^k μετεπέμφατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς ^l εἰς χριστὸν πίστεως. ^{25 mn} διαλεγόμενον δὲ αὐτοῦ περὶ ^{no} δικαιοσύνης καὶ ^p ἐγκρατείας καὶ τοῦ ^a κρίματος τοῦ ^r μέλλοντος, ^s ἔμφοβος γενόμενος ὁ Φήλιξ ἀπεκρίθη ^t Τὸ ^u νῦν ^v ἔχον πορεύου, ^u καιρὸν δὲ ^v μεταλαβὼν ^w μετακαλέσομαί σε· 26 ἅμα καὶ ἐλπίζων ὅτι ^x χρήματα δοθήσεται αὐτῷ ὑπὸ

i. 8. -τεῖσθαι, 1 Cor. vii. 9, ix. 25.) r = Matt. xii. 32. Rom. v. 14 al. s ch. x. 4 reff. q = Heb. vi. 2. 1 Pet. iv. 17. Rev. xx. 4. (Prov. xxi. 15 al.) t here only. Tobit vii. 11. u = Gal. vi. 10. Hagg. i. 2, 4. v = (and constr.) here (ch. ii. 46 reff.) only. w ch. vii. 14 reff. x ch. iv. 37 reff. μεταλ, καιρ, ἀρμόττοντα, Polyb. ii. 16. 15.

24. *tinās* bef *hmeras* AE c 137 vulg Syr: txt BCHLPN 13. 36 rel vss Chr. rec aft *gynaikei ins autou*, with EN¹⁻³ rel vulg syr-mg Thl-sif Ec: pref *idia* BC² N-corr¹ 36 Amm-c Thl-fin: ins both A p: om both C¹HLP a b k m o Chr. (*Both idia and autou are additions to fix the sense of gynaikei.*) aft *ioudaia ins parakalouση opws idh ton paulon kai akousē ton logon ws on ebulēto ikanon poihesai epoihsen touto syr-mg.* ins *kai bef metepemphato N¹(N³ disapproving).* om *autou C.* aft *christon ins ihsoun ELN¹ d f g h l m p* 36 vulg syr copt æth arm Chr Thl-fin; *u(sic) B:* pref, am(and fuld toi) æth: om A C¹⁻²(appy) HPN-corr¹⁻³ 13 rel Syr Thl-sif Ec.

25. *egkrateias kai dikaiosynēs N.* *meλλοντος bef krimatos (omg tou) C m* 40 arm Chr-comm., rec aft *meλλοντος ins eesethai (arpy a corrn aft ver 15),* with HLP rel Chr, Thl Ec: om ABCEN p 13. 36. 40. 137 syr. aft *emphobos ins de A.* *exwōn L 13: exoun H.* *paralabōn A: labōn a b d k o p* 13. 40 Chr Thl-sif.

26. rec ins *de bef kai*, with copt Thl-fin Ec: om ABCEHLN p 13. 36 rel 137 vulg syr Chr Thl-sif. om 1st *autw B:* *autw bef dothēsetai c.*

dum et Senatori, etiam non e magistratu, committebatur: quod nonnisi in *reis illustrioribus* usurpatum, eaque *custodia libera* dicta: vid. Tacit. Ann. vi. 3; Sall. Cat. xlvii.; Liv. vi. 36; Cic. Brut. xvi.; Dio lviii. 3. *Custodia* apud vades, quum eorum periculo fidejussoribus reus trabebatur: vid. Tacit. Ann. v. 8; Suet. Vitell. 2. Now, Wieseler argues, as Paul was *not bailed*,—and was not ‘*e reis illustrioribus*,’ and besides was *delivered to a centurion to keep*, his cannot have been ‘*custodia libera*,’ but ‘*militaris*:’ relaxed however as much as was consistent with safe custody. He cites Josephus, who says (Antt. xviii. 6. 10) of the custody of Agrippa, *φυλακή μὲν γὰρ καὶ τήρησις ἦν, μετὰ μὲντοι ἀνέσεως τῆς εἰς τὴν διαίταν.* Remission, or relaxation, would be a better rendering than ‘*liberty*.’

24. *παρᾶγεν.*] Into the hall or chamber where Paul was to speak. Δρουσίλλῃ] She was daughter of Herod Agrippa I. (see ch. xii.) and of Cyprus,—and sister of Agrippa II. She was betrothed at six years old (Jos. Antt. xix. 9. 1) to Epiphanes, son of Antiochus, king of Commagene; but (Antt. xx. 7. 1) he declining the marriage, not wishing to be circumcised and become a Jew, she was married to the more obsequious Azizus,

king of Emesa. Not long after, Felix, being enamoured of her beauty, persuaded her, by means of a certain Simon, a Cyprian magician (see note on ch. viii. 9), to leave her husband and live with him (Antt. xx. 7. 2). She bore him a son, Agrippa: and both mother and son perished in an eruption of Vesuvius, in the reign of Titus (ibid.). The Drusilla mentioned by Tacitus (Hist. v. 9), a granddaughter of Antony and Cleopatra, must have been *another wife* of Felix, who was *thrice married*, and each time to persons of royal birth; ‘*trium regiarum maritus*,’ Suet. Claud. 28.

25.] It is remarkable that Tacitus uses of Felix (Ann. xii. 54) the expression ‘*cuncta malefacta sibi impune ratus*.’ The fear of Felix appears to have operated merely in his *sending away* Paul: no impression for *good* was made on him.

26.] ‘*Lex Julia de repetundis præcipit, ne quis ob hominem in vincula publica conjiciendum, vincendum, vincirive jubendum, exve vinculis dimittendum; neve quis ob hominem condemnandum absolvendumve . . . aliquid acceperit*.’ Digest. xl. 11. 3. Cited by Mr. Humphry, who observes: Albinus, who succeeded Festus, so much encouraged this kind of bribery, that no malefactors

τοῦ Παύλου, διὸ καὶ ὁ πικρότερον αὐτὸν μεταπεμπόμενος ἄνωμιλει αὐτῷ. 27^a Διειτίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φήλιξ Πόρκιον Φῆστον, θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλιπεν τὸν Παῦλον δεδεμένον.

XXV. 1 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, 2^{mn} ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν

rec aft παυλον ins οπως λυση αυτον (a gloss from the marg), with HLP rel 36 copt
aeth-pl Chr Thl Ec: om ABCE^h p 40 vulg syr arm. for ωμιλει, διελεγετο C
15-8. 36. 180.

27. φαιστον P (so elsw). aft φηστον ins τον δε παυλον εισαεν εν τηρησει δια
δρουσιλλαν 137 syr-mg. for τε, δε N³ b c d e g h k l² o p² 13. 40. 137 vulg Syr
copt Chr Thl. rec χαριτας, with HP rel 36 Amm-c Thl-sif Ec: χαριν (see ch
xxv. 9) ELN³ c k 40. 137 vulg (syr copt) Chr Thl-fin: txt ABCN¹ p 13.

CHAP. XXV. 1. τη επαρχειω A N¹ (-χιω): την επαρχιαν p.

2. ενεφανισαν H 25-6. 68. 105 Thl-fin Ec (so also ch xxiii. 22; xxiv. 1; xxv. 15).
rec δε (alteration of characteristic τε), with EHL² rel syr copt Thl-sif: txt
ABCN³ k p 13. 40 vulg Syr aeth Chr Thl-fin Ec. rec o αρχιερευς, with HP rel Thl-
sif Ec: txt ABCELN³ c d p 36. 40. 137 vulg syr copt aeth arm.

remained in prison, except those who did not offer money for their liberation (Jos. B. J. ii. 14. 1). St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian ('de Fuga in Persecutione,' 12, p. 116) quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles, lii. and lxviii., denouncing the Libellatici. 27.

Διειτίας] viz. of Paul's imprisonment.

Πόρκιον Φῆστον] Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.: but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost.-g. pp. 91—99. He found the province (Jos. Antt. xx. 8. 10) wasted and harassed by bands of robbers and sicarii, and the old plague of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus. On the deposition, &c., of Felix, see note, ch. xxiii. 24.

χάριτα καταθέσθαι] See ref. 'Est locutio bene Græca, Demostheni quoque usitata et Xenophonti: quales locutiones non paucas habet Lucas, ubi non

alios inducit loquentes, sed ipse loquitur, et quidem de rebus ad religionem non pertinentibus.' Grot. The reading χάριτα, brought into the text by the evidence of the best MSS., has apparently been a correction to suit the context, only one such act being spoken of. The plural would describe the wish of Felix to confer obligations on the Jews, who were sending to complain of him at Rome,—and so win their favour. δεδεμένον] There was

no change in the method of custody, see note on ver. 23. He left him in the 'custodia militaris' in which he was.

XXV. 1.] The term ἐπαρχία is properly used of a province, whether imperial or senatorial (see note on ch. xiii. 7),—but is here loosely applied to Judæa, which was only a procuratorship, attached to the province of Syria. So also Josephus calls Festus ἑπαρχος, Antt. xx. 8. 11; as also Albinus, ib. 9. 1. 2. οἱ ἀρχ.] It has been imagined, that δ ἀρχ. of the rec. has been a correction to suit the former part of the narrative. But it may be that οἱ ἀρχιερεῖς has been substituted for it, to suit the assertion of Festus, ver. 15. So Meyer and De Wette. The High Priest now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11. πρῶτοι is more general than πρεσβύτεροι, though most of the first men must have been members of the Sanhedrim.

3^r αἰτούμενοι ^a χάριν κατ' αὐτοῦ, ^q ὅπως ^t μεταπέμψῃται ^r αὐτὸν εἰς Ἱερουσαλήμ, ^u ἐνέδραν ποιοῦντες ^v ἀνελεῖν αὐτὸν ^w κατὰ τὴν ὁδόν. ⁴ ὁ μὲν οὖν Φῆστος ἀπεκρίθη ^x τηρεῖσθαι τὸν Παῦλον ^y εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ^z ἐν ^z τάχει ^a ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῖν, φησὶν, ^b δυνατοὶ ^c συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ ^d ἄτοπον ^e καταγορεύωσαν αὐτοῦ. ⁶ ^f διατρίψας δὲ ^g ἐν αὐτοῖς ἡμέρας οὐ πλείους ὁκτώ ἢ δέκα, ^h καταβὰς ^h εἰς Καισάρειαν, ⁱ τῇ ⁱ ἐπαύριον ^k καθίσας ἐπὶ τοῦ ^l βήματος ἐκέλευσεν τὸν Παῦλον ^m ἀχθῆναι. ⁷ ⁿ παραγενομένου δὲ αὐτοῦ ^o περιέστησαν αὐτὸν οἱ ^p ἀπὸ Ἱεροσολύμων ^p καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ ^q βαρέα ^r αἰτιώματα ^s καταφέροντες, ^a οὐκ ^t ἴσχυον ^u ἀποδεῖξαι, ⁸ τοῦ Παύλου ^v ἀπολογουμένου ὅτι

6 reff. h ch. xviii. 22 reff. e and constr., ch. xxiv. 8 reff. f ch. xii. 19 reff. g = ch. xxiv. 21 al. fr. viii. 20. 1 ch. xii. 21 reff. k = ch. xii. 21. ver. 17. Matt. xxiii. 2. 3 Kings. o = John xi. 42 (2 Tim. ii. 16. Tit. iii. 9) only. m = ch. viii. 32 reff. n = absol., ch. xvii. 10 reff. x. 30 al. q Matt. xxiii. 4, 23. ch. xx. 29. 2 Cor. x. 10. 1 John v. 3 only. Exod. xviii. 18. r here only t. s = ch. xxvi. 10 (xx. 9 bis) only. Gen. xxxvii. 2. t = ch. vi. 10 reff. u ch. ii. 22 reff. v ch. xix. 33 reff. d ch. xxviii.

3. for κατ, παρ C e 18. 36. 105-80 tol Syr Chr-txt. ιεροσολυμα E k 96.
ἐνέδρον c 137 Chr. at end ins οι την ευχην πεποιηκοτες κατα το δυνατον ινα εν
ταις χερσιν αυτων γενηται syr-mg.

4. rec en caisareia, with HLP rel 36 Chr: txt ABCEN p 13. 40. om μελλειν E.
εκπορευεσθαι bef εν ταχει N³.

5. rec δυνατοι bef εν υμιν φησι (transposition for perspicuity), with HLP rel syr æth
Thl Ec: txt ABCE N (but ημιν for υμιν) m 13. 40 vulg arm Chr-comm. κατα-
βατες N. rec (for ατοπον) τουτω, with HLP rel copt Chr Thl Ec: τουτω ατοπον
a c g² m 137 syr: om 105-33: ατοπον bef εν τω ανδρι b c o: txt ABCEN d p 13. 40
vulg Syr arm Lucif.

6. rec om ου, with E-gr HLP a¹ c f h k l syr (ins πλειους above the line) Thl-sif Ec:
om ου πλειους 137 Syr syr-txt sah: ins ABCN p 13. 36 rel vulg E-lat copt arm Thl-fin.
—ου πλειους bef ημερας N. πλειονας B: πλειονες=38. rec om οκτω, with
HLP rel Thl-sif Ec: txt ABCEN a² m p 13 vulg syr copt arm Thl-fin. ins κα
bef τη επαυριον A c, so (but κατεβη above) 180 vulg syr Lucif. αχθηναι bef τον
παυλον L copt Lucif. προαχθηναι N¹ (N³ disapproving).

7. rec om αυτον, with HP rel copt Chr Thl-sif Ec: ins ABCLN b o 36. 40 Lucif:
αυτω E p 13 Thl-fin. rec αιτιαματα, with rel 36 Thl-sif Ec: txt ABCEHLPN a²
d f m p Chr Thl-fin. rec (for καταφ.) φεροντες, with HLP rel 36 coptt æth
Chr Thl Ec: επιφεροντες E: txt ABCN p 13. 40 vulg Lucif. rec adds κατα του
παυλου (omg του παυλου next ver), with P rel 36 syr Chr Thl Ec: τω παυλω E: κατ'
αυτον L 17-8. 68 Syr coptt æth: om ABCHN p vulg arm Lucif. ισχυσαν N¹.

8. rec aft απολογ. ins αυτου (corr'n following on the insertion of κατα του παυλου

Festus, relating this application, ver. 15, calls them πρεσβύτεροι. 3.] χάριν

= καταδίκην, ver. 15. ποιοῦντες, not for ποιήσαντες: they were making, contriving, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. 5. οἱ

δυνατοί not, as in E. V., those among you that are able [to go down?]: but, the powerful among you: those who from their position and influence are best calculated to represent the public interests. See Meyer and Wordsworth. 6.] The

number of days is variously read: which has probably arisen from the later MSS., which have η for the ὁκτώ of the more ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. 7. περιέστησαν] Without the αὐτόν, as in rec., this might mean round the βῆμα, or round Festus: and perhaps the insertion has been made to clear this up.

καταφέροντες, bringing against him: see var. readd. and ref.

w 1 Cor. vi. 18
 ref.
 x ch. xxiv. 27
 (reff.).
 y ch. xi. 2 reff.
 z ver. 20.
 Rom. iii. 4,
 from Ps. l. 4
 (6).
 a ch. xxiii. 30
 reff.
 b constr., Matt.
 x. 26. Luke
 xii. 6. John
 iii. 21. ch.
 xxvi. 26.
 1 Cor. i. 10.
 v. 2 al.
 c compar. =
 ch. xxvii. 13.
 2 Cor. vii. 7. viii. 17. 2 Tim. i. 17, 18 al. Winer, edn. 6, § 34. 4.
 xxiii. 29 reff.

οὔτε ^w εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρα τὶ ^w ἤμαρτον. ⁹ ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις ^x χάριν ^x καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις ^y εἰς Ἱεροσόλυμα ^y ἀναβὰς ἐκεῖ περὶ τούτων ^z κριθῆναι ^a ἐπ' ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος ^a Ἐπὶ τοῦ ¹ βήματος Καίσαρος ἐστὼς ^b εἰμι, οὐ με δεῖ ^z κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ ^c κάλλιον ^d ἐπιγινώσκεις. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ^e ἄξιον ^e θανάτου πέπραχά τι, οὐ

ABCEH
 LPs a b
 c d f g h
 k l m o
 p 13

d ch. xxiii. 28 reff.

e ch.

above), with HP rel 36 Chr Thl-sif Ec: του παυλου απολογουμενου αυτου L: txt ABCEH c m p 13. 40. 137 vulg syrr copt aeth Thl-fin Lucif.—add δε (aft the first word) E 36 am (and demid fuld) Thl-sif Lucif, τε Syr. om τι 57. 80. 105: τινα 137.

9. for δε, ουν A k 40. rec τοις ιουδαιοις bef θελων, with HLP rel Chr Thl-sif Ec: txt ABCEH c k m p 13. 40. 137 vulg arm Thl-fin. χαριτα A. rec κρινεσθαι, with HLP rel 36 Chr: txt ABCEH d k p 13. 40 Thl-fin.

10. om o A f. εστως bef επι του βηματος καισαρος N¹ m: B has it in both places. ηδικηκα BN (p). γινωσκεις C c d¹ 2. 30. 137.

11. rec (for ουν) γαρ (corr'n, as Meyer, because ει μεν ουν seemed contradictory to ουδεν ηδικησα), with HLP rel vss Thl-sif Ec: om 40 E-lat: txt ABC E-gr N d k p 36 copt

8.] These were the three principal charges to which the πολ. κ. βαρ. air. of the Jews referred (Meyer).

9.] κριθῆναι, the aor., refers to the one act, of deciding finally concerning these charges. This not having been seen, the later MSS. have substituted κρίνεσθαι, which is more 'going to law,' 'being involved in a trial.'

The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It seems to propose only a change of place; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ' ἐμοῦ may mean no more than ἐπὶ σοῦ, ch. xxvi. 2, viz., that the procurator would be present and sanction the trial: so Grot., "visne a synedrio iudicari me præsente?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from him, but from the prisoner himself.

10.] Paul's refusal has a positive and a negative ground —1. 'Caesar's tribunal is my proper place of judgment: 2. To the Jews I have done no harm, and they have therefore no claim to judge me' (De W.).

ἐπ. τ. β. Καίρ.] Meyer quotes from Ulpian, "Quae acta gestaque sunt a procuratore Caesaris, sic ab eo comprobantur, atque si a Caesare ipso gesta sint." In οὐ με δεῖ κρίνεσθαι, Wordsworth has again fallen into the

mistake of supposing με (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, οὐ δεῖ ἐμὲ κριθῆναι, or οὐ ἐμὲ δεῖ κριθῆναι. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding δεῖ as alluding to divine intimation made to him. The δεῖ is simply of his right as a Roman citizen: the με simply enclitic, and of no rhetorical force at all. κάλλιον.] Not 'for the superlative,' here or any where else:—the comparative is elliptical, requiring 'than . . . ' to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, better than thou choosest to confess. We have an ellipsis of the same kind in our phrase 'to know better.' Or it may be in this case as in 2 Tim. i. 18, 'better, than that I need say more on it:' but I prefer the other interpretation.

11.] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὖν, will suit the sense. In the former case, it is, 'For if I am an offender, . . . ' in the latter, If, now, I am an offender . . . ,—taking up the supposition generally, after having denied the particular case of his having offended the Jews. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty

ἴ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ Ἐ οὐδέν ἐστιν Ἐ ὧν^f οὗτοι^h κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖςⁱ χα-
ρίσασθαι. Καίσαρα^k ἐπικαλοῦμαι. ¹² τότε ὁ Φῆστος^g
¹ συλλαλήσας μετὰ τοῦ^m συμβουλίου ἀπεκρίθη Καίσαρα^h
^k ἐπικέκλησαι, ⁿ ἐπὶ Καίσαρα ⁿ πορεύσῃ.
¹³ ὁⁱ Ἡμερῶν δὲ^p διαγενομένων^o τινῶν Ἀγρίππας ὁ βα-
^f Luke xiv. 18,
19. 1 Tim.
iv. 7. Heb.
xii. 25 (bis).
I. P. H. Esth.
iv. 8.
^g ch. xxi. 24.
^h and constr.
ch. xiv. 8
reff.
ⁱ = ver. 16 only.
see ch. iii. 14
reff.
^k = here &c.

xxvi. 32. xxviii. 19 only. see ch. ii. 21.
 Luke ix. 30 || Mk. xxii. 4 only. Exod. xxxiv. 35.
 xv. 22 Theod. n ch. ix. 11. xvii. 14.
 xxvii. 9 only†. 2 Macc. xi. 26 only.

1 w. *μετά*, Matt. xvii. 3. *πρός*. Luke iv. 36, dat.,
m = here only †. (Matt. xiii. 14 al.) Prov.
o ch. x. 48 reff. p Mark xvi. 1. ch.

Chr-comm Thl-fin. (13 def.) for *καὶ, ἡ* E 29 vulg Chr-comm. for *το, του* H f
l m o Thl. for *μου, μοι* L 78¹. for *αυτοις, τουτοις* CL 36 : txt ABEHPN p
rel Chr Thl Ec.

12. συμβουλον L 18: συνεδριου C: συνεδ. κ. συμβ. 68.

was felt in the *οὐν* (no expression is more frequently misunderstood and altered than *μὲν οὐν*) and it was corrected into *γά*. This *εἰ* assumes the conviction after proof; as the following *εἰ* does the acquittal. *οὐ. με δύν.*] Said of legal possibility: 'non fas est aliquem . . .'. The dilemma here put by Paul is, "If I am guilty, it is not *ly* them, but by Cæsar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim." *Καί.*

to be made their victim." Καί. ἐπικαλ.] I call upon, i. e. *appeal* to (pro-
voco ad) Cæsar. This power (of 'provo-
cacio ad *populum*') having existed in very
early times (e. g. the case of Horatius, Livy
i. 26), was ensured to Roman citizens by
the Lex Valeria (see Livy ii. 8, ū.c. 245),
suspended by the Decemviri, but solemnly
re-established after their deposition (Liv.
iii. 55, ū.c. 305), when it was decreed that
it should be unlawful to make any magis-
trate from whom there did not lie an ap-
peal. When the emperors absorbed the
power of the populus and the tribunit
veto in themselves, the 'provocacio ad
populum' and 'appellatio ad tribunos' were
both made to the *princeps*. See Smith's
Dict. of Antt. art. Appellatio. In Pliny's
celebrated Epistle respecting the Bithynian
Christians (x. 97), we read, "Fuerunt alii
similis amentia: quos, quia cives Romani
erant, adnotavi in urbem remittendos,"

12. συμβουλίου] The 'conventus,' or *σύνδοκος* of citizens in the provinces, assembled to try causes on the *ἀγοραῖοι* (*ἀγοραί*), see ch. xix. 38. A certain number of these were chosen as judges, for the particular causes, by the proconsul, and these were called his '*consiliarii*?' (Suet. Tib. 33), or '*assessores*' (*πάρεδροι*, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on re-

ceiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων βουλευέτο, i. e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.')

The sense is stronger and better without a question at ἐπικέκλησαι. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have *influenced* Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of *seeing Rome*, must at this time have cheered him, and caused him to hear the ἐπὶ Κάλσαρα πορεύσθ of Festus with no small emotion. 13.] HEROD AGRIPPA II.

emotion. 13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanæa, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King (B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen

q ch. xvi. 1 reff. σιλεὺς καὶ Βερνίκη ^a κατήντησαν εἰς Καισάρειαν ¹ ἄσπα- ABCEH
 r ch. xviii. 22. ² σάμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ ^s πλείους ἡμέρας ^t διέτριβον LPN a b
 xxi. 7. c d f g h
 Exod. xviii. 7. k l m o
 s ch. ii. 40 reff. p 13
 t ver. 6.
 u Gal. ii. 2
 only. 2 Macc. ^w καταλελειμμένος ὑπὸ Φήλικος
 iii. 9†.
 v ch. xxiv. 22 ^x δέσμιος, ¹⁵ ^y περὶ οὗ ^z γενομένου μου ^z εἰς Ἱεροσόλυμα
 reff.
 w ch. xxiv. 27. ^a ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ ^b πρεσβύτεροι τῶν Ἰου-
 x ch. xvi. 25, ^c αἰτούμενοι κατ' αὐτοῦ ^d καταδίκην ¹⁶ πρὸς οὓς
 27 reff.
 y here only. ^e ἀπεκρίθην ὅτι οὐκ ἔστιν ^e ἔθνος Ῥωμαίοις ^f χαρίζεσθαι τινα
 z = ch. xx. 16 ^g ἀνθρωπον πρὶν ἢ ὁ ^g κατηγορούμενος ^h κατὰ ^h πρόσωπον
 reff.
 a ch. xxiii. 15 ⁱ ἔχοι τοὺς ⁱ κατηγορούς, ^k τόπον τε ¹ ἀπολογίας λάβοι
 b = ch. iv. 8
 reff.
 c ch. xii. 20 reff.
 ver. 3.
 d here only†. Wisd. xii. 27 only. ^{Ælian}, Var. Hist. v. 18. ^{Herodian}, vii. 4. ^e = John xix. 40. ^{Heb.}
 x. 25. (ch. vi. 14 reff.) ^f = ver. 11. ^g absol., ch. xxiv. 2 reff. ^{pass.}, ch. xxii. 30 reff. ^h 2 Cor.
 x. 1 reff. ⁱ ch. xxiii. 30 reff. ^k = Rom. xv. 23. ^{Heb.}, viii. 7, xii. 17. ^{Wisd.}, xii. 10.
 1 ch. xxii. 1. 1 Cor. ix. 3. 2 Cor. vii. 11. ^{Phil.} i. 7, 16. 2 Tim. iv. 16. 1 Pet. iii. 15 only†. ^{Wisd.}, vi. 10 only.

13. om *τινων* c k 1. 36. 137 syrr Chr: *τριων* 3. 95. 108. *Βερνικη* C² arm: *Βερηνικη* (appy) C¹, but ver 23, C has *βερονικης*, and so here E-lat demid tol Cassiod. rec *ασπασμενοι* with p rel 36 vulg E-lat syrr Chr Thl-fin *Æc*: txt AB E-gr HLPN copt æth Thl-sif. (C is uncertain.)

14. *διετριβεν* HP d f g k l æth-rom Thl-sif *Æc*-ed.

15. *ενεφανισθησαν* B¹ (txt B²⁻³, Tischdf). aft *ενεφανισαν* ins μοι E-gr vulg arm. rec *δικην* (see note), with EHLF p rel 36 Chr Thl *Æc*: txt ABCN 13. 40 Bas, *damnationem* vulg.

16. *ρωμαιοις* P m 101. *τινι* C o 27-9. 105 Bas. rec aft *ανθρωπον* ins *εις απωλειαν*, with HLP rel 36 Syr syr-w-ast Chr Thl *Æc*: om ABCE^N c p 13. 40 am fuld coptt arm Ath Thdrt Bas Acta-chalced; *damnare* [= *χαρις* . . . *εις απωλειαν*] vulg-ed: *donare* am fuld. *εχοι* bef *κατα προσωπον* N. for *τε*, δε B E-gr.

neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, Realw.).

Βερνίκη] The Macedonian form (Βερνίκη or Βερονίκη) for Φερηνίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνήει, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (οὕτως γὰρ ἐλέγχειν ᾤετο ψευδεὶς τὰς διαβολάς, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, Realw.). **ἄσπασάμενοι**] on his accession to the procuratorship, to gain

his favour.

14. **ἀνέθετο**] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word *καταδίκη* should have been changed to *δίκη*, especially as *κατά* precedes, than the converse. Luke never uses *δίκη*, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading.

16. **χαρίζεσθαι**] The words inserted in the rec., *εἰς ἀπώλειαν*, are a correct supplement of the sense; to give up, i. e. to his enemies, and for destruction. De W. remarks, that the construction of *πρὶν* with an opt. without *ἂν*, is only found here in the N. T. (not that it occurs with *ἂν*). Hermann, on Viger, p. 442, restricts the opt. with *πρὶν* ἢ to cases where 'res narratur ut cogitatio alijus:' so Paus., *μή πρότερον φάναι (ἡ) τοῦντι μνηύειν πρὶν ἢ οἱ καὶ ἐν Ἀκροκρινθῷ γένοιτο ὕδωρ*. On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. **τόπον**] This use of *τόπος*

περὶ τοῦ ^m ἐγκλήματος. ^{17 n} συνελθόντων οὖν [αὐτῶν] ^m ch. xiii. 29
^o ἐνθάδε ^p ἀναβολὴν μηδεμίαν ποιησάμενος, ^q τῇ ^q ἐξῆς
^r καθίσας ἐπὶ τοῦ ^r βήματος ἐκέλευσα ^r ἀχθῆναι τὸν ἄνδρα
¹⁸ περὶ οὗ ^s σταθέντες οἱ ^t κατήγοροι οὐδεμίαν ^u αἰτίαν ^v ἔφερον
^ω ἐγὼ ^w ὑπενόουν [πονηράν], ^{19 x} ζητήματα δέ τινα περὶ
^{της} ιδίας ^y δεισιδαιμονίας εἶχον ^z πρὸς αὐτόν, καὶ περὶ τινος
^{Ἰησοῦ} τεθνηκότος, ὃν ^a ἔφασκεν ὁ Παῦλος ^β ζῆν. ^{20 b} ἀπο-
^{ρούμενος} δὲ ἐγὼ [^c εἰς] τὴν περὶ τούτων ^d ζήτησιν, ^e ἔλεγον
^e εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα ^f κάκεῖ ^f κρῖνεσθαι
^{περὶ} τούτων. ²¹ τοῦ δὲ Παύλου ^g ἐπικαλεσαμένου ^h τηρη-
^{θῆναι} αὐτὸν ⁱ εἰς τὴν τοῦ ^k σεβαστοῦ ^l διάγνωσιν, ἐκέλευσα
^h τηρεῖσθαι αὐτὸν ἕως οὗ ^m ἀναπέμψω αὐτὸν πρὸς Καίσαρα.

y here only†. = Jos. Antt. xix. 5, 3. (-μων, ch. xvii. 22.) z = ch. xxiv. 19 reff. x ch. xv. 2 reff.
xxiv. 9 reff. b Mark vi. 20 v. r. Luke xxiv. 4. John xiii. 22. 2 Cor. iv. 8. Gal. iv. 20 only†. Gen.
xxii. 7. w. εἰς, here only. see Matthiae, 3 578. (-ρία, Luke xxi. 25.) c = Rom. iv. 20.
d = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 (John iii. 25. ch. xv. 2. 1 Tim. i. 4) only†. e consty.
here only. f ver. 9. g ver. 11. h ch. xii. 5, 6 reff. i 2 Pet. ii. 4.
k = ver. 25 only†. see ch. xxvii. 1. l here only†. Wisd. iii. 18 only. (-γινώσκειν, ch. xxiii. 15.
xxiv. 22.) m = Luke xxiii. 7 (11), 15 (Philem. 11) only†. Polyb. i. 7. 12.

17. rec ins αυτων, with AEHLPS p 13(sic) rel Chr Thl Ec: om B 40-2. 57. 81.
95¹-7: ενθαδε bef αυτων C c (137). μηδεμιαν bef αναβολην E k. ποιησαμενοι N¹.
18. rec επεφερον, with HP rel Chr Thl Ec: υπεφερον 80 lect-5: txt ABCELN c p 13.
36. 40. 137. rec υπενουν bef εγω, with EHLPS rel 36 Chr Thl-sif Ec: txt ABCN
m p 13 vulg Thl-fin. rec om πονηραν, with HLP rel Chr Thl-sif Ec: ins πονηρων
BEN³ p; malum vulg; πονηρα C²N¹; πονηρίας arm; πονηραν AC¹ c k m 13(sic) 36. 40.
137 am(malam) syr copt æth Thl-fin.
19. for αυτον, αυτους A. for εφασκεν, ελεγεν c 137.
20. rec ins eis, with CEL rel: om ABHPN b d f h k l o p Thl-sif Ec.—om περι c m
137: aft περι ins την h k. rec τουτου (corr to suit paulos, or ιησου?), with HP
rel Chr: txt ABCELN c h k m p 13. 36. 40 syr copt æth Chr_i Thl-fin. for
πορευεσθαι, κρινεσθαι N¹. rec ιερουσαλημ, with LP 13 rel: txt ABCEHN c k m p
36. 137 Thl-fin. κριθηναι L.
21. for τηρηθηναι, τηρεισθαι C. αυτον bef τηρεισθαι c 13. 68. 137. rec
πεμφω (neglect of force of compound), with HLP rel Chr: txt ABCEN c k m p 13. 36.
40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek.

18. περὶ οὗ σταθ.] See ver. 7: E. V., 'against whom,' supposing περὶ οὗ to refer to [ἐπ']έφερον, is wrong. The word πονηράν or πονηράν, added in the best mss. at the end of this verse, looks very like a gloss to explain ὦν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conicere licet, imo aperte cognoscere, adeo fuit fuisse calumnias ut in iudicii rationem venire non debuerint, perinde ac si quis convicium temere jactet.' Calv.

19.] δεισιδαιμ. is used by Festus in a middle sense, certainly not as 'superstition,' E. V., speaking as he was to Agrippa, a Jew.

20.] See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleas-

ing to his guest Agrippa.

so σὺ δ' εἰς τὰ μητρός μὴ φοβοῦ νυμφεύ-
ματα, Soph. Œd. Tyr. 980; and ἀμφινοῦ-
ἐς τέρας, Antig. 372. ἔλεγον] There
is a mixed construction between 'I said,
wilt thou?' as in ver. 9, and 'I asked him
whether he would . . .'

21.] τηρη-
θῆναι is not for εἰς τὸ τηρ. (as Grot. and
De W.), but follows directly on ἐπικαλεσα-
μένου. The construction is again a mixed
one between 'appealing so as to be kept,'
and 'demanding to be kept.'

σεβασ-
τοῦ] This title, = Augustus, was first con-
ferred by the senate on Octavianus (αὐτὸς
γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἐπειτα,
Philo de Legat. ad Caium, 21, vol. ii. p.
566), and borne by all succeeding emperors.
Dio Cassius (liii. 16) says: Αὐγουστος, ὡς
καὶ πλεῖον τι κατὰ ἀνθρώπων ὦν, ἐπεκλήθη.
πάντα γὰρ τὰ ἐντιμότερα καὶ τὰ ἱερώτατα
αὐγουστα προσαγορεύεται. ἐξ οὗπερ καὶ
Τ

n imperf., =
Rom. ix. 3.
(ch. xxii. 22.)
Gal. iv. 20.
see Winer,
edn. 6, § 41.
a. 2.
o 1 Cor. xv. 32
reH.
p ch. x. 9 reff.
q = ch. v. 26.
xxvii. 10 al.
fr. 1 Macc.
ix. 37.
r here only †.
Hab. ii. 18.
19. Zech. x.
1. Wisd.
xviii. 17 only.
= Polyb. i.
37. 5 al.
s here only †.
(-της, Rom.
ii. 13.)
t here only †. Job xxxix. 28 only.
w Rom. viii. 27, 34. xi. 2. Heb. vii. 25 only †.
only †. Wisd. xiv. 1 only.

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ Αὔριον φησὶν ἀκοῦση αὐτοῦ.

ABCEH
LP^a ab
cd f g h
k l m o
p 13

23 Ὡς οὖν ἔπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης ἔμετα πολλῆς φαντασίας καὶ ἐξεληθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου ἡχθῆ ὁ Παῦλος. 24 καὶ φησιν ὁ Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε [ἐπ'] βωῶντες μὴ δεῖν

u ver. 6. v here only. Prov. viii. 27. Wisd. ix. 10 only
x ch. xvi. 28 reff. y here
2 Macc. iv. 36 al. Thucyd. iii. 59. Polyb. xviii. 8. 1. βοῶν, ch. viii. 7 reff.

22. rec aft φηστον ins εφη, with CEHLP p rel 36: εἰπεν a: om ABN 13 am. (εἰ was written and rubbed out by N³.) rec ins ο δε bef αυριον, with CEHLP p 13 rel (36): om ABN vulg copt. (The account of both these insertions I take to have been, that as the words stood, αγραππας appeared to be the subj of φησιν,—and εφη and ο δε were inserted to distinguish the speakers.)

23. εἰσελθόντος E. ακρωτηριον N¹. rec ins τοις bef χιλιαρχοις (the usage of omg art aft a preposition not being recognized), with HLP rel 36 Chr: om ABCEH c k p 13. 40. 137. rec aft κατ' ἐξοχην ins οσι (supplementary interpoln), with EHLP rel 36: om ABCN p 13. 40 Chr-comm.

24. [ἅπαν, so ABCELN c k p 13. 36. 40. 137 Thl-fin.] ἐνετυχεν B 25. 40. syr-mg has ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesarem, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis iudicari cum iis Hierosolymae? Caesarem appellavit. De quo nihil certum scribere domino meo habeo. rec επιβωαντες, with CEHLP rel: βωαντες ABN p.

σεβαστὸν αὐτὸν καὶ ἐλληνίζοντές πως, ὥσπερ τινα σεπτὸν, ἀπὸ τοῦ σεβάζεσθαι, προσείπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεῖ τῷ μεγάλῳ ἀναπέμπει αὐτόν. 22.] ἔβουλόμην does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάζει δ' οὖν ἐδεόμην οἴκοι μένων: and see other examples in Bernhardt, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. 23.] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire,' vii. 201: ὁρᾷς ὥς τὰ ὑπερέχοντα ζωᾷ κεραυνοῖ ὁ θεός, οὐδ' ἔφ' φαντάζεσθαι. See Wetst., who finely remarks

on the words, 'In eadem urbe, in qua pater ipsorum a verminibus corrosus ob superbiam perierat.' ἀκροατήριον] after the Latin 'auditorium': perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχους] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγένοντο δὲ καὶ ἀπὸ Καισαρίας πέντε (σπείραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews."

αὐτὸν ζῆν μηκέτι. ²⁵ ἐγὼ δὲ ^zκατελαβόμην μηδὲν ^aἄξιον ^{z = ch. iv. 13}
 αὐτὸν ^aθανάτου πεπραχέναι, ^bαὐτοῦ δὲ ^bτούτου ^cἐπι-
 καλεσαμένου τὸν ^dσεβαστόν, ^eἔκρινα πέμπειν. ²⁶ περὶ
 οὗ ^fἀσφαλές τι γράφαι τῷ ^gκυρίῳ οὐκ ^hἔχω, διὸ ⁱπρο-
 ἤγαγον αὐτὸν ^jἐφ' ὑμῶν καὶ μάλιστα ^jἐπὶ σοῦ, βασιλεῦ
 Ἀγρίππα, ὅπως τῆς ^kἀνακρίσεως γενομένης ^lσχῶ τί
 γράψω. ²⁷ ^mἄλογον γάρ μοι δοκεῖ πέμποντα ⁿδέσμιον
 μὴ καὶ τὰς κατ' αὐτοῦ ^oαἰτίας ^pσημᾶναι.

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη ^qἘπι-
 τρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ^rἐκ-

ch. xxiv. 8 al.) I see ch. iv. 14 reff. m = here (2 Pet. ii. 12. Jude 10)
 only? (Exod. vi. 12. Numb. vi. 12. Wisd. xi. 15 only.) n ch. xvi. 25, 27 reff. o ver. 18.
 p ch. xi. 28 reff. q and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12. Xen. Cyr. viii.
 4. 29. w. aor., ch. xxi. 39, 40 reff. r Matt. viii. 3 al. Gen. xiv. 22. ἀνέτεινε τὴν δεξιὰν ὡς
 δημηγορήσων, Polyen. iv. p. 317. (Wahl.)

ree ζην bef αυτον, with HLP rel Chr₁ Thl-sif Ec: om ζην B¹(Tischdf): txt A B-corr¹
 CEN^a 1 b k m o p 13. 40 vulg syr arm Chr-comm₁ Thl-fin.

²⁵. rec καταλαβομενος and ins καὶ aft πεπραχεναι, with HLP N¹(but om και) rel 36
 syr Thl (13 Thl-fin retain και): txt ABCEN³ p 40 vulg syr copt. rec θανατου bef
 αυτον (transp of characteristic order), with HLPN rel 36 Chr: om αυτον p 73 Chr:
 αυτον bef αξιον g 68 arm Thl-fin: θ. πεπραχεναι bef αυτον c 105-37: txt ABCE 13.
 40 am(and demid fuld tol) Thl Ec. for τουτου, του παυλου B¹(but παυλου has
 dots placed over it by the original scribe, see table: txt B²). rec aft πεμπειν ins
 αυτον, with EHLP rel vss Chr Thl Ec: om ABCEN³ p 13. 36. 40 vulg arm.

²⁶. αφαλως C. προσηγαγον E-gr l 16-7: επηγαγ. A. om σου N¹(ins
 N-corr¹ 3). κρισεως E. for σχω, εχω AE p 137 Thl-fin. rec (for γραψω)
 γραψαι, with EHLP rel 36 Chr: txt ABCN³ p 13 (syr).

²⁷. πεμποντι L 37. 43. 133. E vulg place μη aft αιτίας.

CHAP. XXVI. 1. επιτετραπαι L: επιτετραπαι b c o p 137 Thl-fin. rec (for
 περι) υπερ, with BLP rel Chr: txt ACEHN³ c p 13. 36.—λαλειν περι σ. c 137. aft

24. ἅπαν τὸ πλ.] At Jerusalem (ver. 1)
 literally, by the popular voice (probably) of
 some tumultuous outcry:—here, by their
 deputation.

25. αὐτοῦ δὲ τούτου] he
 himself moreover. These reasons did really
 coexist as influencing his determination.
 Mr. Lewin cites, on ver. 12, Dig. xlix. 1.
 16: 'Constitutiones quæ de recipiendis,
 necnon, appellationibus loquuntur, ut nihil
 novi fiat, locum non habent in eorum per-
 sona quos damnatos statim puniri publici
 interest, ut sunt insignes latrones, vel sedi-
 tionum concitatores, vel duces factionum.'

26. ἀσφαλές] fixed, definite. The
 whole matter had been hitherto obscured
 by the exaggerations and fictions of the
 Jews.

τῷ κυρίῳ] viz. Nero. Augustus
 and Tiberius refused this title; Caligula
 and (apparently) all following bore it.
 "Thus Tertullian, Apol. xxxiv. vol. i. p.
 450: 'Augustus imperii formator ne domi-
 num quidem dici se volebat;' and Suet.
 Aug. 53: 'Dominum se appellari ne a
 liberis quidem aut nepotibus vel serio vel
 joco passus est;' and Tib. 27: 'Dominus
 appellatus a quodam denunciavit ne se

augustinus contumeliæ causa nominaret.'
Caligula accepted the title, according to
 Victor, ap. Eckhel, viii. 364. Herod
 Agrippa had applied it to *Claudius* (Philo
 ap. Spanheim. Numism. ii. 482); but it
 was not a *recognized* title of any emperor
 before *Domitian*. Suet. Dom. 13: 'Mar-
 tial,—Edictum Domini Deique nostri.'" Mr.
 Humphry.

γράφω has appa-
 rently been altered to γράφαι to suit the
 τί γράφαι above. Olsh. remarks,
 that now first was our Lord's prophecy
 Matt. x. 18, Mark xiii. 9 fulfilled. But
 Meyer answers well, that we do not know
 enough of the history of the other Apostles
 to be able to say this with any certainty.
 James the greater, and Peter, had in all pro-
 bability stood before Agrippa I. See ch.
 xii. 2, 3.

XXVI. 1.] The *stretching*
out of the hand by a speaker was not, as
 Hammond supposes, the same as the *kata-*
σελειν τῇ χειρί of ch. xii. 17; xiii. 16.
 The latter was to ensure silence; but this,
 a formal attitude usual with orators. Apu-
 leius, Met. ii. p. 54 (Meyer), describes it
 very precisely: 'Porrigit dextram et ad

s ch. xix. 33
ref.
t ch. xix. 38
ref.
u = 2 Cor. ix.
5. Phil. ii. 3.
Heb. x. 29 al.
Job xiii. 6.
v ch. xxiii. 30
ref.

w here only †.
1 Kings
xxviii. 3.
= Sus. 42
Theod.

x constr., ch.
xxiv. 10 reff.
see Eph. iv.
2. iii. 17, 18.
Col. iii. 16 al.
Paul chiefly
see Winer,
edn. 6, § 63.2.

y — ch. xviii.
15 reff.

z ch. vi. 14 reff.
ch. xv. 2 reff.

b here only †.
only. Ps. xxxviii. 6 Symm. (-οὖν, 1 Pet. iv. 2.)
above (d). 1 Tim. iv. 12 only.
v. 5. Heb. xii. 17. James i. 19 only †.
i. 3†. (Wisd. xix. 6.)
25. xxxiv. (xxxii.) 24. xxxv. (xxxiii.) 3 only.
i. 26, 27. Col. ii. 18 only †. Wisd. xiv. 18, 27 only.
n constr., here only.
ch. xxiii. 6. xxiv. 21.)

τείνας τὴν ^τ χεῖρα ^ς ἀπελογεῖτο ² Περὶ πάντων ὧν ^{ABCEH}
^{LPΣ a b}
^{c d f g h}
^{k l m o}
^{p 13}
¹ ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ^u ἡγῆμαι
ἐμὰντὸν μακάριον ^v ἐπὶ σοῦ μέλλων σήμερον ^ς ἀπολο-
γεῖσθαι, ³ μάλιστα ^w γνώστην ^x ὄντα σε πάντων τῶν ^y κατὰ
Ἰουδαίους ^z ἐθῶν τε καὶ ^a ζητημάτων. διὸ δέομαι ^b μακρο-
θύμως ἀκοῦσαί μου. ⁴ τὴν μὲν οὖν ^c βίωσίν μου [τὴν]
^d ἐκ ^{de} νεότητος, τὴν ^f ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου
ἔν τε Ἱεροσολύμοις, ^g ἴσασι πάντες Ἰουδαῖοι ^{5 h} προγινώ-
σκοντές με ⁱ ἄνωθεν, ἐὰν θέλωσιν ^j μαρτυρεῖν, ὅτι κατὰ
τὴν ^k ἀκριβεστάτην ^l αἵρεσιν τῆς ἡμετέρας ^m θρησκείας
ⁿ ἔζησα ⁿ Φαρισαῖος. ⁶ καὶ νῦν ^o ἐπ' ἐλπίδι τῆς εἰς τοὺς

(-μος, Exod. xxiv. 6. -μία, Rom. ii. 4. -μεῖν, 1 Cor. xiii. 4.) c here only †. Prol. Sir.
only. Ps. xxxviii. 6 Symm. (-οὖν, 1 Pet. iv. 2.) d Mark x. 20 || L. Jer. xxii. 21. e as
above (d). 1 Tim. iv. 12 only. f Matt. xix. 4, 8. Luke i. 2 al. Isa. lxiii. 19. g Eph.
v. 5. Heb. xii. 17. James i. 19 only †. h = 2 Pet. iii. 17 only. (Rom. vii. 29 reff.) i = Luke
i. 3†. (Wisd. xix. 6.) j = ch. xxii. 5. John iii. 28. k here only. Sir. xviii. 29. xix.
25. xxxiv. (xxxii.) 24. xxxv. (xxxiii.) 3 only. (βῶς, ch. xviii. 25.) l ch. v. 17 reff. m James
i. 26, 27. Col. ii. 18 only †. Wisd. xiv. 18, 27 only. (-κος, James i. 26. κένευ, Wisd. xi. 15. xiv. 16.)
o = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περί,

παυλος ins πεποίθως καὶ ἐν πνεύματι αἰγίω παρακληθεῖς syr-mg. rec ἀπελογεῖτο
bef εκτ. την χειρα, with HLP rel syr Chr Thl-sif (Ec: txt ABCEN k m p 13. 40 vulg
Syr copt arm Thl-fin.—tas χειρας c 137.

2. for περι παντων τοσ ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και
ζητηματων επισταμενος. rec μελλων απολογεσθαι επι σου σημερον (simplifn of
order), with (Ec: επι σ. μ. απολογ. σημερον EHLF rel vulg syr Chr Thl-sif: txt ABCN
m (p) 13 Thl-fin.—for μελλων, μελλω p.

3. σε bef οντα CN¹ m² 73 Chr¹: om σε 180. om παντων A 17. 25 copt aeth.
ιουδαιων AE d f. ηθων HLP a d f g m Thl-fin: εθων A 15. 27. 105.
aft ζητηματων ins επισταμενος ACN³ 13 Ec: aft μαλιστα (above), 15-8. 36 Syr: aft
σε, 7: aft σε ins ειδω 6. 29. rec aft δεομαι ins σου, with CHLP rel Syr copt Chr:
om ABEN k p 13. 36. 40 vulg syrr aeth arm.

4. rec ins την, with AC²ELPN p 13 Chr: om BC¹H m c.—την απ' αρχης bef την εκ
νεοσποτος E. rec om τε (misapprehension), with CHLP p 13. 36(sic) rel vulg Chr:
ins AB E-gr N 40 Syr. ιασιν CEP: txt ABN rel. rec ins oi bef ιουδ. (more
usual exprn), with AC²HLPN rel 36: txt BC¹E d k m p 13 Chr-comm².

5. προσγινωσκοντες C¹. om με c 137.

6. rec (for εις) προς (corr'n, see note), with CHLP rel 36 Chr: txt ABE d p 13. 40.

instar oratorum conformat articulum, duobusque infimis conclusis digitis ceteros eminentes porrigit. The hand was chained—
τούτων τ. δεσμ., ver. 29. 2.] There is no force in Meyer's observation, that by the omission of the art. before Ἰουδαίων, Paul wishes to express that the charges were made by some, not by all of the Jews. That omission is the one so often overlooked by the German critics (e.g. Stier also here), after a preposition. See Middl. ch. vi. § 1, and compare κατὰ Ἰουδαίους in the next verse, of which the above cannot be said.

μέλλων contains the ground of ἡγῆμαι, in that I am to defend myself. 3. γν. ὄντα σε.] For the construction see reff.; and cf. Viger (ed. Hermann), p. 337, where many examples are given—e.g. Herod. vi. 109: ἐν σοὶ νῦν ἔστιν ἡ

καταδουλώσαι Ἀθήνας, ἢ ἐλευθέρας ποιήσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι: q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην.] See ch. xxii. 3: κατὰ ἀκριβειαν τοῦ πατρῷου νόμου. Jos. (B. J. i. 5. 2) calls the Pharisees σύνταγμα τι Ἰουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι. The use of the term finds another example in Eph. v. 15, βλέπετε πῶς ἀκριβῶς περιπατεῖτε, which command it illustrates. Θρησκεία] ἡ λατρεία ὅθεν καὶ ἐτερόθρησκος, ἐτερόδοξος. Suidas.

We have an instance here of αἵρεσις used in an indifferent sense. 6.] The rec.

text has apparently been corrected after ch. xiii. 32; for there we have πρὸς, and no ἡμῶν. The εἰς has its propriety here,

^p πατέρας ^p ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ^p ἔστηκα ^q κρινόμενος, ⁷ εἰς ἣν τὸ ^r δωδεκάφυλον ἡμῶν ἐν ^s ἔκτενείᾳ ^t νύκτα καὶ ἡμέραν ^u λατρεῦον ἐλπίζει ^v κατανη-
σαι, περὶ ἧς ἐλπίδος ^w ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
⁸ τί ^x ἄπιστον ^y κρίνεται ^z παρ' ὑμῖν ^a εἰ ὁ θεὸς νεκροῦς
u Acts vii. 7 reff. v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only. (ch. xvi. 1 reff.)
w ch. xix. 38 reff. see above (o). x = here only (1 Cor. vi. 6 al.) ‡. Demosth., p. 15, ult., καὶ μά
Δὲ οὐδὲν ἄπιστον ἴσως. γ = ch. xiii. 46 reff. z = Matt. vi. 1. Rom. ii. 13. Eph.
vi. 9. a Rom. viii. 13, 17. Col. iii. 1.

rec om ἡμων, with HLP 13 Thl-sif Œc: ins ABCEH b c d m o p 36. 40. 137
vulg syrr copt aeth arm Chr Thl-fin. om του L 142.

7. λατρεῦον H 73. κατανησεν B. rec ins των bef ιουδαιων: om
ABCEHILPN rel. rec aft βασιλευ ins αγραππα, with HLP rel 40 syrr: om
BCEIN p 13 vulg Chron Thl-sif.—rec βασ. αγγ. bef υπο [των] ιουδαιων, with HLP rel
syr Chr: om βασιλευ [αγραππα] A 18. 36: βασιλευ (with or without αγγ.) aft υπο ιουδ.
BCEIN a² d k m p 13. 40 vulg Syr aeth Chron Thl-fin.

combining the ideas of *address towards*,
and of *ethical relation to*, its object: so
ἐς δ' ὑμᾶς ἐρῶ μῦθον, Æsch. Pers. 159:
ψόγος ἐς Ἑλληνας μέγας, Eur. Bacch. 778
(735): δημοκρατίας κατίστα εἰς τὰς πόλεις,
Herod. vi. 43. See Bernhardt, Syntax, p.
217, where many more examples are given.

The promise spoken of is not that of
the resurrection merely, but that of a Mes-
siah and His kingdom, *involving* (ver. 8)
the resurrection. This is evident from the
way in which he brings in the mention of
Jesus of Nazareth, and connects His exalta-
tion (ver. 18) with the universal preaching
of repentance and remission of sins. But
he *hints* merely at this hope, and does not
explain it fully; for Agrippa knew well
what was intended, and the *mention of any
king but Cæsar* would have misled and pre-
judiced the Roman procurator. There is
great skill in binding on his former Phari-
saic life of orthodoxy (in externals), to his
now real and living defence of the hope of
Israel. But though he thus far identifies
them, he makes no concealment of the dif-
ference between them, ver. 9 ff.

7. τὸ δωδεκάφυλ.] The Jews in Judæa and
those of the dispersion also. See James i.
1. There was a difference between Paul
and the Jews, which lies beneath the sur-
face of this verse, but is yet not brought
out: *he* had already arrived at the accom-
plishment of this hope, to which *they*, with
all their sacrifices and zeal, were as yet only
earnestly *tending*, having it yet in the
future only (so Rom. x. 2: ζῆλον θεοῦ
ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It
was *concerning this hope* (in what sense
appears not yet) that he was accused by the
Jews.

The adverb ἐκτενῶς and subst.
ἐκτένεια are disapproved by the philolo-
gists, as belonging to later Greek. See
Lobeck on Phrynichus, p. 311. We have

the adj., Æsch. Suppl. 990: ἐκτενῆς
φίλος.

8.] Having impressed on his
hearers the injustice of this charge from
the Jews, with reference to his holding that
hope which they themselves held, he now
leaves much to be filled up, not giving a
confession of his own faith, but proceeding
as if it were well understood. 'You as-
sume rightly, that I mean by *this hope*, in
my own case, my believing it accomplished
in the crucified and risen Jesus of Naza-
reth.' Then, this being acknowledged, he
goes on to shew how his own view became
so changed with regard to Jesus; drawing,
by the *μὲν οὖν* (ver. 9), a contrast in some
respects between *himself*, who was super-
naturally brought to the faith, and *them*,
who yet could not refuse to believe that
God could and might raise the dead. All
this he mainly addresses to Agrippa (ver.
26), as being the best acquainted with the
circumstances, and, from his position, best
qualified to judge of them. It may be, as
Stier suggests, that if not open, *yet prac-
tical* Sadduceism had tainted the Herodian
family. Paul knew, at all events, how
generally the highly cultivated, and those
in power and wealth, despised and thought
ἄπιστον the doctrine of the resurrection.

εἰ . . . ἐγείρει] not, as commonly
rendered, 'that God should raise the dead'
(E. V.): but the question is far stronger
than this, if the conjunction be taken in its
literal meaning: *why is it judged by you
a thing past belief, if God raises the
dead?* i. e. 'if God, in His exercise of
power, sees fit to raise the dead' (the word
implying that such a fact *has veritably
taken place*), *is it for you to refuse to be-
lieve it?* Compare the declaration of our
Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν
ἀναστῇ πεισθήσονται. We have many in-
stances of this use of εἰ. . . Xen. Mem. i. 1.

b = ch. x. 40
 ref.
 c w. dat.,
 = here only.
 δοκῶ μοι,
 Xen. Hier. i.
 6. see 1 Cor.
 iii. 18 ref.
 Herod. ii. 93,
 and exx. in
 Wetst.
 d = ch. xxiv.
 19 ref.
 e = ch. (xxvii.
 4) xxviii. 17.
 1 Thess. ii. 15.
 Tit. ii. 8.
 (Ezek. xviii.
 18.)
 f = ch. ix. 13
 ref.
 g Luke iii. 20
 only. Jer.
 xxxix.
 (xxvii.) 3.
 h ch. ix. 14.
 Bel & Dr. 26.
 i ch. ii. 33 ref.
 (Rev. ii. 17 bis) only.
 j ch. v. 33 ref.
 (Exod. iv. 25.)
 v. 17. (-ρία, Heb. x. 29.)
 p = Luke xxii. 65. 4 Kings xix. 4, 6, 22.
 iii. 1. 2 Cor. i. 12 ref.
 v. 22.
 v. 12 ref.
 x here only. 2 Macc. xiii. 14 only. (-πος, Matt. xx. 8.)
 viii. 36 al. Ezek. xliii. 2.
 k = ch. xxv. 7 (xx. 9 bis) only. Gen. xxxvii. 2.
 m = ch. xxii. 19 ref.
 n ch. xxii. 5 only (Paul). Ezek.
 o = ch. xxviii. 19. Gal. ii. 3, 14. (Prov. vi. 7 only.) 2 Macc. vi. 1 al.
 q Matt. xxvii. 23. Mark x. 26. xv. 14 only. Ps. xxx. 23. (Rom.
 s = Matt. xxiii. 34. 1 Macc.
 u = here only. 4 Kings xvi. 18. see 1 Cor.
 w = Luke xxi. 2. Isa. xxxiii. 17. Dan. vii. 13 Theod.
 y here only. see Matt. xxv. 6. z ch.

ABCEH
 ILPS a
 b c d f g
 h k l m
 op 13

9. om μεν B. ins tou bef ιησ. N¹(N³ disapproving). ναζωραιου N.
 10. for o, dio B. εποιησαν N¹(but corrd). rec om 1st τε, with BHLP rel:
 ins δε 36. 180: txt ACEIN p 13. rec om 2nd εν (as unnecessary), with HP rel
 Chr: ins ABCEILN b k m o p 13. 36. 40. 137 vulg. for 2nd τε, δε H a 2 c 137
 E-lat syr copt Thl-fin. om αυτων E. κατηνεγκαν N.
 11. om τε B: δε E-gr copt.
 12. rec ins και bef πορευομενος, with HLP p(e sil Scriv) rel Syr Chr Thl-sif Ec: om
 ABCEIN c p(Tischdf) 13. 36. 40 vulg syr copt aeth arm Thl-fin. om την E a b c h
 k o 137. om της παρα (as unnecessary) AEI 40 vulg Syr: om παρα BN c p 137:
 om της 80 Thl-fin: txt CHLP 13 rel syr Chr Thl-sif Ec.
 13. om ημερας N¹. for κατα την, κατην(sic) N. βασιλεως B¹(Tischdf).

13. εθαύμαζε δὲ εἰ μὴ φανερόν αὐτοῖς ἐστὶν: ib. 18, ὅσα δὲ πάντες ᾔδεσαν, θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν: ib. i. 2. 13, ἐγὼ δ' εἰ μὲν τι κακὸν ἐκέλευε τὴν πόλιν ἐποιεσάτην οὐκ ἀπολογησόμεαι: on which examples Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubiam et incertam indicat εἰ, sed plane certam et perspicuam." 9.] Henceforward he passes to his own history,—how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

μὲν οὖν, well then, resuming the character described vv. 4, 5. 10, 11.] This is the διωγμὸς μέγας of ch. viii. 1. We are surprised here by the unexpected word ἀγίων, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a prisoner defending himself, but as one being heard before those who were his audience, not his judges. κατήνεγκα ψῆφον can hardly be taken figuratively, as many Commentators, trying to escape from the inference that

the νεανίας Saul was a member of the Sanhedrim; but must be understood as testifying to this very fact, however strange it may seem. He can hardly have been less than thirty when sent on his errand of persecution to Damascus. The genitive is supposed by Elsner and Kypke to be dependent on κατήνεγκα; but this is harsh, and it is better to take (as most Commentators, and Meyer, and De W.) it as absolute, and κατήνεγκα as local, 'detuli sententiam: when their deaths were being compassed, I gave in my vote (scil. against them, as in ref.). On the fact, cf. συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ, ch. viii. 1. 11. τιμωρῶν] viz. by scourging; compare Matt. x. 17. ἡγάγκαζον does not imply that any *did* blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians 'maledicere Christo,' and adds, 'quorum nihil cogi posse dicuntur qui sunt revera Christiani'): the imperf. only relates the attempt. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. ἐν οἷς] In which things (being engaged). 13.] See

βασιλεῦ, ^a οὐρανόθεν ^b ὑπὲρ τὴν ^c λαμπρότητα τοῦ ἡλίου ^a ch. xiv. 17
^d περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους, ^b = 2 Cor. i. 8
 14 πάντων τε ^e καταπεσόντων ἡμῶν εἰς τὴν γῆν ^f ἤκουσα ^c here only.
 φωνὴν λέγουσαν πρὸς με τῇ ^g Ἑβραϊδὶ ^h διαλέκτῳ Σαοὺλ ^d Luke xii. 9
 Σαοὺλ, τί με ⁱ διώκεις; ^k σκληρόν σοι πρὸς ^l κέντρα ^e Luke viii. 6
^m λακτίζειν. ¹⁵ Ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ὁ δὲ κύριος ^f ch. xxviii. 6
 εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ ⁱ διώκεις. ¹⁶ ἀλλὰ ⁿ ἀνά- ^g ch. xxi. 40.
 στηθι καὶ ^o στηθὶ ^o ἐπὶ τοὺς πόδας σου ^p εἰς τοῦτο γὰρ ^h ch. i. 19 reff.
^q ὥφθην σοι, ^r προχειρίσασθαί σε ^s ὑπηρετήν καὶ ^t μάρτυρα ⁱ = ch. vii. 52
 k = here (Matt. reff.)
 xxv. 24. John vi. 60. James iii. 4. Jude 15) only. Gen. xxi. 12. 11 Cor. xv. 55 (from Hos.
 xiii. 14), 56. Rev. ix. 10 only. m here only †. (ἀπολακ., Deut. xxxii. 15.) n ch.
 ix. 6 reff. o Rev. xi. 11. Ezek. ii. 1. p Mark i. 38. ch. ix. 21 al. q ch.
 ii. 3 reff. r ch. iii. 20. xxii. 14 (reff.) only. s = ch. xiii. 5 reff. t ch. x. 39 reff.

14. rec δε (altern of characteristic τε), with HLP rel copt Chr: txt ABEIN c p 13.
 36. 40. 137 vulg syrr Thl-fin. om ημων B d. aft γην ins δια τον φοβον εγω
 monos 137, simly syr-mg. rec (for λεγουσαν προς με) λαουσαν προς με και
 λεγουσαν, with LP rel aeth Chr Thl-sif (Ec: om 13: so also, omg και λεγουσαν, H b o:
 φωνης λεγουσης προς με E-gr m, vocem loquentem ad me E-lat, simly vulg: txt ABCEIN
 p 36. 40 syrr arm. (The shorter reading λεγ. πρ. με may perhaps have been adopted
 from ch ix. 4, xxii. 7, or, as also λαλ. πρ. με, to avoid what seemed, but is not, a
 tautology; λαλ. and λεγ. not being equivalent.)
 15. om δε I¹. [εἶπα, so ABCEHN k l p Thl-fin.] rec om κυριος, with HP
 rel aeth-pl Chr Thl-sif (Ec: ins ABCEILN k m p 36 vulg syrr copt arm Thl-fin. (13
 def.) aft εἶπεν ins προς με E Syr copt aeth-pl. aft ιησ. ins ο ναζωραιος 40.
 137 Syr syrr-w-ast.

notes on ch. ix. 3—8, where I have treated
 of the discrepancies, real or only apparent,
 between the three accounts of Saul's con-
 version. See also ch. xxii. 6—10.

14. τῇ Ἑβρ. διαλ.] These words are ex-
 pressed here only. In ch. ix. (see note)
 we have the fact remarkably preserved
 by the Hebrew form Σαοὺλ; in ch. xxii.
 he was speaking in Hebrew (Syr-Chald.),
 and the notice was not required. [Beware
 again of the supposed emphatic με of
 Wordsworth.] σκληρ. σοι πρ. κ. λ.]
 This is found here only; in ch. ix. the
 words are spurious, having been inserted
 from this place. The metaphor is derived
 from oxen at plough or drawing a burden,
 who, on being pricked with the goad, kick
 against it, and so cause it to pierce deeper.
 (See Schol. on Pind. l. c. below.) It
 is a Greek, and not (apparently) a Hebrew
 proverb; but this is no reason why it
 should not be used in Hebrew, just as it
 is in Latin. Instances of its use are
 Pind. Pyth. ii. 173: χρή δὲ πρὸς θεὸν
 οὐκ ἐρίζειν . . . φέρειν δ' ἐλαφρῶς ἐπαυ-
 χένιον λαβόντα ζυγὸν ἀρήγει. ποτὶ κέν-
 τρον δὲ τοὶ λακτιζόμενοι τελέθει δλισθηρὸς
 οἴμος. Æschyl. Agam. 1633: πρὸς κέν-
 τρα μὴ λάκτιζε, μὴ πῆσας μογῆς. Eurip.
 Bacch. 791: θυμόμενος πρὸς κέντρα λακτί-
 ζοιμι, θνητὸς ὢν θεῷ. See also Æsch.
 Prom. 323, and other examples in Wetst.;
 Plautus (Truc. iv. 2. 59); and Terence,

Phorm. i. 2. 27: 'Nam quæ inciscitia est
 adversum stimulum calces?' 15—
 18.] There can be no question that Paul
 here condenses into one, various sayings
 of our Lord to him at different times, in
 visions, see ch. xxii. 18—21; and by
 Ananias, ch. ix. 15; see also ch. xxii. 15,
 16. Nor can this, on the strictest view,
 be considered any deviation from truth.
 It is what all must more or less do who
 are abridging a narrative, or giving the
 general sense of things said at various
 times. There were reasons for its being
 minute and particular in the details of
 his conversion; that once related, the
 commission which he thereupon received is
 not followed into its details, but summed
 up as committed to him by the Lord him-
 self. It would be not only irreverent, but
 false, to imagine that he put his own
 thoughts into the mouth of our Lord; but
 I do not see, with Stier, the necessity of
 maintaining that all these words were ac-
 tually spoken to him at some time by the
 Lord. The message delivered by Ananias
 certainly furnished some of them; and the
 unmistakable utterings of God's Spirit
 (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which su-
 pernaturnally led him, may have furnished
 more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows,
 προχειρ. &c.,—γάρ gives the reason for
 ἀνάστηθι, &c. (Meyer.) προχειρ.]

n constr., see note.
v = ch. vii. 10
reff.

w constr., Mark
iii. 14. 1 Cor.
i. 17. 4 Kings
xix. 16. See
ch. v. 21.

x 1 Cor. x. 13
reff.

y ch. xiv. 15
reff.

z ver. 20 reff.
a 1 Pet. ii. 9.

b = Luke xx.
20. xxii. 53.
Col. i. 13.

c ch. v. 31 reff.
d ch. i. 17 reff.

ὧν τε εἶδες ^u ὧν τε ^a ὁφθήσομαί σοι, ¹⁷ ἔξαιρούμενός
σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ^w ἀπο-
στέλλω σε ¹⁸ ἀνοῖξαι ὀφθαλμούς αὐτῶν, ^x τοῦ ^y ἐπιστρέψαι <sup>...επι-
στρέψαι</sup>
^υ ἀπὸ ^a σκότους εἰς ^a φῶς καὶ τῆς ^b ἐξουσίας τοῦ σατανᾶ ¹.
^z ἐπὶ τὸν θεόν, ^x τοῦ λαβεῖν αὐτοὺς ^c ἄφεσιν ^c ἁμαρτιῶν καὶ
^{de} κλήρον ἐν τοῖς ^c ἡγιασμένοις ^f πίστει τῇ ^f εἰς ἐμέ.
¹⁹ ὁθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ^h ἀπειθῆς τῇ <sup>...απ-
ειθῆς τῇ</sup>
ⁱ οὐρανίῳ ^k ὀπτασίᾳ, ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε ^{ABEH}
^f ch. xxiv. 24 reff. ^g = Matt. xiv. 7. Heb. ^{LP a b}
^h Rom. i. 13 reff. ⁱ fem., ^{c d f g h}
^{Esdr. vi. 15. 2 Macc. vii. 34 AB(not Ed-vat.). ix. 10}
^k 2 Cor. xii. 1 reff. ^{p 13}

16. om και σθηι B¹(ins B^{2,3}, Tischdf). προχειρασθαι A. aft εἶδες ins me
BC¹(appy) 137 syr Ambr Aug. for σοι, σε N¹.

17. rec om 2nd εκ, with CHLP rel 36 vulg E-lat Chr Thl-sif (Ec: ins AB E-gr IN k l p
13. 40 fud Thl-fin. rec for εγω, νυν (marginal gloss, which has overborne the
εγω), with (Ec: om c e Syr: vulg Thl-fin have both: txt ABCEHILPN rel syr copt
aeth-pl arm Chr Thl-sif Aug. rec σε bef αποστειλω, with HLP rel copt Chr Ec:
txt ABCEIN c d f k m p 13 vulg syrr aeth-pl Thl.—αποστειλω HIP a c d g k demid
copt Thl-sif: εξαποστειλω C m p 13. 36 Thl-fin.

18. for αυτων, τυφλων EI tol Aug. αποστρεψαι AH b c m o p Chr Thl-sif Aug:
υποστρ. P 27. 78 Chr-ms: txt BCEILN 13. 36 vulg. ins apo bef της εξουσιας CEL
a c 36. 137 (vulg) Thl-fin: om ABHPN p 13 Chr Thl-sif (Ec. aft ηγιασμ. ins πασιν
(see ch xx. 32) E.

See reff. **μάρτυρα ὧν τε εἶδες**] Stier remarks, that Paul was the witness of the *glory of Christ*: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed.' So true it was that this *ἐκτρωμα* among the Apostles, became, by divine grace, *more than they all* (1 Cor. xv. 8—10). The expression *ἐπηρέτην ὧν εἶδες* may be compared with *ὀπνέται τοῦ λόγου*, which Luke calls the *αὐτόπται*, Luke i. 2. **ὧν τε ὁφθήσομαί σοι**] (1) *ὁφθ.* must be *passive*, not (as Bornemann, Winer [not in edn. 6, § 39. 3, remark 1], Wahl, al.) causative ('videre faciam'),—but as E. V., **I will appear unto thee.** (2) the gen. is exactly paralleled (Meyer) by Soph. (Ed. Tyr. 788, *ὧν μὲν ἰκόμην = τούτων* (rather *ἐκείνων*) *δὲ ἂν ἰκόμην.* So here *ὧν = τούτων* (*ἐκείνων*) *δὲ ἂν ὁφθ., the things in (or on account of) which I will appear to thee.* That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12. **17. ἐξαιρούμενός σε**] *delivering thee from*, as E. V.: not, as Kuin., al., and Conyb., 'choosing thee out of:' see reff. **τοῦ λαοῦ**] as elsewhere, the Jewish people. 'Hic armatur contra omnes metus qui eum manebant, et simul præparatur ad crucis tolerantiam.' Calvin. **εἰς οὓς**] to both,

the people, and the Gentiles; not the Gentiles only.

18. τοῦ ἐπιστ.] not, as Beza, and E. V., 'to turn them': but, **that they may turn**; see *ἐπιστρέφειν*, ver. 20.

The general reference of *οὓς* becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression *σκότος* and *ἐξουσία τοῦ σατανᾶ*, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. **τοῦ λαβ.**] *A third step: first the opening of the eyes—next, the turning to God—next, the receiving remission of sins and a place among the sanctified*; see ch. xx. 32.

This last reference determines *πίστει τῇ εἰς ἐμέ* to belong not to *ἡγιασμένοις* but to *λαβεῖν*. Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of *πίστις ἡ εἰς ἐμέ*. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH.

19. ἀπειθῆς] See Isa. i. 5 in LXX. **20. τοῖς ἐν Δαμ. πρ.**] See ch. ix. 20. *εἰς* belongs to *ἀγγελ.* (De W.), not to *τοῖς* (ἐν Δαμ.) as Meyer; see Luke viii. 34; and on this sense of *εἰς*,

καὶ Ἱεροσολύμοις, [¹ εἰς] πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας ¹ = and constr., here only. (ch. xii. 14.)
καὶ τοῖς ἔθνεσιν ¹ ἀπήγγελλον ^m μετανοεῖν καὶ ⁿ ἐπιστρέφειν w. εἰς, Luke viii. 34.
ⁿ ἐπὶ τὸν θεόν, ^{op} ἄξια τῆς ^o μετανοίας ἔργα πρᾶσσοντας. m absol., ch. xvii. 30 reff.
²¹ ἔνεκα τούτων με οἱ Ἰουδαῖοι ^a συλλαβόμενοι ἐν τῷ ἱερῷ ⁿ Luke i. 16 (act.), ch. ix. 25, xi. 21.
^r ἐπειρώντο ^s διαχειρίσασθαι. ²² ^t ἐπικουρίας οὖν ^u τυχὼν xiv. 15, xv. 19, ver. 18.
τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ^v ἔστηκε, 1 Pet. ii. 25.
^w μαρτυρόμενος ^x μικρῷ τε καὶ ^x μεγάλῳ, οὐδὲν ^y ἔκτος Deut. xxx. 2.
λέγων ^z ὧν τε οἱ προφῆται ἐλάλησαν ^a μελλόντων see 2 Cor. iii. 16.
γίνεσθαι καὶ Μωσῆς, ²³ ^b εἰ ^c παθητὸς ὁ χριστός, ^b εἰ q = ch. i. 16 reff.
r ch. ix. 26

only. Prov. xxvi. 18 N^{3a} P (not A) only. s ch. v. 30 only +. t here only +. Wisd.
xiii. 18 only. u = ch. xxiv. 2 reff. v = here only. w ch. xx. 26 reff.
x ch. viii. 10. Heb. viii. 11. Rev. xi. 18. xiii. 16 al. Isa. ix. 14. y = 1 Cor. xv. 27. Isa. xxvii. 13.
z constr., ver. 16 a. a ch. xiii. 34 reff. Isa. xlviii. 6. b = ver. 8. 3 Kings i. 51 al.
c here only +.

20. rec om 1st τε, with EHLP 13. 36 rel Chr: ins ABⁿ p. ins εν bef ιερ. AE k 36. 40 (Syr) Thl: τοις εν c 137 lect-12: om BHLⁿ p rel Chr Ec. om eis ABⁿ (on acct of -ois preceding?). om την H¹ 96. 142. Steph απαγγελλων, with HLP g m Ec: απαγγελλω 14. 38. 65. 76. 95-7-9. 104-13-33-77 Chr: απηγελλω 13: παρηγελλων 96: txt ABEN p rel 36 vulg. ins ζωντα bef θεον m 36. 40 arm. aft αξια ins τε E.

21. οι ιουδ. συλλαβ. bef με A a² c 137 syr: οι ιουδ. bef με EL m p Chr Thl-fin: om με 180. om οι BLN¹ m p 13 Chron Thl-fin. συλλαβουμενοι N. ins οντα bef εν τω EN³ m p 13. 36. 40. 137 vulg syr Chron: οντα με N¹. διαχερωσασθαι N¹.

22. rec for απο, παρα (more usual), with HLP rel Chr: txt ABEN p 13. 36. 40 Chron Thl-fin. rec μαρτυρουμενος (see notes), with E a f g Thl-fin Ec: μαρτυραμενος 13: txt ABHLⁿ p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above.

22.] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him.

μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ρούμενος, although very weakly supported by MSS., and yielding hardly any appropriate sense. μαρτυρούμενος must be passive, and signify (see reff. below) 'testified to,' 'borne witness of:' the datives μικρῷ and μεγάλῳ must be the agents, 'by small and great' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρουμαι is followed by ὑπό, and λέγων must be predicative, 'as saying:' i. e., 'that I say.' But this would be contrary to the fact: Paul was not thus borne witness of by all, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, bearing wit-

ness, as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, to small and great, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land.

23. εἰ] not for ὅτι—but just as in ver. 8,—if,—if at least: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense.

παθητός] not, as Beza, 'Christum fuisse passurum' (so E. V., 'should suffer'): but as Vulg., 'si passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the idea of the Messiah as possible and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μέλλει καταγγέλλειν. In Justin Martyr, Trypho c. 89, p. 187, the follow-

d = Col. i. 18.
e 1 Cor. xv. 12
reff.

f ch. xiii. 5 reff.

g and constr.,

Luke xii. 11.

ch. xxiv. 10.

(xix. 33 reff.)

h ch. xiv. 10

only. Prov.

xxvi. 25.

i ch. xii. 15

= reff.

k = John vii.

15. Eur.

Hippol. 951.

l here only.

P's. xxxix. 4.

Hos. ix. 7

B (not

A), 8.

Wisd. v. 4 only.

Jos. Antt. ii. 14. 1.

iv. 37 only.

r and constr., 2 Pet. iii. 8

πρῶτος ^d ἐξ ^e ἀναστάσεως ^e νεκρῶν φῶς ^a μέλλει ^f καταγ-
 γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. ²⁴ ταῦτα δὲ αὐτοῦ
 ἡ ἀπολογουμένου ὁ Φῆστος ^h μεγάλη ^h τῇ ^h φωνῇ φησιν
 ἰ Μαινῇ, Παῦλε· τὰ πολλὰ σε ^k γράμματα εἰς ^l μανίαν
^m περιτρέπει. ²⁵ ὁ δὲ Οὐ ⁱ μαίνομαί φησιν, ⁿ κράτιστε Φῆστε,
 ἀλλὰ ἀληθείας καὶ ὁ σωφροσύνης ῥήματα ^p ἀποφθέγγομαι.
²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ
 q παρῆρσιαζόμενος λαλῶ. ^r λανθάνειν γὰρ αὐτὸν ταυ-

ABEH
LPS ab
c d f g h
k l m o
p 13

Wisd. v. 4 only.

Jos. Antt. ii. 14. 1.

iv. 37 only.

r and constr., 2 Pet. iii. 8

n = Luke i. 3. ch. xxiii. 26. xxiv. 3 only.

p ch. ii. 4, 14 only.

1 Chron. xxv. 1. (-γμα, Deut. xxxii. 2.)

Heb. xiii. 2 only. Lev. v. 3.

m here only.

Wisd. v. 24 only.

o 1 Tim. ii. 9, 15 only.

2 Macc.

q ch. ix. 27 reff.

23. μελλειν HPS¹ m¹ p 40. rec om τε (as unnecessary), with LP rel 36 Chron
 Thl-sif (Ec: ins AB E-gr H² b h k l o p 13. 40 Chr Thl-fin.

24. λαλουντος αυτ. κ. απολ. E vulg aeth-pl. rec εφη (corr'n to historical tense),
 with HLP rel vulg (Ec: εφωνησε 35: ειπε c 64. 137: txt ABEN k p 13. 40 Chr-comm
 Thl.

25. aft ο δε ins παυλος ABEN d p 13 (36) 40 vulg Thl-fin: om HLP rel syr Thl-sif
 Ec. [αλλα, so AELPN rel(not h) Chr Thl (Ec.)]

26. om και B 25. om τι B a 36. 137.

ing words are put into the mouth of
 Trypho the Jew: παθητὸν τὸν χριστόν, ὅτι
 αἱ γραφαὶ κηρύσσουσι, φανερόν ἐστι. See
 also the same, Trypho c. 36, p. 133, and
 c. 76, p. 173.

πρῶτος ἐξ ἀναστάσεως
 = πρῶτος ἀναστάς, or πρωτότοκος ἐκ τῶν
 νεκρῶν, Col. i. 18, but implying that this
 light, to be preached to the Jews (ὁ λαός)
 and Gentiles, must arise from the resurrec-
 tion of the dead, and that Christ, the first
 ἐξ ἀναστάσεως, was to announce it. See
 Isa. xlii. 6; xlix. 6; lx. 1, 2, 3; Luke ii.
 32; ch. xiii. 47.

24.] The words
 ταῦτα ἀπολογουμένου must refer, on ac-
 count of the present part., to the last
 words spoken by Paul: but it is not
 necessary to suppose that these only pro-
 duced the effect described on Festus.
 Mr. Humphry remarks, "Festus was pro-
 bably not so well acquainted as his pre-
 decessor (ch. xxiv. 10) with the character
 of the nation over which he had recently
 been called to preside. Hence he avails
 himself of Agrippa's assistance (xxv. 26).
 Hence also he is unable to comprehend the
 earnestness of St. Paul, so unlike the indif-
 ference with which religious and moral sub-
 jects were regarded by the upper classes at
 Rome. His self-love suggests to him, that
 one who presents such a contrast to his own
 apathy, must be mad: the convenient hy-
 pothesis that much learning had produced
 this result, may have occurred to him on
 hearing Paul quote prophecies in proof of
 his assertions."

μαίνῃ] Thou art
 mad, not merely, 'thou ravesst,' nor 'thou
 art an enthusiast;' nor are the words
 spoken in jest (Olsh.),—but in earnest

(θυμοῦ ἦν κ. ὀργῆς ἡ φωνή, Chrys.). Festus
 finds himself by this speech of Paul yet
 more bewildered than before (De W.).

τὰ πολλὰ γράμμ.] Meyer under-
 stands Festus to allude to the many rolls
 which Paul had with him in his imprison-
 ment (we might compare τὰ βιβλία, μά-
 λιστα τὰς μεμβράνας of 2 Tim. iv. 13) and
 studied (so also Heinrichs and Kuinoel),
 — but the ordinary interpretation, thy
 much learning, seems more natural, and
 so De W.

εἰς μ. περιτρέπει.] Is turn-
 ing thy brain. 25.] ἀλήθεια may
 be spoken warmly and enthusiastically,
 but cannot be predicated of a madman's
 words: σωφροσύνη is directly opposed to
 μανία. So Xen. Mem. i. 16, recounting
 the subjects of Socrates' discourses, τί
 δίκαιον, τί ἄδικον, τί σωφροσύνη, τί
 μανία, τί ἀνδρία, τί δειλία. The expres-
 sion ἀληθείας &c. ῥήματα, though of
 course in sense = ῥήματα ἀληθῆ, &c.,
 yet has a distinctive force of its own, and
 is never to be confounded with, or sup-
 posed to be put by a Hebraism for the other.
 Such forms occur in classic as well as
 Hellenistic writers, and indeed in all lan-
 guages: the idea expressed by them being,
 the derivation of the quality predicated,
 from its source:—so here, words (not
 merely true and sober, but) of truth and
 soberness,—springing from, and indicative
 of, subjective truth and soberness.

26.] Agrippa is doubly his witness, (1)
 as cognizant of the facts respecting Jesus,
 (2) as believing the prophets. This latter
 he does not only assert, but appeals to the
 faith of the king as a Jew for its establish-

των οὐ ^s πείθομαι οὐθέν· οὐ γάρ ^t ἐστὶν ἐν ^u γωνίᾳ πεπρα-
γμένον τοῦτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς ^t
προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς
τὸν Παῦλον ^v Ἐν ὀλίγῳ με πείθῃ ^w χριστιανὸν ποιῆσαι.

cxvii. 22. Rev. vii. 1. xx. 8 only.
xi. 26. 1 Pet. iv. 16 only.

v here bis. Eph. iii. 3 only. see 1 Pet. v. 12.

w ch.

rec ουδεν, with HLP rel Chr: om A E (but see below) 13. 40: txt B ^N1(^N8 disap-
proving) p: om 1st ου a b c o p. for 2nd ου, ουδε E² m 36. 40: ουδεν E¹ (and lat).
om εστιν HP f g h l.

28. rec aft προς τον παυλον ins εφη, with EHLP rel 36 Chr: om ABN p 13. 40. 137
vulg. rec πειθεις χρ. γενεσθαι, with EHLP rel 36 vss (introduce æth-pl) Cyr-jer Chr
Thl Ec: πειθεις χρ. ποιησαι BN p 13. 40 syr-mg copt: txt A. (The reading of BN
has apparently been the result of some confusion. I have preferred therefore that of
A: see note.)—χρηστιανον (but corrd) ^N1.

ment. ἐν γωνίᾳ . . . τοῦτο] This, the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judæa, but in the metropolis, at a time of more than common publicity.

28. ἐν ὀλίγῳ] These words of Agrippa have been very variously explained. (1) The rendering ‘*propemodum*,’ ‘*parum abest, quin*,’ (‘almost,’ E. V.,) adopted by Chrys., Beza, Grot., Valla, Luther, Piscator, Calov., &c. is inadmissible, for want of any example of ἐν ὀλίγῳ having this meaning, which would require ὀλίγου (ὀλίγον μὲ ἀπωλέσας, Aristoph. Vesp. 829, and al.), or ὀλίγου δει, or παρ’ ὀλίγον. (2) Calvin, Kuinoel, Schöttg., Olsh., Neander, take it for ἐν ὀλίγῳ χρόνῳ, which certainly is allowable, but does not correspond to μεγάλῳ below, nor, as I believe, does it come up to the general sense of the expression. (3) The phrase ἐν ὀλίγῳ occurs in Greek writers with various nouns understood according to the nature of the case,—and sometimes it will bear any of several supplements with equal propriety. Thus in Demosth. p. 33. 18, ῥᾶδιον εἰς ταῦτ’ ὅσα βούλεται τις ἀπορίσαντα ἐν ὀλίγῳ, where Schaefer in his Index Græcistis says, scil. χρόνῳ, aut χάρῳ, aut λόγῳ, aut πόνῳ. So also here we may understand λόγῳ or πόνῳ (or χρόνῳ ?)—or still better as it seems to me, leave the ellipsis unsupplied (see Eph. iii. 3). We have a word in English which exactly expresses it,—one which has fallen into disuse, but has no equivalent; lightly: i.e. with little pains, few words, small hesitation. Then next as to the reading, I have followed the most ancient mss., in editing ποιῆσαι and not γενεσθαι. This being so, we have to choose between πειθεις of BN and πείθῃ of A. It is almost impossible to give any assignable meaning to the former; and I suspect it has come in by a confusion of the two readings. Whereas πείθῃ seems to take up the πείθομαι of ver. 26. The

received reading has probably found its way in from first imagining that πειθ- had to do with Paul’s persuading Agrippa, and then the ποιῆσαι having no sense, became conformed to the γενεσθαι in the Apostle’s speech below. And now, as to the sense of Agrippa’s saying. In determining this, enough attention has not been paid to two points: (1) the present tense, πείθῃ, thou art persuading thyself, art imagining; and (2) the use, in the mouth of a Jew, and that Jew a king, of the Gentile and offensive appellation χριστιανός. To my mind, the first of these considerations decides that Agrippa is characterizing no effect on himself, but what Paul was fancying in his mind, reckoning the πείθομαι which he had expressed above: the second, that he speaks of something not that he is likely to become, but that contrasts strangely with his present worldly position and intentions. I would therefore render the words thus: Lightly (with small trouble) art thou persuading thyself that thou canst make me a Christian: and understand them, in connexion with Paul’s having attempted to make Agrippa a witness on his side,—‘I am not so easily to be made a Christian of, as thou supposest.’ Most of the ancient commentators (especially as reading πειθεις) take the words as implying some effect on Agrippa’s mind, and as spoken in earnest: but this I think is hardly possible, philologically or exegetically. I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above. I must again caution the reader against the mistake committed by Wordsworth, in supposing the enclitic με to be emphatic, which it cannot be, ἐμέ being required in such a case. Indeed, a more insignificant position than it here holds, next to the most emphatic word of the sentence, cannot be conceived.

x dat. and constr., here only. see Xen. Mem. iii. 14. 3. constr., w. πρόσ, 2 Cor. xiii. 7. (ch. xxvii. 29 reff.)
 y = here only. Xen. Mem. iii. 5. 1.
 z 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24 only +.
 a Matt. v. 32. 2 Cor. xi. 28 only +. Deut. i. 36 Aq.
 b ch. xxiii. 29 reff.
 c ch. xxiii. 24, &c., reff.
 d Mark xiv. 54 only. Exod. xxiii. 32 Ald. Ps. c. 6 only.
 g = Matt. xxvii. 15, &c. ch. iii. 13. iv. 21, 23. v. 40. xvi. 35, 36. xxviii. 18. Heb. xiii. 23. 2 Macc. xii. 25. h ch. xiii. 4. xiv. 26. xx. 13 only +.
 i = ch. xv. 19 reff.
 k constr., ch. iii. 12 reff.

29 ὁ δὲ Παῦλος ^xΕὐξαίμην ^yἂν τῷ θεῷ καὶ ^vἐν ὀλίγῳ ...παυ-
 καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ...λος Ε.
 ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ^zὅποῖος ABHL
 κἀγὼ εἰμι ^aπαρεκτὸς τῶν ^bδεσμῶν τούτων. ³⁰ἀνέστη P^a b c
 τε ὁ βασιλεὺς καὶ ὁ ^cἡγεμὼν ἣ τε Βερνίκη καὶ οἱ ^dσυν- d f g h k
 καθηήμενοι αὐτοῖς, ³¹καὶ ^eἀναχωρήσαντες ἐλάλουν πρὸς l m o p
 ἀλλήλους λέγοντες ὅτι οὐδὲν ^fθανάτου ^fἄξιον ἢ ^fδεσμῶν 13
 πράσσει ὁ ἄνθρωπος οὗτος. ³²Ἀγρίππας δὲ τῷ Φῆστῳ
 ἔφη ^gἈπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
^hἐπέκēκλήτο Καίσαρα.

XXVII. 1 Ὡς δὲ ⁱἐκρίθη ^kτοῦ ^lἀποπλεῖν ἡμᾶς εἰς

29. rec aft o δε παυλος ins ειπεν, with HLP rel Chr, εφη 36: om AB³ p 13. 40. 137 vulg syr. ευξαιμην LPN¹ c¹ (f) l p. rec (for μεγαλω) πολλω (see notes), with HLP rel 36 æth Chr Thl Ec: txt AB³ k m p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins και ταυτα ειποντος αυτου bef ανεστη (addn for perspicuity), with HLP rel syr-w-ast Thl Ec: και ταυτα ειποντος 137 æth-rom: om AB³ c p 13 vulg Syr æth-pl arm.—rec om τε: txt as above, but c 13. 40 syr copt Chr have δε.

31. αξιον bef θανατου A c copt: η δεσμων bef αξιον B³ k m p 13. 40 vulg. ins τι bef πρασσει AN k m p 13 vulg.

32. επικεκλ. ALP 40 Thl: txt BHN p 13. 36 rel Chr Ec.

CHAP. XXVII. 1. και ουτως εκρινεν ο ηγεμων αναπεμψαι καισαρα 64: και ουτως

29.] I could wish to God, that whether with ease or with difficulty (on my part), not only thou, but all who hear me to-day, might become such as I am, except only these bonds. He understands ἐν ὀλίγῳ just as Agrippa had used it, easily, 'with little trouble,' 'with slight exertion:' and contrasts with it ἐν μεγάλῳ (πολλῷ has been an alteration to suit the imagined supplement χρόνῳ), with difficulty, 'with great trouble,' 'with much labour.' Those interpreters who understand χρόνῳ above, render this 'seu tempore exiguo opus fuerit, seu multo' (Schött.); those who take ἐν ὄλ. for 'almost,' 'non propemodum tantum, sed plane' (Grot.): 'not only almost, but altogether,' E. V. In εὐχεσθαι θεῷ the dative implies the direction of the wish or request to God: so Æsch. Agam. 852, θεοῖσι πρῶτα δεξιόσσομαι: Π. γ. 318, θεοῖσι δὲ χεῖρας ἀνέσχον, and freq. See examples in Bernhardt, Syntax, p. 86.

δεσμῶν] He shews the chain, which being in 'custodia militaris,' he bore on his arm, to connect him with the soldier who had charge of him. 31. πράσσει] generally, of his life and habits. No definite act was alleged against him: and his apologetic speech was in fact a sample of the acts of which he

was accused. 32.] Agrippa in these words delivers his judgment as a Jew: 'For aught I see, as regards our belief and practices, he might have been set at liberty.' But now he could not: 'nam appellatione potestas judicis, a quo appellatum est, cessare incipit ad absolvendum non minus quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.' Grot.

CHAP. XXVII. 1 — XXVIII. 31.] PAUL'S VOYAGE TO ROME AND SOJOURN THERE. I cannot but express the benefit I have derived in my commentary on this section, from Mr. Smith's now well-known treatise on the voyage and shipwreck of St. Paul: as also from various letters which he has from time to time put into my hands, tending further to elucidate the subject. The substance of these will be found embodied in an excursus following the chronological table in the prolegomena.

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελεύειν ἵνα, εἰπεῖν ἵνα, θέλειν ἵνα, &c. are analogous. ἡμᾶς] Here

τὴν Ἰταλίαν, ^m παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ^{m = ch. xii. 4. xxviii. 16 v. r. ver. 42 only. Gen. xxxix. 20. (-τήριον, ch. v. 21, 23.) o ch. x. 1 reff. p = here only. see ch. xxv.}
 ἑτέροισι ⁿ δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ ^o σπείρης ⁿ
 ὁ σὺν βασιλεὺς. ² ^q ἐπιβάντες δὲ πλοῖον Ἀδραμυττηνῶ μέλ-
 λοντι ^r πλεῖν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, ^s ἀνήχ-
 21, 25. q = ch. xxi. 2 (Matt. xxi. 5, from Zech. ix. ch. xx. 18. xxi. 4. xxv. 1) only. datus, here only. r Luke viii. 23. ch. xxi. 3. vv. 6, 24. Luke only, exc. Rev. xviii. 17. constr. (accus.) here only. Isa. xlii. 10. πλ. τ. θάλασσαν, Sir xliii. 24. 1 Macc. xiii. 29. πλ. τὰ πελάγη, Polyb. iii. 4. 10. s ch. xlii. 13 reff.

ἐκρινεν αὐτὸν ὁ ἡγ. ἀναπεμψαὶ καίσαρι 97: ὡς οὖν ἐκρινεν ὁ ἡγ. τοῦ πεμπεσθαι αὐτὸν
 πρὸς καίσαρα τῇ ἐπιουσῇ ἐκαλεσεν ἑκατοντάρχον τινὰ ὀνοματι Ἰουλιανὸν σπείρης σεβαστῆς
 παρεδίδου αὐτὸν τὸν παῦλον σὺν ἑτέροις δεσμώταις syr-ing: καὶ ἐκρινε περὶ αὐτοῦ ὁ φησὶς
 πεμπεσθαι αὐτὸν πρὸς καίσαρα εἰς τὴν ἰταλ. κ.τ.λ. Syr. for ἡμας, τοὺς περὶ παύλου
 (ὡς begins an eccl. lection, see ch. xxi. 8 rec) P m lectt: eum vulg. παρεδίδου
 A a 40 demid Syr copt Thl-sif. om ἑτέροις c p¹ 137 syr: δεσμ. bef ετ. L.
 ins ἰουλιῳ bef as well as after ὀνοματι N¹.

2. aft επιβ. ins εν c 137. ἀδραμυττηνῶ AB¹ (13 copt arm), al vary.
 rec μελλόντες (corr to suit επιβαντες), with HLP rec vulg Chr: txt AB¹ a b c d o p
 13. 36. 40. 137 am syrr copt æth-pl arm. rec om εἰς, with HLP rec Chr Thl-sif

we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἑτέροις δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of another sort (not also Christians under arrest). But De W. shews this to be a mistake, by ἕτεραι πολλαί, Luke viii. 3, = ἄλλαι πολλαί, Mark xv. 41, in both places meaning '*many others of the same sort*.' Here also they are of the same class, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς.] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστή with an ἡλ. ἰππέων καλουμένην Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dicitur ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγεὼν δευτέρα σεβαστή (in Britain); iv. 3, λεγεὼν γ. σεβαστή; but of a '*cohors Augusta*,' or '*Augustana*,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed

at Cæsarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστή must have been stationed at Cæsarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γάρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας παρεσκευασμένον. Αὐγουστοῖοι τε ὀνομάζοντο καὶ ἐξήρχον τῶν ἐπαίων, and lxiii. 8), who appear to have been identical with the *evocati* (veterans specially summoned to service by the emperors), and to have formed Nero's body-guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural.

2. Ἀδραμυττηνῶ.] Adramyttium (Ἀδραμύττιον, -εἰον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an

τοὺς ἀνέμους εἶναι ^c ἐναντίους, ^d τό τε ^a πέλαγος τὸ ^e κατὰ ^c = Mark vi. 48 || Mt. (xv. 39. ch. xxvi. 9 reff.) only. ^d Matt. xviii. 6 only +. ^e 2 Macc. v. 21 only. ^c = ver. 2. Luke x. 32. Matt. xxiii. 7. f here only +. Xen. Anab. vii. 8. 1. j = ch. g = ch. xxi. 3. (ch. viii. 5 reff.) h ver. 2 reff. i here only. Prov. iv. 11 only. m = ch. xx. 16 al. ix. 23 reff. k here only +. l ch. xiv. 18 reff.

5. om την a 137. πλευσαντες H^r. add δι ημερων δεκαπεντε c 137 syr-w-ast. κατηλθαμεν A^h: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg 113 lect-5 Ec: ηλθομεν 25 vulg Syr Jer. for μυρρα, λυστρα A vulg copt arm-mg Cassiod Bede: λυστραν N: μοιρων H^r: σμυρναν m Bede-gr: σμυρα arm: txt B, and μυρα LP 13 rel syrr Chr Thl Ec Jer.
6. κακειθεν A l 24: κακεισε m 15. 25. 36. 40. 180. om την H^r b c h k l o. aft αυτο ins τουτο K¹(K³ disapproving).

ranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season,' Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, having sailed the whole length of the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐθυδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, which we found accordingly."

5. Μύρρα] εἶτα Μύρα ἐν εἰκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strabo xiv. 3.—Δέντλος ἐπιπεμφθεὶς Ἀνδριάκῃ Μυρέων ἐπινείω, τήν τε ἄλυσιν ἔρρηξε τοῦ λιμένος, καὶ εἰς Μύρα ἀνῆκε. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been lightened before, ver. 18.

On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing

westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce."

πλέον, the present, should be rendered on her voyage. 7. βραδυπλ.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησίου λεγόμενοι μίξιν ἔχοντες τῶν τε ἀπὸ τῆς ἄρκτου φερούμενων κ. ζέφου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μῶλις] with difficulty: not as E. V., 'scarce,' which being also an adv. of time, gives the erroneous idea to the

m here only +.
n ver. 2 only +.
o ver. 13 only +.
Died. Sic.
xiii. 3.

μή ^m προσεῶντος ἡμᾶς τοῦ ἀνέμου, ⁿ ὑπεπλεύσαμεν τὴν ^{ABLPs}
Κρήτην κατὰ Σαλμώνην, ⁸ ¹ μόλις τε ^o παραλεγόμενοι ^{g h k l}
αὐτὴν ἤλθομεν εἰς τόπον τινα καλούμενον Καλοὺς ^{m o p 13}
Λιμένας, ὧ ἐγγὺς ἦν πόλις Λασέα. ⁹ ἰκανοῦ δὲ

p ch. viii. 11
reff.

7. προσεῶντος N.

8. om τινα A 133 Syr.

πολις bef ην AN a² 13.

for λασεια, αλασσα A

40. 96. 109 syr-mg (Alasa): *Thalassa* vulg æth and mss mentd by Jer: *Thessala* al: *λαισσα* N³: txt BHFLP p 13 rel syr copt æth-pl Chr Thl Ec Jer (of these, HFLP rel [exe m] Chr Thl Ec have [through common confusion of vowels] λασεια), λασσαια N¹.

English reader that the ship had *scarcely* reached Cnidus when the wind became unfavourable. γεν. κατά] having come over against, as E. V. Κνίδον]

Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37.

μή προσεῶντ.] The common idea has been that the prep. in composition implies that the wind would not suffer them to *put in at* Cnidus. But this would hardly be reconcilable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρὸς in composition as implying *contribution, or direction*: 'with difficulty, the wind not permitting us by favouring our course.' ὑπεπλ. τ. Κρ.

κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island."

Salmone (Capo Salomon) is described by Strabo (x. 4) as δὲν ἀκρωτήριον τὸ Σαμώνιον, ἐπὶ τὴν Αἰγυπτον νεύον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Sammonium.

8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship

could have attained with N.W.-ly winds." Smith, ib.

παραλεγ. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was *towed* ("funem legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, *appearing*) one after another, are, as it were, *gathered up* by the navigators.

Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the *S. coast of Crete* is attempted to be explained: viz. *δυσλίμενος ἡ Κρήτη πρὸς τὴν Βόρραν*: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa.

Καλοὺς Λιμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasea'; for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (λιμένες καλοὺς):" [Calolimounias of Mr. Brown's letter: see excursus as above.] Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was, must have put in. I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look *near, but to the E.* of this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not *from all winds*, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. He also gives an engraving of the place from a sketch by Signr. Schranz, the

^r χρόνου ^q διαγενομένου καὶ ὄντος ἤδη ^r ἐπισφαλούς τοῦ ^q
^s πλοῦς διὰ τὸ καὶ τὴν ^t νηστείαν ἤδη ^u παρελθυθῆναι, ^q
^v παρῆναι ὁ Παῦλος ¹⁰ λέγων αὐτοῖς ^w Ἄνδρες, ^w θεωρῶ ^r
ὅτι ^x μετὰ ^y ὕβρεως καὶ πολλῆς ^z ζημίας οὐ μόνον τοῦ ^s
^a φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ^b ψυχῶν ἡμῶν ^s
^c μέλλειν ^e ἔσσεσθαι τὸν ^s πλοῦν. ¹¹ ὁ δὲ ἑκατοντάρχης τῷ ^t
^d κυβερνήτῃ καὶ τῷ ^e ναυκλήρῳ μᾶλλον ^f ἐπέειπετο ἢ τοῖς ^u

xiv. 15. 1 Pet. iv. 3. Jer. viii. 20. Dan. ii. 9 Theod. v ver. 22 only +. 2 Macc. vii. 25, 26 only. (-νεσις, Wisd. viii. 9.) w ch. xix. 26 reff. x = ch. v. 26. xxv. 23 al. fr. 1 Macc. ix. 37. y = ver. 21 (2 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὁμῶν ὕβριν, Jos. Antt. iii. 6, 4, end. (-ίζειν, ch. xiv. 5. -ιστής, Rom. i. 30.) z ver. 21. Phil. iii. 7, 8 only. Ezra vii. 26. (-οῦν, 1 Cor. iii. 15.) a = here (Matt. xi. 30. xxiii. 4. Luke xi. 46 bis. Gal. vi. 5) only +. (Sisr.) xxi. 16. -τίειν, Matt. xi. 28.) b = ch. xv. 26 reff. c ch. xi. 28 reff. d Rev. xviii. 17 only. Prov. xxiii. 34. Ezek. xxviii. 8, 27, 28 only. (-νᾶν, Prov. xii. 5. -νησις, 1 Cor. xii. 28.) e here only +. f = ch. v. 36, &c. reff.

10. θεωρῶ **Ν**¹. rec φορτου, with b c¹ o Thl-fin **Θ**c: txt ABH¹LPN p 13 rel 36.
 40. 137 Chr Thl-sif. νμων **L**²**N**³ lect-12.
 11. rec ἐπειετο bef μαλλον, with H¹LP rel syrr Thl-sif **Θ**c: txt ABN k m p 13. 40

artist who accompanied Mr. Pashley in his travels. There is no ground for identifying this anchorage with *καλὴ ἀκτὴ* mentioned as a *city* in Crete by Steph. Byzant. For *this* is clearly *not* the name of a city, by the subjoined notice, *ἥ ἐγγὺς ἦν πόλις Λασέα*. Nor is there any reason to suppose, with Meyer, that the name *καλοὶ λιμ.* was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds.

Λασέα. This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of *Lasos* with our *Lasea*, that as here *Alassa*, so there *Alos*, is a various reading. The reading *Thalassa* appears to have been an error of a transcriber from *-αλασσα* forming so considerable a part of a word of such common occurrence.

There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens.

9. *ἱκανοῦ χρ.* Not ‘since the beginning of our voyage,’ as Meyer:—the time was spent at the anchorage. *τοῦ πλοῦς*

Not ‘sailing,’ but the *voyage*, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of *ὁ πλοῦς*, see ch. xxi. 7. And by observing this, we

avoid a difficulty which has been supposed to attend the words. *Sailing* was not unsafe so early as this (see below); but to undertake so long a voyage, was.

τὴν νηστείαν] The fast, *κατ’ ἐξοχὴν*, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early: ‘Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.’ Vegetius (Smith, p. 45, note) de Re Milit. iv. 39.

10.] From the use of *θεωρῶ* here, and from the saying itself, it seems clear to me that Paul was not uttering at *present* any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, “The event justified St. Paul’s advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour.” (p. 47.) *μετὰ ὕβρεως* is interpreted by Meyer as subjective—‘accompanied with presumption on our part:’ but not to mention that this would be a very unusual sense, ver. 21, *κερδῆσαι τὴν ὕβριν ταύτ.* κ. τ. *ζημίαν*, is decisive (De W.) against it. *ὅτι . . .*

μέλλειν] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardt, Syntax, p. 369; but is also found earlier, e.g. Plat. Charm., p. 165: *οὐκ ἂν αἰσχυνέειν ὅτι ἡ οὐχὶ ὀρθῶς φάναι εἰρήκηναι*. Isæus, *περὶ τοῦ φιλοκτ. κληρ.* p. 57: *ἐπειδὴ*

g here only +. (εὐθετος, Luke ix. 62.)
 h here bis. vet. S only. Ps. cvi. 30.
 i ch. ii. 30 reff. k here only +. Diad. Sic. xix. 68 (see below [r]).
 l 1 Cor. ix. 19 reff. i. 10. xi. 14. Phil. iii. 11 only. w. opt., here only. xvi. 6. Tit. iii. 12 only +. (see above [k]). viii. 26, 36. Phil. iii. 14.)
 m here only. Judg. xix. 30. n = ch. v. 38 reff. o ch. xiii. 13 reff. p Rom. q ch. xvi. 1 reff. r ch. xxviii. 11. 1 Cor. s — here only. Ezek. xi. 1 al. t see note. (ch. u here only. Gen. xiii. 14 al. v here only +.

ὑπὸ [τοῦ] Παύλου λεγομένοις. 12 ε̅ ἀνευθέτου δὲ τοῦ ἈΒΛΡΣ
 ἡ λιμένος ἰ ὑπάρχοντος πρὸς ἡ παραχειμασίαν ἰ οἱ πλείονες
 μ̅ ἔθεντο μ̅ν βουλὴν ὁ ἀνασχῆναι ἐκέθεν, ῑ εἴ ῑ πως δύναιντο
 ῑ κατανήσαντες εἰς Φοῖνικα ῑ παραχειμάσαι ἡ λιμένα τῆς
 Κρήτης ῑ βλέποντα ῑ κατὰ ῑ λίβα καὶ ῑ κατὰ ῑ χώρον.

vulg arm Chr-comm Thl-fin.
 om ABL p.

rec ins του, with H⁴LP 13. 36 rel Chr Thl Ec:

12. rec πλειους, with H⁴LP 13. 36 rel Chr Thl Ec: txt AB⁸ p 40. rec
 κακειθεν, with H⁴P rel syr Thl Ec: txt ABL⁸ b c h k o p 13. 36. 40 vulg Syr arm
 Chr. δυναται A.

δὲ προσδιαμεμαρτύρηκεν ὡς υἱὸν εἶναι γνή-
 σιον Εὐκτῆμονος τοῦτον . . . See other refer-
 ences in Winer, l.c.

11. τ. ναυκλήρῳ] the owner of the ship. Wetst. cites from Plutarch, ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος. So Hesych.: ναύκληρος, ὁ δεσπότης τ. πλοίου,—and Xen. Econ. viii. 12: φορτίων, ὅσα ναυκλή-
 ροις κέρδους ἔνεκα ἄγεται. (Kuin.)

12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from nearly half the compass. Grotius and Heinsius's rendering of πρὸς παραχειμ., 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For this purpose the anchorage was εὐθετος, and in it they had (see next verse) actually ridden out the storm, before they left it.

ἐκέθεν] The κάκειθεν of the rec. would be thence also, as from their former stopping-places. Φοῖνικα] Ptolemy (iii. 17) calls the haven Φοινικοῦς, and the city (lying some way inland) Φοῖνιξ. Strabo (x. 4) says, τὸ δὲ ἔνθεν ἰσθμὸς ἐστίν ὡς ἑκατὸν σταδίων, ἔχων κατωκίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ Φοινικὴ τῶν Λαμπέων. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern Lutro, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts.

βλέποντα κατὰ λίβα κ. κατὰ χώ-
 ρον] *looking (literally) down the S.W. and N.W. winds; i.e. in the direction of these winds, viz. N.E. and S.E. For λίψ and χώρος are not quarters of the

compass, but winds; and κατὰ, used with a wind, denotes the direction of its blowing,—down the wind. This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, ἐξέροντο κατὰ κύμα καὶ ἄνεμον, and Arrian, Periplus Euxini, p. 3, ἔφω νεφελὴ ἐπαναστάσα ἐξεβράγη κατ' εἶρον. So also κατὰ ῥόον, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Cæsarea are said to be δόσorma διὰ τὰς κατὰ λίβα προσβολὰς. See also Thucyd. vi. 104. In the reff., the substantive is not one of motion like λίψ, χώρος, or ῥόος, but of fixed location, as μεσημβρία σκόπος. The direction then is towards the spot indicated, just as in the present case it is in that of the motion indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Synecdemus of Hierocles, Φοινικὴ ἦτοι Ἀράδενᾶ νῆσος Κλαῦδος. Now Mr. Pashley found a village called Aradhena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, Ἀράδην πόλις Κρήτης ἥ δὲ Ἀνωπόλις λέγεται, διὰ τὸ εἶναι ἄνω. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, . . . chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note,

13 ^w ὑποπνεύσαντος δὲ ^x νότου δόξαντες τῆς ^y προ-
 θέσεως ^z κεκρατηκέναι, ^a ἄραντες ^b ἄσσον ^c παρελέγοντο
 τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ^d ἔβαλεν κατ'

13. Sir. xliiii. 16 al.

iii. 8.

only. So Thucyd. ii. 23 al.

d = here only. see note.

y = Rom. viii. 28. ix. 11.

(Heb. vi. 18.)

b here only. comparat., = ch. xxv. 10 ref.

c = here

a = here

8 ver. 8.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

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55 (xi. 31 || Mt.

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xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. Luke xii.

55 (xi. 31 || Mt.

xiii. 29. Rev.

xxi. 13) only.

Exod. x.

13. ὑΠΟΠΝΕΥΣΑΝΤΕΣ(sic) Ν.

impugning the above view and interpretation; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—from the water towards the land which encloses it—in the direction of S.W. and N.W." But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as 'looking' in the direction in which they would look when entering it. 13. ὑΠΟΠΝΕΥΣΑΝΤΟΣ] as E. V., softly blowing, compare ὑΠΟΜΕΙΔΙΩ. The S. wind was favourable for them in sailing from Fair Havens to Phœnice.

ΔΟΞ. τ. ΠΡΟΘ. ΚΕΚΡΑΤ.] imagining that they had (as good as) accomplished their purpose; i.e. that it would now be a very easy matter to reach Phœnice. ἄΡΑΝΤΕΣ "may be translated either 'weighed,' or 'set sail'; for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, αἰρυντες ἀπὸ τῆς γῆς, lib. i. 103." Smith, p. 55.

ἄΣΣΟΝ ΠΑΡ.] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄΣΣΟΝ ΠΑΡ., 'they sailed close by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56. The Vulg. has: 'quum sustulissent de Asson,' connecting ἄραντες with ἄσσον, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken ἄσσον as the accusative of direction, 'when they had weighed for Assus.' But besides the local objection, this construction also would be most harsh, as ἄραντες does not indicate

the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀναφανέντες, ch. xxi. 3,—'postquam Asos attollere se visa est' (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσον is the adverb.

14. ἔΒΑΛΕΝ ΚΑΤ' Αὐτῆς] These difficult words have been taken in three ways: (1) (The common interpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (α) 'drove (us) against Crete,' or (β) 'struck (blew) against Crete,' i.e. in the direction of Crete. Now of these, (α) is contrary to the expressed fact:—they were not driven against Crete. And (β) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἐπιδόντες ἐφερόμεθα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθείς δέ, or συναρπασθείς δὲ αὐτῆς. (3) referring αὐτῆς to προθέσεως. In that case ἔβαλεν κατ' αὐτῆς must either (α) = κατέβαλεν ἡμᾶς ἀπ' αὐτῆς, as Plato, Euthyph. 15 E, ἀπ' ἐλπίδος με καταβαλὼν μεγάλῃς ἀπέρχει, which is harsh, and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἄλῃ βάλλων, Il. λ. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'erfob sich wider ihr Vornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of

^e here only †. ^(-ών, Isa. xiii. 21 Aq.) ^f here only †. ^g ch. vi. 12 reff. ^h here only †. ^{Wisd. xii. 14 only.} ^{xxvi. 36. see ch. ii. 2.)} ⁱ = here only ‡. ^(ch. xv. 30 reff.) ¹ here only. ^k = (nautical) here bis only. ^{Diod. Sic. xx. 16. (Lev. 16¹ νησίον}

αὐτῆς ἄνεμος ^e τυφωνικὸς ὁ καλούμενος ⁱ εὐρακύλων. ^{ABLP⁸ a b c d f g h k l m o p 13}
 15 ^g συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ^h ἀν-
 οφθαλμεῖν τῷ ἀνέμῳ ⁱ ἐπιδόντες ^k ἐφερόμεθα. ^{16¹ νησίον}

14. for κατ' αὐτης, κατα ταυτης **Σ**. om o καλ. ευρ. and συν of συναρπ. P¹(ins P-corr). rec ευροκλυδων, with H¹L P-corr p(ευρο κλυδω) rel Syr Chr Thl (Ec: ευρυκλυδων B² 40. 133: ευρακλυδων syr-mg-gr: ευρακυκλων arm: aquilo maris (omg τυφ. o καλ.) æth: ευτρακλων copt: ευρακλων sah: ευρακοιδων (itacism) 13: txt (see note) A B¹(see table) **Σ**, confirmed by Euroaquilo vulg Cassiod, by 13 sah and in some measure (ευρακ.) by syr arm copt.

15. δυναμένου B¹. aft επιδόντες ins τω πλεοντι κ. συστειλαντες τα ιστια c 137: τη πνευση κ. συναγοντες τα ιστια syr-w-ast.

reference in αὐτῆς, or of construction. There can be no question that the obvious reference of αὐτῆς is to *Crete*. What then is ἔβαλεν κατ' αὐτῆς? ἔβαλεν applied to wind may be understood as above, neuter, or reflective, 'blew,' 'rushed.' Assuming this, and that there is no object to be supplied between ἔβαλεν and the preposition, κατ' αὐτῆς may surely be rendered, as in βῆ δὲ κατ' Οὐλύμποιο καρήνων,—κατ' Ἰδαίων ὀρέων,—κατὰ πέτρης, &c., viz. down (from) *Crete*, 'down the high lands forming the coast.' It is a common expression in lake and coasting navigation, that 'a gust came down the valleys,' and this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon *came down upon them from the high lands*:—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards συναρπάζων τὸ πλοῖον, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατέβη to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23, where Matt. and Mark have only ἐγένετο and γίνεται. Mr. Smith also suggests κατὰ τοῦ κρημνοῦ, Luke viii. 33, as confirmatory. The above is also Dean Howson's view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party.

τυφωνικός] "The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly

wind, as it dies gradually away; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind.") The term 'typhonic' indicates that it was accompanied by some of the phenomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repentini flatus,' says, 'vorticeum faciunt qui Typhon vocatur:' Aul. Gell. xix. 1, 'Turbinis etiam crebriores . . . et figuræ quædam nubium tremendæ quas τυφῶνας vocabant.'" Smith, p. 60.

εὐρακύλων] I have adopted the reading of AB⁸, according to my principle of going, in all cases where there is no overpowering objection, by our most ancient mss. It may be that εὐρακύλων had become in common parlance corrupted into εὐροκλύδων, an anomalous word, having no assignable derivation, but perhaps arising from the Greek sailors having changed the Latin termination into one having significance for themselves. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound εὐρακύλων,—by shewing that εἶρος properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e.g. Euro-Auster.

The direction of the wind is established by Mr. S., from what follows, to have been about half a point N. of E.N.E.; and the subsequent narrative shews that the wind continued to blow from this point till they reached Malta.

15. συναρπ.] being hurried away, 'borne along,' by it: see reff.

ἀντοφθαλμεῖν It is hardly likely that this term, which is used so naturally and constantly of men facing an enemy (Polyb. i. 17. 3, and eight times more), and also metaphorically of resisting

δέ τι ^m ὑποδραμόντες καλούμενον Κ[λ]αῦδα, ⁿ ἰσχύσαμεν ^m ὁ μολίς ^p περικρατεῖς γενέσθαι τῆς ^q σκάφης, ¹⁷ ἦν ἄραντες ^r βοηθείαις ^s ἐχρῶντο, ^t ὑποζωνύντες τὸ πλοῖον, φοβούμενοι τε μὴ εἰς τὴν ^u σύρτιν ^v ἐκπέσωσιν ^w χαλάσαντες τὸ

C-φης
ην αρ-
αντες...
ABCLP
N a b c d
f g h k l
m o p 13

not =. (-ος, 2 Macc. xii. 3, 6.)

ch. xxi. 28. -θος, Heb. xiii. 6.)

only †. 2 Macc. iii. 19 only. Polyb. xxvii. 3. 3.

δεσμον τοῦ οὐρανοῦ, οὗον τὰ ὑποζώματα τ. τριηρών, οὕτω πᾶσαν ξυνέχον τὴν περιφοράν, see

Thucyd. i. 29.

ἀμμουσι, and al.

u here only †.

v ch. ix. 25 reff.

r Heb. iv. 16 only.

s ver. 3. 1 Cor. vii. 21 al. L.P.

Plat. Rep. x. 616. 3. εἶναι γὰρ τοῦτο τὸ φῶς σύν-

v = vv. 26, 29 only.

Diod. Sic. ii. 60, ἐκπέσειν εἰς

m here only †.
n = ch. vi. 10
reff.
o ch. xiv. 18
reff.

p here only †.
q vv. 30, 32
only †. Bel
& Dr. 33 (32)
only, but

t here

16. *υποδραμοντες* B¹ 93-5. rec *κλαν-*, with AH¹LP N (but λ erased) p rel 13.
36. 40. 137 syr syr-mg-gr Chr Thl Ec: *καν-* B vulg aeth Jer, *Kyra* or *Keuda* Syr, *Gaudem* Cassiod.—rec *-δην*, with H¹LP rel: *-δαν* c 25 lect-12, *-dam* fuld: *-δα* B¹ p 13. 40. 137 vulg syr syr-mg-gr copt aeth. (A has only KAA, the remaining letters are gone at the end of a line.) rec *μολίς* bef *ισχύσαμεν* (*corr'n of order*?), with H¹LP rel 36 syrr copt aeth-pl Chr: txt AB¹N m p 13 (40) vulg.
17. *βοηθείαις* H¹ c p 36. 96 lect-12: *-θιαν* N¹. *εκπελωσων* N¹. ins και bef χαλ. P. om το N¹.

temptation (μὴ δύνασθαι τοῖς χρήμασι ἀντοφθαλμεῖν, Polyb. xxviii. 17. 18), should have been originally a naval term, derived from the practice of painting *eyes* on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life.

ἐπιδόντες] So Plutarch de Fortun. Rom. cited in note on ver. 26. Either '*the ship*,' or '*ourselves*,' may be supplied: or better perhaps, *neither*, but the word taken generally—*giving up*. *ἐφερόμεθα*] passive: *we were driven along*.

16. *ὑποδραμόντες*] *running under the lee of*. "St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate: they ran before the wind to *leeward of Claudia*, hence it is *ὑποδραμόντες*: they sailed with a side wind to *leeward of Cyprus and Crete*: hence it is *ὑπεπλεύσαμεν*" (Smith, p. 61, note).

Κλαῦδα] Here again, there can be little doubt that the name of the island was *Kaūda*, or *Γαῦδα*, as we have in some MSS., or, as in Pliny and Mela, *Gaudos*: but Ptol. (iii. 7) has *Κλαῦδος*, and the corruption was very obvious. The island is the modern Gozzo.

ισχύσαμ. μὸλ. κ.τ.λ.] "Upon reaching Claudia, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon Claudia, it could not be done, on account of the

ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the *east* end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." . . . "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65.

17. *ἄραντες*, having taken on board. *βοηθείαις*] *measures to strengthen the ship*, strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.' Grot., Hein-sius, &c., are clearly wrong in interpreting *βοηθείαις*, '*the help of the passengers*.'

ὑποζωνύντες τ. πλ.] *undergirding, or frapping the ship*. "To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict.:—Smith,

x here only. ^x σκευός οὕτως ^k ἐφέροντο. ¹⁸ ^y σφοδρῶς δὲ ^z χειμαζομένων ^{ABCLP}
 Jonah i. 3. ^η μῶν ^a τῇ ^a ἐξῆς ^b ἐκβολὴν ἐποιοῦντο, ¹⁹ καὶ τῇ ^c τρίτῃ ^{8 a b c d}
 Xen. Ec. ^d αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε ^{e g h k l}
 Gen. vii. 19 A. ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε ^{m o p 13}
 Sir. xiii. ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
 13 (only?). ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
 (ρός, Exod. ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
 x. 19.) ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
^z here only. ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
 Prov. xxvi. ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
 10 only. ^δ αὐτοχείρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν ²⁰ μήτε
 only. Exod. xxi. 29. w. ^η μέρα, Matt. xvi. 21 al. fr. ^c alone, Luke xiii. 32
 xxxi. 25 Ald. (Jonah i. 5?) only. ^σ σκευὴν ἑκατὸν τριῆρεσι, Diod. Sic. xiv. 79. ^e here only. Gen.
 ix. 36. xv. 30. xxvii. 5. Luke iv. 35. xvii. 2 only. Gen. xxi. 15. (-πεῖν, ch. xii. 23.) ^f ver. 28. Matt.
 h Luke i. 79. Tit. ii. 11. iii. 4 only. Deut. xxxiii. 2. (-νεῖα, 2 Thess. ii. 8. -νῆς, ch. ii. 20.) ^g ch. vii. 43 reff.
 k = ch. ii. 40 reff. ⁱ = Matt. xvi. 3 (xlv. 20) Mk. John x. 22. 2 Tim. iv. 21) only. Job xxxvii. 6. ⁱ ch. xiii. 31 reff.
 m ch. xii. 18 reff. ⁿ = here (Luke v. 1. xxiii. 23. John xi. 38. xxi. 9. 1 Cor. ix. 16. Heb. ix. 10)
 only. Job xix. 3. ^o = 2 Tim. iv. 8.

18. for δε, τε A 25 spec Syr æth-pl.

19. *ε*ρριψαμεν (*corr*n to *first person to suit* αὐτοχείρες: so Meyer, which is much more probable than that, as De W., -αμεν should have been altered to -αν, to suit ἐποιοῦντο: see note), with HLP rel syrr copt æth-pl Chr Thl (Ec: txt AB²C a b o p 13. 36. 40 vulg spec, ερριψαν B¹, εριψαν X.

20. *π*λειους X¹ e g 101. *ο*ιμ λοιπον B.

p. 60, who brings several instances of the practice, in our own times. See additional ones in C. and H. ii. 404, f. Horace seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinæ Possint imperiosius Æquor.' See reff. *τὴν σύρτιν*]

The Syrtis, on the African coast; there were two, the greater and the lesser (*αἱ φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτις*, Jos. B. J. ii. 16. 4), of which the former was the nearer to them. *ἐκπέσωσιν*] See

reff. and add *φερόμενοι τῷ πνεύματι* . . . *ἐξέπιπτον πρὸς τὰς πέτρας*, Herodot. viii. 13. *χαλ. τ. σκευός*] "It is not

easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that *if they had struck sail*, they must have been driven *directly towards the Syrtis*. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is *χαλ. τὸ σκευός*? It is interpreted by Meyer, De W., and most Commentators, of *striking sail* (as E. V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: *some sail* is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and

work herself to pieces." Encycl. Brit. art. 'Seamanship:' Smith, p. 72, who interprets the words, *lowering the gear*, i.e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or top-sails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and H. ii. p. 405, note 5.

οὕτως] i.e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib.

18. *ἐκβολ.* *ἐποι.*] "The technical terms for taking cargo out of a ship, given by Julius Pollux, are *ἐκθέσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, ἐπελάφρυναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων*. So that both here, and afterwards in ver. 38 (*ἐκοῦφίζον τ. πλοῖον*), St. Luke uses appropriate technical phrases." Smith, ib.

Of what the freight consisted, we have no intimation. Perhaps *not of wheat*, on account of the separate statement of ver. 38. See reff.

19. *τ. σκευὴν τ. πλ. ἔρρ.*] *ἡ σκευή* is the *furniture* of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging.

αὐτοχείρες is used with *ἐρριψαν* as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, *αὐτόχ.* has been supposed to imply the *first person*, and *ἐρριψαμεν*

^p περιηρέϊτο ἐλπίς πάσα ^a τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς ^{p = 2 Cor. iii. 16, Heb. x. 11 (ver. 40) only. Zech. x. 11. q constr., ch. xiv. 9 reff. r here only t. (-τος, ver. 33. -τείν, 1 Macc. iii. 17. -τά, Job xxiv. 6.) s ch. ii. 30 reff. t ch. xi. 13 reff. u ch. v. 29 reff. v ch. xiii. 13 reff. w = here only. (1 Cor. ix. 19 &c. reff.) τὸ μαινεῖναι τὰς χεῖρας κερδαίνειν, z ver. 9 only b Rom. d (John 8c. reff.)}

τε ^r αἰσιτίας ^s ὑπαρχούσης, τότε ^t σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν "Εδει μέν, ὦ ἄνδρες, ^u πειθαρχήσαντάς μοι μὴ ^v ἀνάγκασθαι ἀπὸ τῆς Κρήτης, ^w κερδήσαι τε τὴν ^x ὕβριν ταύτην καὶ τὴν ^x ζημίαν. ²² καὶ ^y τὰ ^y νῦν ^z παραινῶ ὑμᾶς ^a εὐθυμεῖν ^b ἀποβολῇ γὰρ ^c ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν ^d πλὴν τοῦ πλοίου. ²³ παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὐ εἰμί [ἐγὼ] ^e καὶ ^e λατρεύω ἄγγελος, ²⁴ λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ ^f παραστῆναι καὶ ἰδοὺ ^g κεχάρισται σοι ὁ θεὸς πάντας τοὺς ^h πλέοντας μετὰ σοῦ. ²⁵ διὸ ^a εὐθυμεῖτε, ἄνδρες· πιστεύω

Jos. Antt. ii. 3. 2.
(reff.).

a here bis. James v. 13 only.
xi. 15 only t. (-βάλλειν, Mark x. 50.
viii. 10.] ch. xv. 23, xx. 23. Deut. i. 36.
vii. 10. g 2 Cor. ii. 10 reff.

x ver. 10.

y ch. iv. 29 reff.
Ps. lxxvii. 18 Ald. only. (see ver. 36 al.)
Heb. x. 35.) c = ch. xv. 26 reff.
e ch. vii. 1 reff.

h ver. 2 reff.

z ver. 9 only

b Rom.
d (John 8c. reff.)

f = Rom. xiv. 10. Dan.

rec πασα bef ελπισ, with CH^r L(π. η ελ.) P^N rel 36 syr Chr: txt AB k m p 13 vulg spec copt.

²¹. rec δε, with H^rLP rel syr copt Chr: txt ABC^N c p 13. 40. 137 vulg spec Syr aeth-pl Thl-fin. om τότε A 21. εμμεσω A. for αυτων, ημων c 137.

om της H^r. ζημειαν(sic) P.

²². αποβλη(sic) P. ουδεμια bef ψυχης N¹ 80.

²³. for ταυτη, τηδε N¹. rec τη νυκτι bef ταυτη, with syr Aec: txt ABCH^rLP^N rel 40. 137 vulg arm Chr Thl-sif (Thl-fin om ταυτ.). rec αγγελος bef του θεου

(corrⁿ of order), with H^rLP rel vulg spec; bef ω κ. λατρευω 13: txt ABC^N m 40. 137. rec om εγω, with BC¹H^rLP p 13 rel spec syrr Chr Thl Aec: ins AC²N 40 vulg copt aeth arm.

has crept in: see var. readd.

²⁰.] The sun and stars were the only guides of the ancients when out of sight of land. The expression, **all hope was taken away**, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—*χ. οὐκ ὀλίγον* seems to imply that it still indeed raged, but not as before) was afflicting them, viz., *the leaky state of the ship*, which increased upon them, as is shewn by their successive lightnings of her.

²¹. αἰσιτίας] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continui labores et metus a periculis effecerant ut de cibo capiendū non cogitarent.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the αἰσιτία—when they were in that condition, languid and exhausted with fasting and fears.

κερδήσαι] 'lucrificasse,' to

have gained, not = to have incurred,—but to have turned to your own account, i. e. 'to have spared or avoided.' So Jos. in ref. Aristotle, Magn. Mor. ii. 8, φ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῇ φάμεν ('if he escape it'). Plin. vii. 40, 'quam quidem injuriam lucrificet ille.' Cicero, Verr. i. 12, 'lucreretur indicia veteris infamiae' ('may have them wiped out,' and so make gain of them by getting rid of them). ὕβριν] See on ver. 10. "The ὕβριν was to their persons, the ζημίαν to their property."

C. and H. ii. 410, note 4. ²².] The neglect of precision in ἀποβολῇ ψυχῆς οὐδεμία . . . πλὴν τοῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσέλθῃ . . . πᾶν κουνὸν κ. ποιῶν βδέλυγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. (ωῆς. See Winer, edn. 6, § 67. 1. e.

²³.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed.

²⁴. κεχάρισται] "Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . Non erat tam periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere." Bengel. μετὰ σοῦ] "Paulus,

i ch. xv. 11
only. see ch.
i. 11 reff.
Rom. iii. 2.
1. = ver. 17.
l ver. 33.
Gen. xiv. 5.
m ch. xiii. 49.
n = ch. xvi. 35.
Heb. iii. 8.
from Ps. xciv.
8.
o here only.
see ch. xvi.
25. Matt.
xxv. 6.
p ch. xiii. 25
reff.

q here bis. Rev. xviii. 17 only t. (-τικός, 3 Kings ix. 27. Jonah i. 5.)
xvi. 20 reff. Josh. iii. 9. 1 Kings vii. 10 al. fr.
xix. 19. 1 Chron. xx. 2. u here bis only t.
ii. 7 [from Ps. viii. 5], 9. xiii. 22) only. Isa. lvii. 17.

γὰρ τῷ θεῷ ὅτι οὕτως ἔσται ¹ καθ' ¹ ἰδὼν ¹ πρόπον λελάληται ^{ABCLP}
μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ^k ἐκπεσεῖν. ²⁷ Ὅς δέ ^{Nabc d}
¹ τεσσαρεςκαιδεκάτῃ νύξ ἐγένετο ^m διαφερομένων ἡμῶν ἐν ^{m o p 13}
τῷ Ἀδρία, ⁿ κατὰ ^o μέσον τῆς ^o νυκτὸς ^p ὑπενόουν οἱ ^a ναῦται
^r προσάγειν τινὰ αὐτοῖς χώραν, ²⁸ καὶ ^s βολίσαντες ^t εἶρον
^u ὀργυιάς εἴκοσι, ^v βραχὺ δέ ^w διαστήσαντες καὶ πάλιν
^s βολίσαντες ^t εἶρον ^u ὀργυιάς δεκαπέντε, ²⁹ φοβούμενοι

26. *hmas* bef *dei* B.

27. *επεγενετο* A p vulg: txt BCHLPN rel 36 Chr. for *προσαγειν, προσανεχειν*
B²: *προσαχειν* B¹: *προσεγγιζειν* c 137: *προσαγαγειν* 40: *προαγαγειν* N¹.

28. for 1st *και, οιτινες* N¹. *οργυιας* (twice) b¹ p 13, so (once) H^r o.
for 2nd *ευρον, ευρομεν* C¹.

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. 26. δει] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: *τόλμα κ. δέδιθι μῆθην, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην*, Plut. de Fortun. Rom. p. 518.

27. *διαφέρ.*] driven about, or up and down, as E. V., not 'drifting through,' as Dr. Bloomf., though this may have been the fact; see examples below. Plutarch speaking of the tumult during which Galba was murdered, *τοῦ φορείου καθάπερ ἐν κλύδωνι δεῦρο κακέῃ διαφερομένου* (probably from Tacitus, 'Agebatur huc illuc Galba, vario turbæ fluctuantis impulsu,' Hist. i. 40); Philo, de Migr. Abr. p. 454, *ἐπαμφοτερισταὶ πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλινόντες*. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19.

ἐν τῷ Ἀδρία] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), ἡ δὲ Πελοπόννησος ὀρίζεται . . . ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ Ἀδριατικῷ πελάγει. So also (iii. 4) ἡ δὲ Σικελία ὀρίζεται . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ Ἀδρίου πελάγους. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσης χειμεριωτάτη

πάσης. οἱ τε γὰρ ἄνεμοι ταρασσουσιν αὐτὴν ἀμφοτέρωθεν τὸ κύμα ἐπάγοντες, ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἐτέρου πελάγους δ καλεῖται Τυρρηνόν. ὑπενόουν] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.

I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta.

προσάγειν] was approaching them. The opposite is ἀναχωρεῖν, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin. 28.

βολίσαντες] βολίγειν, ἡγουν βάθος θαλάσσης μετρεῖν μολυβδίνῃ καθέτω, ἢ τοιούτω τινί. Eustath. on Il. ε. p. 427 (Wetst.).

ὀργυιάς] ὀργυία σημαίνει τὴν ἑκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the

τε μή που ^x κατὰ ^y τραχεῖς τόπους ^k ἐκπέσωμεν, ἐκ ^x ^y ^{v. 5, 7. reff.}
^z πρύμνης ^a ῥίψαντες ^b ἀγκύρας τέσσαρας ^c εὐχοντο ^y ^{Luke iii. 51}
^d ἡμέραν ^d γενέσθαι. ³⁰ τῶν δὲ ^a ναυτῶν ^e ζητούντων ^z ^{Mark iv. 38}
φυγεῖν ἐκ τοῦ πλοίου καὶ ^f χαλασάντων τὴν ^g σκάφην ^a ^{only +.}
εἰς τὴν θάλασσαν, ^h προφάσει ⁱ ὥς ἐκ ^k πύρας ^a ^{ver. 19 reff.}
^b ἀγκύρας μελλόντων ^l ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος ^b ^{here bis. ver.}
τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι ^{40. Heb. vi.}
^{19 only +.}
^c ^{ch. xxvi. 29.}
^{Rom. ix. 3.}
^{2 Cor. xiii. 7.}
^{9. James v.}
^{16. 3 John}
^{2 only. Num.}
^{g ver. 16.}
^{i = ch. xxiii. 15}
^{1 = here only. Ps. lix. 8 (10). elsw.}

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec *μηπως* (corr'n to simpler word), with H¹LP rel 36 copt Chr: *μηπω* A: txt BCN c p 13. 40 Thl-sif. (που is written above the line by N¹ or corr^l.)
Chr: txt ABCN c p 13. 40 Thl-sif. rec *εκπεσωσιν*, with c d f p sah: txt ABCN¹LPN 13 rel 137 vulg syr copt Chr. [*ευχοντο*, so B¹CH^r.]
30. εκφυγειν A c 96. 137-42. *πρωρης* A d 13: *πλωρης* N¹. rec *μελλοντων* bef *αγκυρας* (corr'n of order for *euphony*), with H¹LPN rel am Chr Thl Ec: txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of *τραχεῖς τόποι*, mural precipices, upon which the sea must have been breaking with great violence.

29. ἐκ πρύμνης] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Cæsar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to the pur-

pose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92. εὐχοντο] Uncertain, whether their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97.

30.] "We hear of anchors being laid out from both ends of a ship (*ἐκατέρωθεν*), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. εὐαν μὴ κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordia indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adimiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne præscriptas sibi metas

m Mark ix. 43, 45. John xviii. 10, 26. Gal. v. 12 only. Deut. xxiii. 1. n John ii. 15 only. 2 Kings viii. 2. o = ch. xii. 7 reff. p ch. vii. 18 reff. q ver. 29. r : ch. xxi. 27 reff. s = and constr., ch. xiv. 4. t ch. ii. 46 reff. u ch. ix. 19 reff. v ver. 27. w absol., Matt. xxiv. 50, ch. (iii. 5. x. 24 reff.) xxviii. 6. x here only +. (-τια, ver. 21.) y here only. Deut. ix. 7. Jer. xx. 18. 2 Macc. v. 27 only. z = ver. 36 only. (ch. xxviii. 2 al.) a = here only. επι-σκεινόμεθα εἰν τι ἡμιν πρὸς λόγον ἡ, Plato, Gorg. 459. b ch. viii. 16 reff. c Matt. x. 30. 1 Kings xiv. 45. d Luke xxi. 18. e Rom. i. 21 reff. f = Luke i. 19. Gen. xxiv. 51. g ch. ii. 46 reff. h here only +. 2 Macc. xi. 26 only. (-μος, ch. xxiv. 10. -μειν, vv. 22, 25.) i gen., Rev. ii. 17. Winer, edn. 6, § 30. 7. c. j Matt. xxiii. 30 bis. Eph. ii. 3 only. k so ch. xix. 7.

31. μεινωσιν bef εν τω πλοιω N¹ c h.
 32. rec οι στρατιωται bef απεκοψαν (corrⁿ of order for perspicuity), with H^rLP rel coptt Chr : txt ABCN c m 13. 40. 137 vulg syrr æth Thl-sif.
 33. rec εμελλεν bef ημερα, with H^rLP rel syr æth Chr Thl Ec: txt ABCN p 13 vulg. [ημελλεν, so BCLP c l p 13. 40 Thl-sif.] rec μηθεν, with CH^rLP rel 36 Chr : txt ABN 40. προσλαμβανομενοι (corrⁿ to suit προσδοκωντες) A 40 lect-12, -λαμβομ., but μ marked for erasure, P.
 34. aft διο ins και B. παρακα(sic) N. rec προσλαβειν (from προσλ. above), with H^rLP rel Thl-sif Ec: txt ABCN b d h k o p 13. 36. 137 Chr Thl-fin. add τι N¹ : τινος c. for προς, προ B 101 sah. ημετερας ALP a h syr Thl-fin : txt BCH^r p 13 rel Chr Thl-sif. ουθενος A. rec (for απο) εκ (corrⁿ from Luke xxi. 18), with H^rLPN rel Thl Ec: txt ABC p 13. 36. 40. 137. rec πεσειται (corrⁿ to LXX, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corrⁿ from Luke xxi. 18, we should not have had the future, but as there, ου μη αποληται, with H^rLP rel syr sah Chr : txt ABCN m p 13. 40 vulg Syr copt æth arm Thl-fin.
 35. rec ειπων (corrⁿ to more usual form), with H^rLP p 13 rel 36 : txt ABCN 24. ηυχαρ. AP p 137 : ευχαριστησας N : και ευχαριστησας 40.
 36. απαντες N¹ (but α erased). προσελαβον A 40 : προσελαβανον c : μετελαμ-βανον 137 : μεταλαβαν(sic) N.
 37. rec ημεν (corrⁿ to more usual form), with CH^rLP 13. 36 rel Chr : txt ABN p 40. rec εν τω πλοιω bef αι πασαι ψ. (corrⁿ of order to connect ψυχαι and διακ.), with H^rLP rel syr Chr : txt (A)BCN (k m p) 13. 40. 137 vulg (Syr) copt arm (Chr-comm Thl-sif). —om αι A k m p, πασαι αφ αι Chr-comm Thl-sif. for διακοσαι εβδομηκοντα ες, Co^s p(so Scriv; noting “σός Tischendorf, vix recte”). for διακοσαι, ως (mistake arising from ω of πλοιω and C of the numeral, so Tischdf) B sah. for ες, πεντε A : om m.

transilient.” Calvin. 33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed : which therefore needed recruiting by food. ἄχρι . . . οὐ . . . until it began to be day : i.e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. προσδοκῶντες] waiting the cessation of the storm. The following expressions, ἔσιτ. διαστ., μνηθ. προσλ., are spoken hyperbolically, and cannot mean

literally that they had abstained entirely from food during the whole fortnight. πρὸς with a gen. (‘e salute vestra’) is only found here in N. T. : compare ref., and ἐλπίσας πρὸς ἑαυτοῦ τὸν χρησμένον εἶναι, Herodot. i. 75. 35.] “Paul neither celebrates an ἀγάπη (Olsh.), nor acts as the father of a family (Meyer), but simply as a pious Jew, who asks a blessing before he eats.” De Wette. 36.] When we reflect who were included in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations

ABCLP
Nab cd
fghkl
mop 13

ἐβδομηκονταῖξ. ^{38 m} κορεσθέντες δὲ ^u τροφῆς ⁿ ἐκούφιζον ^{m 1 Cor. iv. 5.}
 τὸ πλοῖον ^o ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. ^{only. Deut.}
³⁹ ὅτε δὲ ^p ἡμέρα ^p ἐγένετο, τὴν γῆν οὐκ ^a ἐπεγίνωσκον, ^{only. 20}
^r κόλπον δὲ ^s τινα ^s κατενόουν ἔχοντα ^t αἰγιαλόν, εἰς ὃν ^{n here only.}
^u ἐβουλεύοντο, εἰ δύναιτο, ^v ἐξῶσαι τὸ πλοῖον. ⁴⁰ καὶ ^{o - here only.}
 τὰς ^w ἀγκύρας ^x περιελόντες ^y ἔωον εἰς τὴν θάλασσαν, ἅμα ^{1 Kings vi. 5.}
^z ἀνέντες τὰς ^a ζευκτηρίας τῶν ^b πηδαλίων, καὶ ^c ἐπάραντες ^{r = here (Luke}
^{22, 23. John i. 18. xiii. 23) only.} (Gen. xvi. 5.) ^{s Matt. vii. 3 || L. 2 Macc. ix. 25.} ^{t ch.}
^{xxi. 5 reff.} ^{u = ch. v. 33 reff.} ^{v = here (ch. vii. 45) only.} ^{w Thucyd. ii. 90.} ^{x ch.}
^{29, 30 reff.} ^{y = here only. (ver. 20 reff.)} ^{z = Luke xxiii. 51.} ^{Exod. xxxiii. 10.} ^{w vi.}
^{z = ch. xvi. 26 (reff.).} ^{a here only.} ^{b James iii. 4 only.} ^{c = ch. i. 9.}

^{38.} ins της bef τροφης H¹LP d g l m Chr.

^{39.} for επεγ-, εγινωσκον B 25. for εις, προς A. rec εβουλευσαντο, with om την N¹.

H¹LP rel syr Chr Thl Cεc: εβουλοντο A p aeth-pl: txt BCN 13(sic) 36. 40 vulg. for
 δυναιτο, δυνατο CH¹LP rel 36 Syr aeth Chr Cεc: txt ABN p 13 vulg Thl. εκσω-
 sai B¹C copt aeth. προελοντες N¹.

and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him.

^{37.} Explanatory of πάντες: q. d., 'and this was no small number; for we were,' &c. ^{38.}

ἐκούφ. τ. πλοῖον] See above on ver. 18.

This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the *store for their sustenance*, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σῖτος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food*: from whence we may infer almost with certainty that ὁ σῖτος is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that for the last fourteen days hardly any food had been touched. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour.

^{39.} It may be and has been suggested, that *some of the Alexandrian seamen must have known Malta*;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by which it might be recognized." p. 100.

κόλπον . . . ἔχοντ. αἰγιαλόν] a creek having a sandy beach. Some Commentators suppose that it should be αἰγιαλὸν ἔχοντα κόλπον, since every creek must have a beach: but what is meant is, a creek with a smooth, sandy beach, as distin-

guished from a rocky inlet.

ἐξῶσαι] Not, 'to thrust in,' as E. V., but to strand, 'to run a-ground': so Thucyd., ref., and more in Wetst.

^{40.} They cut away all four anchors (the *περι* may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλ. 'in the sea, into which they had been cast'). This they did to save time, and not to encumber the water-logged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (ἐπάρειν, 'to raise up,' contrary to κατέχειν, 'to haul down,' a sail) their ἀρτέμων to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the *foresail* of the ancient ships. I will only notice from him, that the rendering 'mainsail' in our E. V. was probably a mistaken translation from Bayfius or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemon velum majus navis, ut in Actis Apost. xxvii. . . etenim etiam nunc nomen Veneti vulgo retinent et artemon vocant." These words, 'velum majus,' they rendered by *mainsail*; whereas the *largest sail* of the Venetian ships at the time was the *foresail*. The French 'artimon,' even now in use, means the sail at the stern (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *mizaine*,

d here only +. e constr., here only. f = here only. g Luke x. 30. James i. 2 only. 2 Kings i. 6. h here only +. οὐκ εἰκός διθάλαττον εἶναι τὸ πέλαγος τὸ Ἀτλαντικόν, Strabo, i. p. 11. i here only +. Hom. Od. 4. 148. m here only. Prov. v. 5. Polyb. iii. 46. 1. n Heb. xii. 28 only. Exod. xii. 16. Deut. vi. 8. xi. 18 only. o ver. 29 reff. p = Rev. v. 2. Esdr. i. 55 (52). q ch. v. 26 reff. Acts only. s = ch. v. 38 reff. w. ἵνα, here only. t ver. viii. 24 || Mk. xiv. 24. Jude 13 only. Ps. cvi. 25. u here only +. Diod. Sic. xx. 88. (κολυμβή, ver. 43.) v here only. Gen. xxxix. 20. w see ch. xxiii. 24 reff. x ch. x. 47 reff. constr., here only. Mic. ii. 4. Xen. Cyr. ii. 4. 23. Polyb. ii. 8. 8. y Rom. ix. 19. 1 Pet. iv. 3 only +. 2 Macc. xv. 5 only. ὅπερ ἦν τοῦτοις βούλημα, Demosth. 1109. 15.

40. rec αρτεμονα, with LP 13 rel: txt AB²CH¹N a b² c d f g l m² p syr-mg-gr, αρτομωνα B¹.

41. rec επωκειλαν, with B²H^r(εποκιλαν) LP rel 36: txt AB¹CN p 13. 40. for πρωρα, πρωτη A. πριμνα B¹. εμενεν AH^r c h vulg: txt BCLPN 13 rel copt Chr Thl Ec. διελυτο L m 137 lect-12: ελυτο N. απο N¹ k. om των κυματων (possibly because the transcriber's eye passed from των to των in ver 42) ABN¹: ins CH¹LPN² 13. 36 rel Chr: a vi maris vulg: a fluctibus maris aeth.

42. om δε C¹. ins ινα bef μητις N³. εκκολυβησας(sic) N: εκκολυμB. g. rec διαφυγοι (grammatical emendation, see note), with k m: txt ABCH¹LPN p 13 rel 36. 137 Chr Thl.

43. εκατονταρχος P. τον παυλον bef διασωσαι A 13. 68. 8-pe. for βουληματος, βηματος N¹: βουλεματος a f. for τε, δε C e p 13. 40. 137 syr copt.

which is the foresail. The usual technical name of the foresail was δόλων, that of the mizen, ἐπίδρομος. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates ἀρτέμωνα by 'armnon parvum' (armnon being its word for σκεῦος, ver. 17), and syr. in a note says that ἀρτέμων is "a small armnon at the ship's head." τῇ πνεούσῃ] scil. αἶρα. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction,—to the wind. (4) They made for the beach. The expression, κατέχειν [ναῦν or νηϊ] εἰς . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship [or, to keep one's course in the ship] in hand [and direct it] towards . . ."

41. τόπον διθάλασσον] At the west end of St. Paul's Bay is an island, Selmoon or Salmonetta, which they could not have known to be such from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met. ἐπ-έκειλαν] ἐπέκειλιν is used by Homer

(ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 114, it is said of the ship itself, ἡπέιρω ἐπέκελσε. The ἐποκέλλειν of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground. "The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103. 42.] ἵνα gives not only the purpose, but the substance of the βουλή. Their counsel was,—to kill, &c.: this it was, and to this it tended. διαφυγοι has probably been

δυναμένους ^z κολυμβάν ^a ἀπορρίψαντας πρώτους ἐπὶ ^z here only +.
 τὴν γῆν ^b ἐξίεναι, ⁴⁴ καὶ τοὺς λοιποὺς ^c οὓς μὲν ἐπὶ ^z Isa. xxv. 11
^d σανίσιν ^c οὓς δὲ ἐπὶ τινων τῶν ^e ἀπὸ τοῦ πλοίου. ^a here only +.
 καὶ οὕτως ^f ἐγένετο πάντας ^w διασωθῆναι ἐπὶ τὴν γῆν. ^a here only +.
 XXVIII. ¹ Καὶ ^w διασωθέντες τότε ^g ἐπέγνωμεν ὅτι ^a here only +.
 Μελίτη ἡ νῆσος καλεῖται. ² οἱ τε ^h βάρβαροι ⁱ παρείχαν ^a here only +.
 οὐ τὴν ^k τυχοῦσαν ^l φιλανθρωπίαν ἡμῖν. ^m ἄψαντες γὰρ ^b ch. xiii. 42
ⁿ πυρὰν ^o προσελάβοντο πάντας ἡμᾶς διὰ τὸν ^p ὑέτον ^c 1 Cor. xi. 21
 τὸν ^q ἐφέστωτα καὶ διὰ τὸ ^r ψῦχος. ^s συστρέφαντος δὲ ^d here only +.
 (not AB). Cant. viii. 9. Ezek. xxvii. 5 only. ^e see ch. xii. 1. xv. 5. ^f constr., ch. iv. 5
 refl. ^g constr., Luke vii. 37. ch. xix. 34. xxii. 29. Ezek. xvi. 62. see ch. xxvii. 39. ^h here
 bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. ⁱ = ch. xvi. 16 refl. xxii.
 2. 1 Tim. vi. 17. ^k = ch. xix. 11 refl. ^l 1 Tit. iii. 4 only +. ^m 2 Macc. vi. 22. (ⁿ τῶς,
 ch. xviii. 3.) ^o = Luke viii. 16. xi. 33. xv. 8 [xxii. 55 v. r.] only. ^p Judith xiii. 13. ^q here only.
 bis only +. Judith vii. 5 al. ^r = Rom. xiv. 1, 3. xv. 7. ^s Philem. 17. ^t Ps. xxvi. 10. lxiii. 24.
^p ch. xiv. 17 refl. ^q = here only. ^r ὁ ἐφέστωτος ζῶφος, Polyb. xviii. 3. 7. see 2 Tim. iv. 6.
^r John xviii. 18. 2 Cor. xi. 27 only. ^s Gen. viii. 22. ^t here only. ^u 4 Kings xii. 9
 xi. 3 B. 2 Macc. xiv. 30. (^v συστρόφη, ch. xix. 40.) ^w Ed-vat. F.

εκκολυμβαν B.

απορρίψαντας CN.

της γης N¹ c.

CHAP. XXVIII. 1. ἀφ' διασώσαντες ins οι περι (τον) πανλον εκ του πλοος (beginning of an ecclesiastical portion) C³-marg L b g k m o Thl-sif : τον is omd by C³ : alii aliter : οι περι τ. π. βαρβαροι 1-marg. rec επεγνωσαν (corr'n to suit ch xxvii. 39 ?), with C³-marg H¹L¹P rel 36 Chr : txt ABCN¹ c¹ p 13. 137 vulg syrr copt aeth. μελιτηνη B¹.

2. rec δε (altern of characteristic τε), with H¹L¹P¹ rel 36 copt Chr : txt ABC c p 13. 40 syrr aeth Thl-sif. [παρείχαν, so ABN.] rec αναπαντες (corr'n to more precise word), with H¹L¹P rel 36 Chr₃ Thl Ec : txt ABCN¹ p 13. 40. προσανελαμ-
 βανον N¹ c. om παντας A copt aeth Chr-ms : ημας bef παντας 13 lect-12 vss : om
 ημας 40. υφεστωτα L 13. om 2nd δια N¹.

a correction to suit ἐγένετο. But the subjunctive after the past is merely a mixture of construction of the historic past with the historic present, and is used where the scene is intended to be vividly set before the reader.

43.] ἀπορρίψαντας is reflective, sc. ἐαυτούς. 44. τοὺς λοιποὺς] scil. ἐπὶ τὴν γῆν ἐξίεναι.

τινων τῶν ἀπὸ τ. π.] probably, as E. V., broken pieces of the ship:—some of the parts of the ship: the σανίδες being whole planks, perhaps of the decks.

διασωθ. ἐπὶ] may be = διασ. κ. ἀφικέσθαι ἐπὶ, —a constructio praeognans, but this need not be, as διασωθῆναι is to get safe through, and ἐπὶ is simply the direction in which the act is carried out.

XXVIII. 1. Μελίτη] The whole course of the narrative has gone to shew that this can be no other than MALTA. The idea that it is not MALTA, but Meleda, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus, de Adminiculis Imperii, p. 36—νῆσος μεγάλη τὰ Μέλετα ἦτοι τὸ Μαλο-ζέαται, ἦν ἐν ταῖς πράξει τ. ἀποστ. ὁ ἅγιος Δουκᾶς μέμνηται, Μελίτην ταύτην προσαγορεύων. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by Giorgi, Rhoer, and more recently Paulus. It rests principally on three mistakes:—1. the meaning of the

name Adria (see above on ch. xxvii. 27),—2. the fancy that there are no poisonous serpents in Malta (ver. 3),—3. the notion that the Maltese would not have been called βάρβαροι. The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the north side of Crete,—and to suppose the wind to have been the hot Scirocco (compare ver. 2). Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. Observe, their previous state of ignorance of the island is expressed by the imperf. ἐπεγίνωσκον;—the act of recognition by the aor. ἐπέγνωμεν.

2. βάρβαροι.] A term implying very much what our word natives does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so:—ἔστι δὲ ἡ νῆσος αὕτη (Malta) Φοινίκων ἄποικος, Diod. Sic. v. 12.—ἐν δὲ Σικελίᾳ ἔθνη βάρβαρα τὰδε ἔστί, Ἑδυνοί, Σικανοί, Σικελοί, Φοίνικες, Τρώες, Scylax, Periplus, p. 4.

προσελάβ.] received us, not to their fire (Meyer), but as in refl.

ὑέτόν.] 'Post ingentes ventos solent imbres sequi.' Grot. τὸν ἐφέστ.] not, 'which came on suddenly' (Meyer), but which was

t here only.

= Job xxx.

7. Isa. xl.

21.

u = Luke ii. 13.

John xxi. 6.

v Matt. iii. 7 || L.

xii. 34. xxi.

33 only t.

Isa. lix. 5 Ag.

w = Matt. xiii.

1. Luke ix.

5 al. Sir.

xiv. 3.

x here only.

Job vi. 17.

(-μαίνεσθαι,

Mark xiv. 54.)

των ὀργάνων

εἰς ἀκίνητον καθήπτε.

xxi. 22 reff.

7) only. Demosth. 422, 11 ; 722, 25.

ii. 7 only. (-αγμα, Isa. i. 31, Symm.)

y here only. Job xx. 25.

So Xen. Cyneg. vi. 9.

a ch. v. 30 reff. 1 Mace. i. 61.

b ch. m o p 13

c ch. vii. 52 reff.

d see ch. xxi. 24 reff.

e = here (2 Thess. i. 9. Jude

f Luke ix. 5 only. Judg. xvi. 20 A. 1 Kings x. 2. Lam.

g b k l

m o p 13

ABCLP

8 a b c d

f g h k l

m o p 13

ABCLP

8 a b c d

f g h k l

m o p 13

ABCLP

8 a b c d

f g h k l

m o p 13

ABCLP

8 a b c d

f g h k l

m o p 13

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v Heb. xi. 17
only t.
2 Macc. vi.
19. viii. 36
only.
w here only +.
2 Macc. iii. 9.
Xen. Cyr. v.
5. 32.
(-φρών,
1 Pet. iii. 8
rec. -φρο-
νείν, 2 Macc.
ii. 35).
x ch. x. 23 reff.
y constr., ch.
iv. 5 reff.
z Matt. viii.
15 || John
iv. 52 only.
Deut. xxviii.
22 only. (—έσσειν, Matt. viii. 14.)
a here only t.
b = Matt. iv. 24. Luke iv. 38. viii. 37, 45
c = Mark i. 30. John v. 3, 6. Prov. vi. 9.
f ch. viii. 17 reff. g = Matt. viii. 17. Luke
i = Rom. xiii. 7 (see note). j Sir.
d w. πρόσ, ch. xi. 3 reff. e absol., ch. x. 9 reff. f ch. viii. 17 reff. g = Matt. viii. 17. Luke
v. 13 al. fr. 2 Macc. ix. 21, 22. h ch. viii. 7 reff. i = here only. Xen. Cyr. viii. 2, 4. m Luke xiv. 32. xix.
xxxviii. 1. k ch. xiii. 13 reff. l = here only. Xen. Cyr. viii. 2, 4. m Luke xiv. 32. xix.
42. 2 Pet. i. 3. n ch. xx. 34 reff. o ch. xxvii. 12 reff.

7. rec *τρεις* bef *ημερας*, with AH¹LP⁸ p (13) rel 36 Chr Thl Ec: om a 69: txt B c
k m 40. 137.

8. rec *δυσεντερια*, with p rel 36 Chr: -τεριαις 13: -αις 25. 40: txt ABH¹LP⁸ m.
προσελθων P. aft *προσευξ.*, *ευξαμενος* is repeated by B¹, but marked for
erasure.

9. rec for *δε*, *ονν* (seemingly more natural copula), with H¹LP rel 36 Thl Ec: txt
ABIN c g k p 13. 40. 137 syr copt Chr. aft *γενομ.* ins *υγιους* H¹. om 1st
και B. rec *εχοντες ασθενης* bef *εν τη νησω*, with H¹LP rel 36 Syr Chr: txt
ABIN k m p 13. 40 vulg Syr copt Thl-fin. *προτηρχον* B.

10. om oi P 73 lect-13. for *τα, τας* A 137: om N¹. rec *την χρεαν* (Meyer
thinks *τας χρεας* a gloss for *τα προς την χρεαν*, — *De W.*, that the plur has crept in
from ch xx. 34. But Bornemann rightly objects (1) that the *τας* preceding in A 137
shews the transcriber's eye to have passed on to *τας* of *τας χρεας* in earlier copies. (2)
that the use of the plur is much rarer than of the singular: see also note), with H¹LP
p rel 36 Chr: txt ABIN 13. 40. 137 vulg syr.

11. *ηχθημεν* H¹ a b¹ k l m o. *διοσκοποις* P¹ (corr'd appy *eadem manu*) b
p² 43.

Sicily, to whose province Malta belonged;
see Cic. in Ver. ii. 4. 18. *ημās*
Hardly perhaps more than Paul and
his companions, and, it may be, Julius.
At ver. 10, a special reason had occurred
for his honouring Paul and his company:
at present, his hospitality must have been
prompted by the courtesy of Julius, who
could hardly fail himself to be included in
it. The three days were probably till they
could find a suitable lodging. 8. *πυ-
ρετοις*] Hippocrates also uses the plural.
It probably indicates the recurrence of
fever fits. *δυσεντερία*] *δυσεντερία*, 'Ατ-
τικῶς' -ριον, "Ελληνες. Mæris;—*dysen-
tery*. Dr. Falconer makes this an argument
against 'Melita Africana' being meant.
"Such a place, dry and rocky, and remark-
ably healthy, was not likely to produce a
disease which is almost peculiar to moist
situations." But Mr. Smith answers, that
the changed circumstances of the island
might produce this change also: and be-
sides, that he is informed by a physician of
Valetta, that the disease is by no means
uncommon in Malta. *ἐπιθείς τ.
χείρας αὐτῷ*] It is remarkable, that so

soon after the 'taking up of serpents,' we
should read of Paul having 'laid his hands
on the sick and they recovered.' See the
two in close connexion, Mark xvi. 18.

10. *τιμαῖς*] The ordinary interpretation
of this as *rewards, gifts*, may be right,
but is not necessary. In all the passages
quoted to support it, ref. Sir., Cicero, ad
Diversos, xvi. 9 ('Curio misi ut medico
honus haberetur'), the expression *τιμή* is
general, and the context renders an in-
ference probable as to *what sort of τιμή* is
meant. See especially 1 Tim. v. 3, 17 and
notes. Here there is no such unavoidable
indication, whereas the other meaning
is rendered probable by the form of the
sentence, which opposes to these *τιμαί*,
bestowed on them during their whole stay,
τὰ πρὸς τ. χρέας, with which they were
loaded at their departure. Render it there-
fore honoured us with many honours
(or 'distinctions,' or 'attentions'). *την
χρεαν* has perhaps been an alteration after
St. Paul's *ἅπαξ κ. δις εἰς τὴν χρεαν μοι
ἐπέψατε*, Phil. iv. 16. 11.] They
probably set sail (see on ch. xxvii. 9) not
earlier than the sixth of the ides of March

κεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, ὃ παρασήμῳ ^{p here only + 3 Macc. ii. 29. see note.}
 Διοσκούροις. ¹² καὶ ὁ καταχθέντες εἰς Συρακούσας ἔπι- ^{q = ch. xxvii. 3 (xiii. 15) ref. j.}
 μείναμεν ἡμέρας τρεῖς. ¹³ ὅθεν ὁ περιελθόντες ἑκατηντή- ^{r ch. x. 48 ref. s ch. xix. 13. 1 Tim. v. 13. Heb. xi. 37 only. Job i. 7.}
 σάμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ἔπιγενομένου ^{t ch. xvi. 1 ref. u here only + Ep. Jer. 47 only, but not =. πνεύματος ἐπιγενομένου,}
 νότου ^w δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, ¹⁴ οὗ εὐρόντες
 ἀδελφούς ^x παρεκλήθημεν παρ' αὐτοῖς ἑπιμεῖναι ἡμέρας
 ἑπτὰ καὶ ^y οὕτως εἰς τὴν Ῥώμην ἤλθαμεν. ¹⁵ κακεῖθεν
 οἱ ἀδελφοὶ ἀκούσαντες ^z τὰ ^z περὶ ἡμῶν ἦλθαν εἰς

Thucyd. iv. 30.

ix. 20. Xen. Cyr. v. 2, 2, beg.

v. 12 ref.

v ch. xxvii. 13 ref.

z ch. xxiv. 10 ref.

x constr., ch. xiii. 42, but pass. here only.

w here only. see John xi. 39. 1 Kings

y = Rom.

12. συρακουσας B(Tischdf).

ημεραις τρισιν B.

13. περιελοντες BN¹.

14. rec (for παρ) ἐπ', with H¹LP rel Chr Thl-sif Ec: txt ABIN d m¹ p 13. 36. 40
 Thl-fin. ἐπιμειναντες H¹ c 137 syr(adding apud eos with ast) Thl: επιμεινα
 (sic) A. rec ηλθομεν, with H¹IP p rel 36: εισηλθομεν L: txt ABN.—ηλθ. bef
 eis (την) ρωμην AI p 13. 40 vulg arm.—om την AI a b c h o 13. 40. 137 Thl-fin.

15. om oi B 96. rec εξηλθον, with H¹LP rel 36 syrr æth-pl Chr: txt ABIN

(i.e. Mar. 10). παρασήμῳ Διοσκούροις] with the sign (of) the Dioscouri, as ὀνόματι Ποπλίφ, ver. 7; not, 'with the Dioscouri as a sign.' So in the inscription found by the Rev. G. Brown at Lutro (Phoenice) in Crete, given at length in the excursus at the end of the proleg. to Acts, we have "gubernator navis parasemo Iso-pharia." The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, ἔθος ἀεὶ πως ἐν ταῖς Ἀλεξανδρέων μάλιστα ναυσὶ πρός γε τῇ πρῶρῃ δεξιᾷ τε καὶ εἰς εὐώνυμα γραφὰς εἶναι τοιαύτας. See Virg. Æn. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelar deities of sailors. See Hor. Od. i. 3. 2; 12. 28. 12.] Syracuse is about eighty miles, a day's sail, from Malta.

13.] περιελθόντες apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from ἐπιγενομένου below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of Ætna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind.

ἐπιγ. νότ.] the South wind having sprung up,—succeeded the one which blew

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before. δευτεραῖοι] viz. after leaving Rhegium: a distance of about 180 nautical miles.

Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare securæ classis adventum; tabellarias vocant. Gratus illarum adspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinas quamvis in magna turba navium intelligit, solis enim licet supparum (the lopsail) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatus ex humili: cum intrare capreas et promontorium ex quo 'Alta procellos speculator vertice Pallas,' cæteræ velo iubenter esse contentæ, supparum Alexandrinarum insigne est."

14.] These Christians were perhaps Alexandrines, as the commerce was so considerable between the two places.

οὕτως] after this stay with them: implying that the request was complied with.

15.] The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. See a detailed account of the stages of the journey not here mentioned, in C. and H. ii., pp. 438 ff. τὰ περὶ ἡμῶν] the news concerning us, i.e. that we were coming.

X

a (in N. T. al-ways w. εἰς.)
 Matt. xxv. 6.
 1 Thess. iv.
 17 only.
 1 Kings ix.
 14. (-τῶν,
 Matt. xxviii.
 9.)
 b ch. xi. 5 reff.
 c Rom. i. 8 reff.
 d here only.
 e anal. θ., Job xvii. 9. (-σεῦν, ch. xxiii. 11.)
 f h and constr., ch. xxvi. 1 reff.
 g here only +
 xiv. 22.
 h = ch. xii. 4 reff.
 i = ch. xxvii. 1 reff.
 j James ii. 17 only.
 k ch. xvi. 25, 27 reff.
 l see Rom.

^a ἀπάντησιν ἡμῖν ^b ἄχρι Ἀππίου Φόρου καὶ Τριῶν Τα-
^c βερῶν, οὓς ἰδὼν ὁ Παῦλος ^e εὐχαριστήσας τῷ θεῷ ἔλαβεν
^d θάρσος.

16 "Οτε δὲ εἰσῆλθομεν εἰς Ῥώμην, * ^h ἐπετράπη τῷ
 Παύλῳ μένειν ⁱ καθ' ἑαυτὸν σὺν τῷ ^k φυλάσσοντι

p 40 copt aeth. [-θαν, so B1N.] (13 def.) ^v παντησιν N¹: συναντησιν g.
 ἡμῶν I c d g k o p 13. 36. 40 Thl-sif: ὑμῖν N¹. rec αχρῖς, with H¹LP rel 36 :
 txt ABN p 13. aft αχρῖ, π was written by N¹, but marked and erased.

16. rec ἡλθομεν (the force of the compound not being regarded), with LP rel 36 vulg
 syr Chr Thl Ec: ἡλθον H¹: txt ABIN d m p 13. 40 Syr copt aeth. (-θαιμεν A, but not
 B1N rel.) ins την bef ρωμην LN¹(N³ disapproving) c 137 lect-12 3-pe.

* rec aft ρωμην ins ὁ ἐκατόνταρχος ^e παρέδωκε τοὺς ^f δεσμίους τῷ
^g στρατοπεδάρχῃ (-χῳ H¹LP g¹ [k²] l m), going on τῷ δὲ Παύλῳ ἐπετράπη,
 with H¹LP rel 36 syr-w-ast Thl Ec: om ABIN p 40 vulg (Syr) arm Chr. (13 def, but

Ἀππίου Φόρου κ. Τ. Ταβερῶν]
 Luke writes as one of the travellers to Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara eo anno (v.c. 442) Appii Claudii, et C. Plautii fuit: memoriae tamen felicioris ad posterum nomen Appii, quod viam munivit et aquam in urbem duxit, eaque unus perfectit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ('Forum Appi differtum nautis, cauponibus atque malignis.' Hor. Sat. i. 5. 3. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast), and an unpleasant halting-place for travellers, having, besides, 'aqua deterrima' (ib. ver. 7).

The 'Tres Tabernae' was a 'taberna deversoria,' or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10, 'Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus Tabernis.'

The brethren were in two parties: some had come the longer, others the shorter distance, to meet the Apostle. We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicæarchia (Puteoli, see above), and it is added, προσελθόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ αὐτοῦ, πᾶν τὸ τῆδε Ἰουδαίων πλῆθος ὑπαντίδυντες ἐξήσαν. Suet. relates, on Caligula's return from Germany, "populi R. sexum, ætatem, ordinem omnem usque ad viciesimum lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of

Drusus, says, "ipsum quippe asperrimo hiemis Ticinum usque progressum, neque abscedentem a corpore simul urbem intravisse."

θάρος] Both encouragement as to his own arrival, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his great work so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on. 16.]

[The omission of the words ὁ ἐκατ. . . . to στρατοπεδάρχῃ (-χῳ) may have been originally caused by the transcriber's eye passing from -αρχος to -αρχα, as in Syr. ('permisit centurio Paulo'): this done, the emendation of the text so as to construe by ejecting ὁ ἐκατόνταρχος was obvious.

It does not follow, from the singular being used, that there was but one prefectus prætorio at this time, and that one Burrus;—though it may have been so. The prefect mentioned might be one of the two who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be consigned to either of the prefects; this may have been so,—but they certainly would be delivered to one, not to both; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written ἐν τῶν στρατοπεδάρχων. The 'prefectus prætorio' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinctus mitti ad præfectos prætorii mei debet." The prætorian camp was out-

ABILP
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αὐτὸν στρατιώτη. ¹⁷ ἔγένετο δὲ μετὰ ἡμέρας τρεῖς ¹ ^{constr., ch. iv. 6 reff.}
^m συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων ⁿ πρώ- ^{na mid., ch. x. 24 reff.}
τους· ^o συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ^{n ch. xiii. 50 reff.}
ἄνδρες ἀδελφοί, οὐδὲν ^p ἐναντίον ποιήσας τῷ λαῷ ἡ τοῖς ^{o = ch. i. 6 reff.}
^a ἔθεσιν τοῖς ^r πατράσι, ^s δέσμιος ἐξ Ἱεροσολύμων ^t παρ- ^{p = ch. xxvi. 9 reff.}
εδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, ¹⁸ οὔτινες ^u ἀνακρί- ^{r ch. xiii. 3 reff.}
ναντές με ἐβούλοντο ^v ἀπολῦσαι διὰ τὸ μηδεμίαν ^w αἰτίαν ^{s ch. xvi. 25, 27 reff.}
^w θανάτου ^x ὑπάρχειν ἐν ἐμοί. ¹⁹ ^y ἀντιλεγόντων δὲ τῶν ^{t ch. xxi. 11, Matt. xxvii. 22 al. Job xvi. 12.}
Ἰουδαίων ^z ἠναγκάσθην ^a ἐπικαλέσασθαι Καίσαρα, οὐχ ^{u ch. iv. 9 reff.}
^b ὥς τοῦ ἔθνους μου ^c ἔχων τι ^d κατηγορεῖν. ²⁰ διὰ ταύτην ^{v = ch. xxvi. 32 reff.}
οὖν τὴν αἰτίαν ^e παρεκάλεσα ὑμᾶς ^f ἰδεῖν καὶ ^g προσλαλήσαι· ^{w ch. xiii. 28 reff.}
ἔνεκεν γὰρ τῆς ^h ἐλπίδος τοῦ Ἰσραὴλ τὴν ⁱ ἄλυσιν ταύτην ^{x ch. viii. 16 reff.}
^k περικείμεαι. ²¹ οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὕτε ^{y Luke xx. 27, ch. xiii. 45, Rom. x. 21, L.F., exc. John xix. 12, Hos. iv. 4, z = ch. xxvi. 15 reff.}

11. Gal. ii. 3, 14. 1 Macc. ii. 25. a ch. xxv. 11 reff.
c constr., ch. xxi. 13. xxiii. 17, 18. Luke vii. 40. xii. 50. Winer, § 44. 3.
e = here only. Xen. Cyr. i. 5. 7, ὑμᾶς παρεκάλεσα. f = ch. xvi. 40. Luke viii. 20 al. 4 Kings viii. 29. g ch. xiii. 43 only. Exod. iv. 16 AB2. Wisd. xiii. 17 only. h constr. w. gen. i ch. xii. 6 reff. k Luke xvii.

has not space enough for the addition.)
παρεμβολῆς 137 demid syr-w-ast.

for εαυτ., αὐτον B.

add εξω της

17. rec for αὐτον, τον παυλον, with H¹LP rel Syr æth: txt ABIN^k p 13. 36. 40. 137
vulg syr copt Chr., δε aft συνελθ. is written twice by N¹. rec ανδρες
αδελφοι bef εγω, with H¹LP rel 36 Syr Chr: txt ABI(N) c p 13. 40. 137 vulg syr
copt arm Thl-fin.—for εγω, λεγων N¹ (but corrd).

18. ins πολλα bef ανακριναντες c 137 syr-w-ast. ανακρινοντες N¹. add
με N¹ (N³ disapproving).

19. aft ιουδαιων ins και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast. aft
μου ins ου (but marked and erased) N¹ rec κατηγορησαι, with H¹LP rel 36 Chr:
txt ABN p 13. 40. add αλλ ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137
syr-w-ast.

20. παρεκαλεσαν (but ν erased) N¹. for προσλ., λαλησαι H^r. ενεκεν A,
so N, but ι erased.

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23.
[ειπαν, so ABH¹N p.]

side the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2.] ἐπετράπη τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. στρατιώτῃ] a

Prætorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23.

17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3. Paul was naturally anxious to set himself right with the Jews at Rome—

to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable

prejudice which such letters, if received, would have created respecting his character.

The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Prætorian camp, but was already in a private lodging.

18. ἐβούλ. ἀπολῦσαι.] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] ‘My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.’ The inf. aor. of the rec. would point to some one definite charge: κατηγορεῖν means ‘to play the accuser against my nation in any thing:’ indicating the habit. 20.]

παρεκάλεσα is here in its primary meaning, I have called you to me.

διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then ἔνεκεν γὰρ . . . adds another

1 = here only. (Luke xvi. 6, 7. Gal. vi. 11.) 1 Macc. v. 10.
 m absol. ch. xvii. 10 reff.
 n = ch. xxii. 5. Deut. xv. 3.
 o = ch. xv. 38 (reff.) only.
 p = Rom. xii. 3al. 2 Macc. xiv. 26.
 q ch. v. 17 reff.
 r = ch. xiii. 38 reff.
 s ch. xviii. 30 reff.
 t ver. 19.
 u = ch. xv. 2. Hist. xi. 9. xi. 4 reff. here only.
 Matt. xxviii. 6. constr., here only. Job xiv. 13. τὸς φόρος τοῖς Ἑλλήσι τὰς, Ælian, Var. w ch. ii. 40 reff. x ch. v ch. xix. 8 reff. a w. περί,
 Philem. 22 only +. Ælian, Var. Hist. iii. 37. y ch. viii. 25 reff. constr., ch. xxiii. 11 reff. z ch. xix. 8 reff. a w. περί,

ἐδεξάμεθα bef περι σου AP 13 vulg æth-pl Thl-fin: txt BH*LP rel 36 syr Chr Thl-sif (Ec.—for περι, κατα N.

22. ακουσαι bef παρα σου LN b d o 40 æth: om ακουσαι 13.—for παρα, περι Hr. rec εστιν bef ημιν, with H*LP rel vulg spec syr copt Chr Thl-sif Ec: txt ABN k m p 13. 40 Thl-fin.—υμιν p.

23. * rec ἡκον, with H*LP rel Chr Thl Ec: ηλθον ABN k p 13. 36. 40. (ηλθαν A.) διαμαρτυρουμενος p 36 Thl-fin: διαμαρτυραμενοι N¹: -ραμενος N²: παρατειθεμενος A. om 1st τε N¹: και πειθων d. rec ins τα bef περι (as rec in ch viii. 12, and tat in ch xix. 8), with L rel Chr Thl Ec: om ABH* N a c p 13. 36. 40. 137 vulg spec.

motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the hope of Israel (see ch. xxvi. 6, and notes). 21.] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) before his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) since his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed soon after his appeal (ch. xxv. 13; xxvii. 1), and was so late in the year, that for the former reason it is as unlikely that any deputation from them should have left before him, as for the latter, after him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that none had come. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judæan Jews, is hardly probable: see on ver. 17. 22.] The δέ and μέν are inverted: "μέν si dicitur non sequente δέ, aut intelligi potest δέ, aut omittitur illa pars orationis in qua

sequi debebat δέ, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἀξ. παρά σου, we beg of thee: see reff.

τῆς αἰρ. ταύτ. To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.

Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation. Many Commentators have noticed the omission of all mention of the Christian Church at Rome, and of Paul's connexion with or work among them. And some recently in Germany (e.g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among churches already founded is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as working out the Lord's implied command (ch. i. 8), to preach the Gospel 'to the Jew first, and also to the Gentile,' and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the Jews.

23. τ. ξενίαν] Probably the μίσθωμα of

^b ἀπό τε τοῦ ^c νόμου Μωυσέως καὶ τῶν ^c προφητῶν, ^d ἀπὸ ^b — ch. xvii. .
^{de} πρὸς ^d ἑως ^{df} ἑσπέρας. ²⁴ καὶ οἱ μὲν ^e ἐπείθοντο τοῖς λε- c ch. xiii. 15
 γομένοις, οἱ δὲ ^h ἠπίσταντο. ²⁵ ⁱ ἀσύμφωνοι δὲ ὄντες πρὸς d 3 Kings xxii.
 ἀλλήλους ^k ἀπελύοντο εἰπόντος τοῦ Παύλου ^l ῥῆμα ¹ ἔν, e Matt. [xvi. 2]
 ὅτι ^m καλῶς τὸ πνεῦμα τὸ ἅγιον ⁿ ἐλάλησεν διὰ Ἡσαίου xx. 1 al. Gen.
 τοῦ προφήτου πρὸς τοὺς ^o πατέρας ^o ὑμῶν ²⁶ ^p λέγων ^q Πορεύ- xxiii. 24.
 θητι πρὸς τὸν λαὸν τούτον καὶ εἶπὸν Ἀκοῇ ἀκούσετε καὶ f Luke xxiv. 29.
 οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ch. iv. 3 only.
²⁷ ^r ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς Lev. xi. 24.
 ὥσιν ^s βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν g = Luke xvi.
^t ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὥσιν 31. ch. xvii.
 ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ^u ἐπιστρέψωσιν καὶ h Mark xvi. 11,
 ἰάσωμαι αὐτούς. ²⁸ ^v γινωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς i here only +
 ἔθνεσιν ^w ἀπεστάλη τούτου τὸ ^{wx} σωτήριον τοῦ θεοῦ· αὐτοὶ Wisd. xviii.
 καὶ ^y ἀκούσονται *. 10 only.
 n ch. iii. 21 reff. o ch. iii. 25 reff. p constr., Rev. iv. 7, 8 al. see ch. xxi. 23. q Isa.
 vi. 9, 10. r = Matt. xiii. 15 (from l. c.) only. Deut. xxxii. 15. s Matt. xiii. 15 (from
 l. c.) only. Gen. xxxi. 35. 2 Macc. xi. 1. xiv. 27 only. t Matt. xiii. 15 only. Isa. l. c. xxx. 10. Lam.
 iii. 44 only. u = ch. iii. 19 reff. v ch. xiii. 38 reff. w see ch. xiii. 26.
 x = Luke ii. 30. iii. 6. Eph. vi. 17 only. Ps. xcvi. 2. Isa. ix. 6. y fut. mid., John v. 25, 28. other
 wise, Acts (ch. iii. 22, 23. xvii. 32) only. Num. ix. 8. z ch. xv. 7 (reff.) only +.

24. aft μεν ins ουν N¹.

25. for 1st δε, τε N¹.

for δια, περι N¹.

π. τ. πατερας υμων bef δια ησ. τ.

προφ. A.—rec ημων (most prob altered to conform it to Paul's being a Jew, and to the tone of his other speeches: not as Meyer and Bornemann, altered to υμ. to distinguish him from the Jews, or because the speech was solely addressed to Jews. The υμ. here has an important and characteristic meaning), with H¹LP rel 36 vulg spec copt Chr Thl Ec Ambr Jer: om syr: txt ABN k p 13. 40 Syr Ath Cyr-jer Bas Did Vig Quæst.

26. rec λεγον, with AH¹ rel 36 Chr Ec: txt BLPN f 13 Thl. rec ειπε (commoner form), with c Thl Ec: txt ABEN¹LPN p 13 rel Chr. ακουσητε and βλεψητε AE p 13 Thl-sif: -σετε and -ψητε H¹N³ Bas: txt BLPN¹ rel 36 Chr Thl-fin Ec. συνοιτε L p Thl-fin: συνοιτε 13.

27. εβαρυνθη N¹.

aft 1st ωσιν ins αυτων AN b d o 13 tol (Syr) æth-pl arm

Thl-fin Jer₂(om)₁ Vig. om και τη καρδια συνωσιν N¹.

επιστρεφουσιν

AE p Thl-fin. rec ιασωμαι (so in Matt xiii. 15), with E p 13 Chr Ec: txt ABH¹LPN g¹ l 137 Sev Thl.

28. rec εστω bef υμων, with AEH¹LPN rel: txt B m p. rec om τουτο (as unnecessary?), with EH¹LPN³ tol æth Thl Ec: ins ABN¹ c p 13. 36. 40 vulg E-lat syr copt Chr.

[29. * rec ins καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς ^z συζήτησιν, with H¹LP rel 36 syr-w-ast æth Chr Thl Ec: om ABEN c p 13. 40 am(with demid fuld &c) spec Syr copt. (In the paucity of uncial

ver. 30: hardly, as Olsh., the house of Aquila.

πεῖθων] persuading: not 'teaching,' as Kuin., nor 'trying to persuade.' Meyer well remarks,—Paul, on his part, subjectively, performed that indicated by πείθειν; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word. 25.

εἰπόντος] they departed, but not before Paul had said one saying. It is very remarkable, that the same prophetic quotation with which our Lord opened his teaching by parables, should form the solemn close of the historic Scriptures. 26.]

the πορεύθ. κ. εἰπὼν is referred to himself in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14).

28.] τοῦτο was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: this, the message of God's salvation, q. d. 'there is no other for those who reject this.'

αὐτοὶ καὶ ἀκ.] They will also (besides having it sent to them) hear it. "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospiciebat." Grot. [29.]

a ch. xiv. 22
 ref.
 b ch. xxiv. 27
 only. (-της,
 Matt. ii. 16.
 2 Macc. x. 3.)
 see ch. xx.
 31.
 c here only.
 (Deut. xxiii.
 18.) (οὐ-
 σθαι, Matt.
 xx. 1, 7.)
 d ch. ii. 41 reff.
 e w. πρόσ,
 here only. Esth. ii. 14.
 xix. 30.
 f ch. xx. 25 (reff.).
 g ch. xix. 8 reff.
 h ch. xxiii. 11. Sir.
 (-τος, Wisd. vii. 22.)
 i ch. ii. 29 reff.
 k here only. Job xxxiv. 31 Symm.

30 a Ἐνέμεινεν δὲ ^b διετίαν ὅλην ἐν ἰδίῳ ^c μισθώματι, καὶ ^{ABELP}
^{8 a b c d}
^{f g h k l}
^{m o p 13}
 d ἀπεδέχετο πάντας τοὺς ^e εἰσπορευομένους πρὸς αὐτόν,
 31 f κηρύσσων τὴν ^g βασιλείαν τοῦ ^g θεοῦ καὶ διδάσκων ^h τὰ
 περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ ⁱ μετὰ πάσης ⁱ παρρησίας
 k ἀκωλύτως.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

MSS, and seeing that there are no considerable varr in the omitted passage, I have treated it as doubtful. It is perhaps one of those many additions which D alone of the first class MSS would have contained, had it been preserved to us, and was inserted on acct of the abrupt transition from ver 28 to ver 30: but see notes.)]

30. rec (for ενεμ.) εμεινεν, with AEH¹LPN³ rel 36 Chr: επεμεινεν c 137-56: txt B(N¹)

p 13.—ενεμιναν(sic) N¹. rec aft δε ins ο παυλος, with H¹LP rel 36 tol Syr syr-w-ast
 æth Chr Thl Œc: om ABEN c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους
 137: ιουδαιους τε και ελληνας c tol syr-w-ast.

31. aft διδασκων, add quoniam hic est Christus filius Dei, per quem omnis mundus
 judicabitur tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι'
 ου κοσμος ολος μελλει κρινεσθαι syr demid. om ιησου N¹ c. at end add
 αμην c 15-8. 36. 40-3. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. πραξεις των αγιων αποστολων AEH¹L: om d g l m: επληρωθησαν
 αι πρ. τ. αγ. απ. P: τελος των πραξιων b o: τελ. συν θεω των πρ. τ. απ. 137: τελος τ.
 πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt BN.

This verse has not the usual characteristic of spurious passages,—the variety of readings in those manuscripts which contain it. It may perhaps, after all, have been omitted as appearing superfluous after ver. 25.]

30, 31.] It is evident that Paul was not released from custody, but continued with the soldier who kept him,—(1) from the expressions here; he received all who came in to him, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught with all boldness and unhindered, both being mentioned as re-

markable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during this period, as a prisoner, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, § iv. 4—7:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. ¹ Παῦλος ^a δούλος Ἰησοῦ χριστοῦ, ^b κλητὸς ἀπό- a Phil. i. 1.
James i. 1.
2 Pet. i. 1.

b = vv. 6, 7. 1 Cor. i. [1] 2, 24. Jude 1 al. 2 Kings xv. 11.

TITLE.—*rec παυλου του αποστολου η προς ρωμαιοις επιστολη*: επ. παυ. πρ. ρω. 1: του αγιου και πανευφημου αποστ. παυ. επ. προς ρω. L 14. 44. 80: παυλου επ. πρ. ρω. m: πρ. ρω. παν. επ. k: παυ. επ. πρ. ρω. 17: txt ABCN n o and D at head of pages. (προς ρ[. .]α[.]us is legible in C.)

CHAP. I. 1. *χριστου bef ιησου* B(sic: see table) am(with fuld tol &c) Orig₂ Aug Ambr Ambrst Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ questionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capituli." Calvin.

Paul in the addresses of his Epistles never uses the common Greek formula *χαίρειν* (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for *χάρις* and *εἰρήνη*, except in 1 and 2 Tim., where it is for *χάρις*, *ἔλεος*, and *εἰρήνη*, as in 2 John. In Jude only we find *ἔλεος*, *εἰρήνη*, and *ἀγάπη*. The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted:—such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the*

Gospel through the prophets: 2. the *description and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration.

1. *δούλος Ἰ. χ.* so also Phil. i. 1, and Tit. i. 1 (*δούλος θεοῦ, ἀπόστ. δὲ χ. Ἰ.*),—but usually *ἀπ. χ. Ἰ.* (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [*κλητὸς*] *ἀπ. χ. Ἰ.* (1 Cor.),—simply *ἀπόστολος* (Gal.),—*δέσμιος χ. Ἰ.* (Philem.), but in almost all these places the reading varies between *χριστοῦ Ἰησοῦ* and *Ἰησοῦ χριστοῦ*. The expression answers to the Hebr. *יְהוָה יֵשׁוּעַ*, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, *Der Brief an die Römer* auf dem Grunde des alten Testaments ausgelegt, p. 153 f. It must not be rendered *slave* with Schrader, nor *pious cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.

κλητὸς ἀπόστ.] In naming himself *a servant of Jesus Christ*, he bespeaks their attention as a *Christian speaking to Christians*: he now further specifies the *place which he held by the special calling of God*; called, and that to the very highest office, of *an apostle*; and even more—

c Acts xiii. 2.
Gal. i. 15.
Lev. xx. 26.
d ch. xv. 16
reff.
e 2 Cor. ix. 5
only +
f plur., Acts
xvii. 2 reff.
g here only.
see ch. xvi. 26. 2 Tim. iii. 16.
vii. 42. (Acts xiii. 23.) 2 Tim. ii. 8. Jer. xxii. 30.
29 al. Paul only. see John viii. 15. 2 Cor. xi. 18.

στολος, ° ἀφωρισμένος εἰς ^a εὐαγγέλιον ^a θεοῦ, ² δ ° προ-
επηγγέλατο διὰ τῶν προφητῶν αὐτοῦ ἐν ^g γραφαῖς
^g ἀγίαις ³ περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ ^h γενομένου ἐκ ⁱ σπέρ-
ματος ⁱ Δαυεὶδ ^k κατὰ ^k σάρκα, ⁴ τοῦ ^l ὀρισθέντος υἱοῦ θεοῦ

C του
γενομ...
ABCEK
LN a b c
d f g h k
l m n o
17

among the Apostles, not one by original selection, but one *especially called*. "Ceteri quidem apostoli per diutinam cum Jesu consuetudinem educati fuerunt, et primo ad sequelam et disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judæi erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuum ergo *vocatus apostolus cum vocatis sanctis* similitudinem et conjunctionem habebat." Bengel.

ἀπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (οὗς καὶ ἀποστόλους ὠνόμασεν, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the ἀφορίσατε δὴ μοι of the Holy Spirit, Acts xiii. 2, but in *virtue of his special call by the Lord in person*; compare σκεῖος ἐκλογῆς, Acts ix. 15, with ἐξελεῖσθην, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin.

ἀφωρισμένους] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου) *from his birth*. "Idem Pharisei etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel. εἰς] *for the purpose of announcing.* εὐαγγέλιον θεοῦ = τὸ εὐαγγ. τοῦ θ., which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthrousness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the *αὐστηρὰ ἁρμονία*, that it is *ὀλιγοσύνδεσμος, ἀναρθρος*. See the passage cited at length in the Prolegomena, § v. 2,—the good tidings sent by (not concerning) God. The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, one of apposition, but of *possession* or origin; God's Gospel. And so, whenever the expression 'the Gospel of Christ' occurs, it is not 'the Gospel about Christ,' but *Christ's Gospel*; that Gospel which

flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce that the Gospel is of God,—in other words, that *salvation is of grace only*.

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago* announced in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. ἐπεὶ δὲ καὶ καινοτομίαν ἐνεκάλουν τῷ πράγματι, δεικνύσιν αὐτὸ πρεσβύτερον Ἑλλήνων ὄν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον. Chrys. Hom. ii. p. 431. γραφ. ἀγ.] not, 'in sacred writings,'—nor 'in passages of Holy Writ':—but in the Holy Scriptures. The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἁγίωσ. below,—πν. ἁγίον passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. This expression (εὐαγγ. δὲ προσηγγ.) is used in the strictest sense. Moses gave the Law: the prophets proclaimed the Gospel. See Umbreit's note, p. 159.

3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to δ προεπ. above,—which he promised beforehand, &c., concerning His Son, i. e. 'which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.' This is more natural than to bind these words to εὐαγγ. θεοῦ which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news.

γενομένου] not ὄντος. see John i. 1—3, and notes. κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; that nature of His begins only then, when He was γενόμενος ἐκ γυναικός, Gal. iv. 4. σὰρξ is here used exactly as in John i. 14, ὁ λόγος σὰρξ ἐγένετο, to signify that *whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses. The words ἐκ σπέρματος Δαυεὶδ cast a hint back at the promise just spoken of. At the same time,

^m ἐν ^m δυνάμει ⁿ κατὰ ^{no} πνεῦμα ^{op} ἀγιοσύνης ^q ἐξ ἁναστάσεως ^m νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, ⁵ δι' οὗ ἐλά-
n Gal. iv. 29. o here only. see John xiv. 17. 2 Tim. i. 7. 1 John iv. 6. vii. 1. 1 Thess. iii. 13 only. Ps. xcv. 6. xcvi. 12. cxliv. 5. 2 Macc. iii. 12 only. p 2 Cor. q = James ii. 15 (bis). Rev. viii. 11 al. r 1 Cor. xv. 12 reff. L.P.H.

in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. 4.] The simple antithesis would have been, τοῦ μὲν γενομένου . . . οὗτος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping ὁ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into πν. ἀγιοσύνης, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine and partaking of the Godhead*: see below. ὀρισθέντος] “Multo plus dicit quam ἀφωρισμένος, ver. 1: nam ἀφορίζεται unus e pluribus, ὀρίζεται unusquisque.” Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—“Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filii Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria.” But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's being the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τί οὐν ἔστιν ὀρισθέντος; τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἀπάντων γνώμης καὶ ψήφου . . . Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the ὀρίειν here spoken of is not the objective ‘fixing,’ ‘appointing’ of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words ποιεῖν (Acts ii. 36), γεννᾶν (Acts xiii. 33) are used

of the same *proof* or *manifestation* of Christ's Sonship by His Resurrection. So again ἐδικαιώθη, 1 Tim. iii. 16. ἐν δυνάμει belongs to ὀρισθέντος,—not to υἱοῦ θεοῦ,—nor again is it a parallel clause to κατ. πν. ἀγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων ἀπερ ἔπραττε, Theophyl. &c.) manifested with power (to be) the Son of God. See reff. κατὰ πνεῦμα ἀγιοσύνης] ἀγίωσ. is not = ἁγίον; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἀγιοσύνης, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς ὑπὸ τοῦ παγαλίου πνεύματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἀγιασμὸν ἔδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἀγιασμός) in ἀγιοσύνη,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172. ἐξ] not ‘from and after’ (as Theodoret, Luther, Grotius, al.), nor = ἀπό, which could not be used here, but by, as indicating the source, *out of* which the demonstration proceeds. ἀναστάσεως νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἰμι ἡ ἀνάστασις, John xi. 25) the (whole) *Resurrection of the dead*. So that we must not render as E. V. ‘the resurrection from the dead,’ but the *resurrection of the dead*, regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff. Ἰησ. χρ. τ. κυρ. ἡμ.] Having given this description of

s = ch. xlii. 3. ^{uv} εἰς ^{uw} ὑπακοὴν ^{ux} πίστεως
 xv. 15. 1 Cor. ^{en} ἐν ^{pas...} πᾶσιν τοῖς ἔθνεσιν ^{uv} ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ^{G en}
 iii. 10. Gal. ^{pas...} ἐστε καὶ ὑμεῖς ^z κλητοὶ Ἰησοῦ χριστοῦ, ⁷ πᾶσιν τοῖς
 iii. 2. ¹ οὖσιν ἐν Ῥώμῃ ^a ἀγαπητοῖς θεοῦ, ^z κλητοῖς ^b ἁγίοις. ^{D κλη-}
 t Acts i. 25. ¹ Cor. ix. 2. ¹ Pet. i. 22. ^w ch. v. 19. 2 Cor. vii. 15. Heb. v. 8. 1 Pet. i. 2 al. 2 Kings xxii. 36 only. constr.,
 Gal. ii. 8 only. ^x objective, = Acts vi. 7. ^y Acts ix. 16 reff. ^{ABCDG}
 Deut. xxii. 7. ^a w. gen., Matt. xii. 18. Acts xv. 25 (of Paul). ch. xvi. 5, 8, 9. 1 Cor. ^{KLW a b}
 u ch. xvi. 26. ^b = Acts ix. 13 reff. ^{c d f g h}
 v = vv. 16, 17. 1 Pet. i. 22. ^{o 17}
 ch. xvi. 26. 2 Cor. x. 5. 1 Pet. i. 22. ^{On the}
 z ver. 1. w. gen., here only. (see note.) ^{omission}
 x. 14. Phil. ii. 12 only. Ps. cxxvi. 2. ^{of E, see}
^{prole-}
^{gomena.)}

7. om εν ρωμη G schol-in-47(το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω
 μνημονευει). for αγαπητ. θεου, εν αγαπη θεου G am fuld¹ D¹-lat Ambrst-ms: om
 E 82.

the Person and dignity of the Son of God, very Man and very God, he now identifies this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office.

5. δι' οὗ] as in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship.

ἐλάβομεν] not 'all Christians,'—but **we**, the Apostle himself, as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of ἐλάβομεν by the following ὑμεῖς. Nor can the aor. ἐλάβομεν refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of ἐλάβομεν must be the same as the ἡμῶν which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formulary* character of the expression, 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb.

χάριν] Hardly, as Augustine, "*gratiam cum omnibus fidelibus, apostolatium autem non cum omnibus communem habet*" (Olsh.): for he is surely speaking of *that peculiar χάρις*, by which he wrought in his apostleship more than they all; see reff.

ἀποστολήν] Strictly, apostleship, 'the office of an Apostle,' see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers solely to the *office of Paul* as an Apostle. Keep the **χάρ. κ. ἀποστ.** separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys, Hypallage, and the

like. It was the general bestowal of *grace*, which conditioned and introduced the special bestowal (**καί**, as so often, coupling a specific portion to a whole) of *apostleship*: cf. 1 Cor. xv. 10. **εἰς]** with a **view to**,—'in order to bring about.'

ὑπακοὴν πίστεως] The anarthrous character above remarked (on εὐαγγ. θεοῦ, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing ὁ. π. to mean '*obedience produced by faith*.' The key to the words is found in ref. Acts, πολὺς τε ὄχλος τῶν ἱερῶν ὑπήκουον τῇ πίστει, compared with Paul's own usage of joining an objective genitive with ὑπακοή, see 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. So that πίστεως is the faith; not = 'the gospel which is to be believed' (as Fritzsche, citing ch. x. 16), but the *state of salvation, in which men stand by faith*. And so these words form an introduction to the great subject of the Epistle.

ἐν πᾶσιν τ. ἔθν.] in order to bring about obedience to the faith among all (the) nations. The *Jews* do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as the *Apostle of the Gentiles*, and he here magnifies the great office entrusted to him.

ὑπὲρ τ. ὀν. αὐτ.] on behalf of His name, i. e. 'for His glory': see reff. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from δι' οὗ to ἔθνεσιν.

6. ἐν οἷς . . .] The whole to χριστοῦ should be taken together: among whom ye also are called of Jesus Christ; otherwise, with a comma at ὑμεῖς, the assertion, '*among whom are ye*,' is flat and unmeaning. De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of *possession*, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25;

ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-

viii. 25. (Wisd. xviii. 2.) 2 Macc. i. 11 only. xx. 17, 28. 1 Cor. i. 4. 2 Cor. xii. 21. Phil. i. 3. iv. 19. Philem. 4. Rev. ii. 7. iii. 12 (four times) only. Psalms and Prophets passim.

c see introductory note. d w. dat., Luke xviii. 11. John xi. 41. Acts xxvii. 35. xxviii. 15. 1 Cor. i. 4 al. Judith

8. om δια ιησ. χρ. Ν¹ (ins corr¹) c. rec (for περὶ) υπερ (see note), with D³GL rel Chr Thdrt Thl Ec: txt ABCD¹K⁸ o 17 Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This verse follows, in the sense, close on ver. 1.

ἀγ. θ., κλητ. ἀγ.] Both these clauses refer to *all the Christians addressed*: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. Ἰ. χ.] Not, as Erasmus, ‘from God, the Father of us and of our Lord Jesus Christ,’—but from God our Father, and from the Lord Jesus Christ. God is the Giver of Grace and Peace,—Christ the Imparter.

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is the power of God to all who believe. This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.: JUSTIFICATION BY FAITH.*

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14.

μὲν] The corresponding δέ follows, ver. 13. ‘Ye indeed are prospering in the faith: but I still am anxious further to advance that fruitfulness.’ There is no εἵματα to follow to πρῶτον. τῷ θεῷ μου] ὅρα μεθ’ ὕψους διαθέσεως εὐχαριστεῖ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου· ὃ καὶ οἱ προφηταὶ ποιοῦσι, τὸ κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν εἰ οἱ προφηταὶ; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιεῖν

ἐπὶ τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἰδιαζόντως λέγων ἐαυτόν. Chrys. Hom. iii. p. 436.

διὰ Ἰ. χ.] “Velut per Pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre.” Origen. So also Calvin, “Hic habemus exemplum, quomodo per Christum agende sunt gratiæ, secundum Apostoli præceptum ad Heb. xiii. 15.” Olshausen says, “This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men’s hearts are thanksgivings and prayer acceptable to God.” But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, was due to, and rested on the Lord Jesus Christ: see ch. vii. 25, and rendering there.

περὶ] This prep. and υπέρ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt υπέρ as being the less usual, may be answered by the probability that υπέρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περὶ. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that υπέρ would give more the idea that thanks were given by Paul on their behalf, as if he were aiding them in giving thanks, for such great mercies: whereas περὶ would imply only that they were the subject of his thanks,—that he gave thanks concerning them.

ἡ πίστις ὑμ.] “In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco fidem commemorat, suo convenienter instituto, vv. 12, 17.” Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii.

g 2 Cor. i. 23. γέλλεται ἐν ὅλῳ τῷ κόσμῳ. ⁹ ὁ μάρτυς γάρ μου ἐστὶν ὁ
 Phil. i. 8. θεός, ὃς ^h λατρεύω ἐν τῷ ⁱ πνεύματί μου ^j ἐν τῷ εὐαγγελίῳ
 1 Thess. ii. 6. τοῦ υἱοῦ αὐτοῦ, ^k ὡς ^l ἀδιαλείπτως ^m μνηεὶν ὑμῶν ⁿ ποιοῦ-
 10. Gen. μαί πάντοτε ^o ἐπὶ τῶν ^p προσευχῶν μου ^q δεόμενος, ^r εἰ
 xxxi. 50. πως ^q ἤδη ^r ποτέ ^s εὐοδωθήσομαι ^t ἐν τῷ ^u θελήματι τοῦ
 constr., Acts v. 32. ^q ^r ^s ^t ^u
 h Acts vii. 7. ^q ^r ^s ^t ^u
 i Acts xvii. 16. ^q ^r ^s ^t ^u
 j 2 Cor. viii. ^q ^r ^s ^t ^u
 18. x. 14 al. k = Acts x. 28. Phil. i. 8. 11 Thess. i. 2. ii. 13. v. 17 only+. 2 Macc. xv. 7 al. (-τος, ABCDG
 ch. ix. 2. 2 Tim. i. 3.) m Eph. i. 16. 1 Thess. i. 2. Philem. 4. Ps. cx. 4. n as above (m). Phil. KLW a b
 i. 3. 1 Thess. iii. 6. 2 Tim. i. 3 only. o Eph. i. 16. 1 Thess. i. 2. Philem. 4 only. ἐπὶ τῶν δειπνῶν, c d f g h
 Diod. Sic. iv. 3. p ch. xi. 14. Phil. iii. 11. Acts xxvii. 12 (w. opt.) only. q ch. xiii. 11. r Phil. k l m n
 iv. 10 only. Thuc. viii. 69. s 1 Cor. xvi. 2. 3 John 2 bis, only. Gen. xxxix. 3, 23. 2 Chron. xiii. 12. (-δος, o 17
 Num. xiv. 41. -δως, Prov. xxx. [see xxiv.] 29.) t Heb. x. 10. (Col. iv. 12.)

9. μαρτυρ D¹. for 1st μου, μοι D¹G b¹ o vulg syrr arm Thdrt₁ lat-ff. for
 ως, πως quomodo G.

10. for εἰ πως, ὅπως L o 5. 71-7. 93 lect-12.

22, to Paul himself. This *praise* was in the *Christian churches*, and brought by *Christian brethren*. ἐν ὅλῳ τῷ κόσμῳ]

A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

9.] "Asseveratio pia, de re necessaria, et hominibus, remotis præsertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see reff. in E. V.

ὃς λατρ.] The *serving God* in *his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use λατρεύω generally (not so, but only in a few places, e.g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by λειτουργεῖν; λατρεῖν for the most part rendering לָבַח) for the Heb. לָבַח, which mostly implies the service of the priests in the temple: e.g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—not at the altar, but at the gospel of His Son." Umbreit.

ἐν τῷ εὐαγ.] ἡ τοῦ εὐαγγελίου προσθήκη τὸ εἶδος δηλοῖ τῆς διακονίας, Chrys. Hom. iii. p.

438. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiant hanc partem, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præseripto respondeat: certum est autem, spirituale Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii prædicatione." Calvin. See εὐαγγέλιον, Phil. iv. 15. ὥς] Not to be taken with ἀδιαλείπτως, but (see reff.) depends on μάρτυς: *my witness, that . . .*

πάντοτε belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καιρῷ ἀδιαλείπτως, 1 Macc. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase is a favourite one with Paul, see reff. "πάντοτε vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. αἱ προσευχαί μου must be understood of his *ordinary stated prayers*, just in our sense of *my prayers*: "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alios." Calvin.

10. εἰ πως] if by any means. No subject of δεόμενος is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24, δέθητε ὑμῖς ὑπὲρ ἐμοῦ . . . ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὃν εἰρήκατε, where ὅπως κ.τ.λ. is not the *contents* of the prayer, but the *end* aimed at by it. ἤδη ποτέ] before

long:—lit., 'at last, some day or other.' εὐοδωθήσομαι] I shall be allowed, prospered: see reff., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, 'I might have a prosperous journey' (Vulg. and E.V.), is etymologically

θεοῦ ἐλθεῖν πρὸς ὑμᾶς.¹¹ ἔπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα^u τὸ^v μεταδῶ^w χάρισμα ὑμῖν^x πνευματικὸν εἰς τὸ^z στηριχθῆναι ὑμᾶς,¹² τοῦτο δέ ἐστιν^a συναπαρκτηθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.¹³ οὐ^b θέλω δὲ ὑμᾶς^{bc} ἀγνοεῖν, ἀδελφοί, ὅτι^c πολλάκις^d προσεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ^e ἐκωλύθη^f ἄχρι τοῦ^g δεῦρο, ἵνα^h τινα^h καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν

i. 7 al. Paul only, exc. 1 Pet. iv. 10+.

19. ver. 20 al. z = Luke xxii. 32. ch. xvi. 25 al. Ps. i. 12 (14).

b ch. xi. 25. 1 Cor. x. i. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13.

d = Eph. i. 9 (ch. iii. 25) only. Exod. xl. 4.

xx. 6 reff. g = and w. art., here only. (Acts vii. 3 reff.)

22. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10.

x = Eph. i. 3. Col. iii. 16.

Ps. i. 12 (14).

c ch. ii. 4. vi. 3.

e Acts xvi. 6 reff. see Acts xxviii. 31.

f Acts

h = John iv. 36. ch. vi. 21,

y Acts xiii. 19, vii.

a here only.

1 Thess. ii. 8.

2 Macc. viii.

12. Xen.

Anab. iv. 5.

6.

w = ch. v. 15,

16. vi. 23.

xii. 6. 1 Cor.

12. *τοὺτ ἐστιν*, omg δε, A latt (but G-lat has *id est aut hoc enim est*).

rec συμ-

παρκληθῆναι, with B² (sic: see table) L: txt AB¹CDGK.

om 2nd εν G.

aft πιστεως ins της G.

13. for ου θελω, ουκ οιομαι D¹G Ambrst.

for δε, γαρ C 73 fuld: om k¹.

rec καρπον bef τινα: om τινα L 42. 115 Syr copt: txt ABC(D)GKX rel vulg gr-ff

lat-ff.—for τινα, τι D¹.

for σχω, εχω G 77.

om 2nd και G b 48. 109-78

aeth.

incorrect; the passive of ὁδῶ, 'to shew the way,' 'to bring into the way,' must be 'to be shewn the way,' or 'brought into the way.' So Herod. vi. 73, ὡς τῷ Κλεομένηϊ εὐδωθήτω δὲ ἐς τὸν Δημάρτηον πρῆγμα.

ἐν τῷ θελ. τοῦ θεοῦ] In the course of,—by, the will of God. ἐλθεῖν belongs to εὐδωθήσονται, not to δεόμενος.

11. ἐπιποθῶ] not 'I vehemently desire': ἐπί does not intensify, but merely expresses the direction of the πόθος, see Herod. v. 93, and compare such expressions as μὴ προσεώντος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7.

ἵνα τι μεταδῶ χάρισμα πν.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit*, yet the epithet πνευματικόν, and the object of imparting this χάρισμα, *confirmation in the faith*, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was παράκλησις, as De Wette observes.

πνευμ., spiritual:—springing from the Spirit of God, and imparted to the spirit of man.

εἰς τὸ στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say εἰς τὸ στηρίζειν ὑμ., for this

belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi.

12.] εἰτα ἐπειδὴ καὶ τοῦτο σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθείται διὰ τῆς ἐπαγωγῆς. ἵνα γὰρ μὴ λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλώττης εἰς τὸ στηῖναι βεβαίως, προλαβὼν ἀναιρεῖ τὴν τοιαύτην ἀντίρρῃσιν οὕτω λέγων (ver. 12). ὥς ἂν εἰ ἔλεγε, μὴ ὑποπτεσθῆτε ὅτι κατηγοροῦν ὑμῶν εἶπον, οὐ ταύτη τῇ γνώμῃ ἐφοβηξάμην τὸ ῥῆμα: ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἡβουλήθην εἰπεῖν; Πολλὰς ὑπομένετε θλίψεις ὑπὸ τῶν διωκόντων περιαντλούμενοι ἐπεθύησα τοῖνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μᾶλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτοὶ παράκλησιν δέξωμαι. Chrys. Hom. ii. p. 440. The inf. συναπαρκτηθῆναι is parallel with στηριχθῆναι, ἐμέ being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was παράκλησις, is implied in the συναπαρκλ. See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by ὑμῶν τε καὶ ἐμοῦ to mean *which we recognize in one another*: or as above and in A. V. R. The expression "*mutual faith*," of the E. V. should properly mean, *faith which each has in the other*.

πίστις is used in the most general sense—*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them.

13. οὐ θέλω δὲ ὑμ. ἀγ.] Δ

i Acts xxviii. 2, 4 reff. τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλληνσίν τε καὶ ἰβαρβάροις, ABCDG
 k Luke xxiv. 25. Gal. iii. 1, 3. 1 Tim. σοφοῖς τε καὶ ἁνοήτοις 1 ὀφειλέτης εἰμί 15 οὕτως ἡ τὸ K L N a b
 vi. 9. Tit. iii. 3 only, L. F. ἡ κατ' ἐμὲ ὁ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελί- c d f g h
 Prov. xvii. 28. σασθαι. 16 οὐ γὰρ ἐπαίσχυνομαι τὸ εὐαγγέλιον ἰδύναμις k l m n
 1 ch. viii. 12. xv. 27. Matt. vi. 12. xviii. 24. Luke xiii. 4. Gal. v. 3 only +. Soph. Aj. 590. m = Rev. iii. 16.
 n ch. ix. 5. Eph. vi. 21. Polyb. x. 44. 1. see ch. xii. 18. o Matt. xxvi. 41 || Mk. only. 2 Chron. xxix. 31. (-μωσ, o Matt. xxvi. 41 || Mk. only. 2 Chron. xxix. 31. (-μωσ, q Luke
 1 Pet. v. 2. -μία, Acts xvii. 11.) p constr., Gal. iv. 13. pass., 1 Pet. iv. 6. q Luke
 ix. 26 (bis) || Mk. ch. vi. 21. 2 Tim. i. 8. Heb. ii. 11 al. Job xxxiv. 19 BN. Isa. i. 29 AN 1^{3b} only. r = Acts
 viii. 10 reff.

15. for το κατ ἐμε, ο επ εμε G-gr: *quod in me promptum est* vulg G-lat Sedul, Pel: *quod in me est promptus sum* D-lat Ambr Ambrst Ruf Sedul, ins εν bef
 υμιν D¹ (and lat¹) b¹ o am fuld¹ G-lat: επ G-gr. om τοις εν ρωμη G.

16. for το, επι super G: *de Aug Vig.* rec aft ευαγγελιον ins του χριστου, with
 D³KL rel Thl Ec: om ABCD¹G⁸ 17 vulg syrr copt arm Orig Eus Bas Cyr Chr Thdr

Pauline formula: see reff. καὶ ἐκωλ. ἄχρι τ. δεῦρο is best as a parenthesis, as it is impossible that ἴνα can depend on ἐκωλύθην. So Demosth. p. 488. 7, ἐμοὶ δ', δὲ ἄνδρες Ἀθ., δοκεῖ Δελτίνης (καὶ μοι πρὸς Διὸς μηδὲν ὀργισθῆς· οὐδὲν γὰρ φλαῦρον ἐρῶ σε) ἢ οὐκ ἀνεγνωσκέναι τοὺς Σόλωνος νόμους ἢ οὐ συνίεναι. The reason of the hindrance is given in ch. xv. 20–22: it was, his φιλοτιμία to preach the gospel where it had not been preached before, rather than on the foundation of others.

καρπὸν] Not, 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the N. T., but *fruit borne by you* who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; cf. the figure in ch. xv. 16: see also Phil. i. 22 and note. 14.] The connexion seems to be this: He wishes to have some fruit, some produce of expended labour, among the Romans as among other Gentiles. Till this was the case, he himself was a debtor to every such people: which situation of debtor he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a καρπός. The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them; see 1 Cor. ix. 16.

ΕΛΛ.—ΒΑΡΒ.—ΣΟΦ.—ἈΝΟΗΤ.] These words must not be pressed as applying to any particular churches, or as if any one of them designated the Romans themselves,—or even as if σοφοῖς belonged to Ἕλλησιν, and ἁνοήτοις to βαρβάροις. They are used, apparently, merely as comprehending all Gentiles, whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world. Notice that he does not

call himself a debtor to the *Jews*—for they can hardly be included in βαρβάροις (see Col. iii. 11). Though he had earnest desires for them (ch. ix. 1–3; x. 1), and every where preached to them first, this was not his peculiar ὀφειλῆμα, see Gal. ii. 7, where he describes himself as πεπιστευμένος τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς. 15. οὕτως. "Est quasi . . . illatio a toto ad partem insignem." Bengel. 'As to all Gentiles, so to you, who hold no mean place among them.'

16.] The οὐ γὰρ ἐπαίσχυνομαι seems to be suggested by the position of the Romans in the world. 'Yea, to you at Rome also: for, though your city is mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,' &c. So for the most part, Chrysostom, Hom. iii. p. 444.

δύναμις γὰρ θ. ἐστίν] The gospel, which is the greatest example of the Power of God, he strikingly calls *that Power itself*. (Not, as Jowett, 'a divine power,' nor is δικαιοσ. θεοῦ below to be thus explained, as he alleges.) So in 1 Cor. i. 24 he calls Christ, *the Power of God*. But not only is the gospel the great example of divine Power; it is the *field of agency* of the power of God, working in it, and interpenetrating it throughout. The bare substantive δύναμις here (and 1 Cor. i. 24) carries a superlative sense: the *highest and holiest vehicle* of the divine Power, the δύναμις κατ' ἐξοχήν. "It is weighty for the difference between the Gospel and the Law, that the Law is never called God's power, πῶ, but light, or teaching, in which a man must walk, Ps. xxxvi. 10; exix. 105; Prov. vi. 23; Isa. ii. 5." Umbreit. And the *direction in which* this power acts

γὰρ θεοῦ ἐστὶν ^s εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου- ^{s = ver. 5 reff.}
δαίω τε πρῶτον καὶ Ἑλληνι. 17 ^{t ch. iii. 5, 21,} δὲ δικαιοσύνη γὰρ ^{22, x. 3.} τῷ θεοῦ ἐν ^{2 Cor. v. 21.}

James i.
20. 2 Pet. i. 1. (Micah vi. 5.)

Procop Damasc Phot Tert Arnob Hil Ruf.
τε, ιουδε(sic) Ν¹(txt N-corr¹).
Chr Thdrt Damasc Thl Ec Ruf Bede.

om eis σωτηρίαν G. . for ιουδαιω
om πρῶτον BG Tert: ins ACDKLX 17 rel Orig

in the gospel is *εἰς σωτηρίαν*—it is a *healing, saving power*: for as Chrysostom reminds us, there is a power of God *εἰς κόλασιν*, and *εἰς ἀπώλειαν*, see Matt. x. 28.

But to *whom* is this gospel the power of God to save? *παντὶ τῷ πιστεύοντι*. The *universality* implied in the *παντί*, the *condition* necessitated in the *πιστεύοντι*, and the *δύναμις* θεοῦ acting *εἰς σωτηρίαν*, are the great subjects treated of in the former part of this epistle. *All* are proved to be *under sin*, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shewn to be *by faith* (ch. iii. 21—v. 11). Then the *δύναμις* θεοῦ in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the *condition necessitated by man's sinfulness for his entering the state of salvation*: whereas the argument extends *beyond this*, to the *death unto sin* and *life unto God* and *carrying forward of the sanctifying work of the Spirit*, from its first fruits even to its completion.

Ἰουδ. πρῶτον κ. Ἑλλ.] This is the *Jewish* expression for all mankind, as Ἑλλ. κ. βαρβ. ver. 14 is the *Greek* one. Ἑλλ. here includes *all Gentiles*. πρῶτον is not *first* in order of time, but *principally* (compare ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord οἱ Ἰδαιοι, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ ἐπεὶ δὴ πρῶτος ἐστὶ καὶ πλεόν λαμβάνει τῆς χάριτος· ἡ γὰρ αὐτὴ δωρεὰ καὶ τοῦτ' καὶ κέλευσεν δίδοται· ἀλλὰ τάξεώς ἐστὶ τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 445.

17.] An explanation, *how* the gospel is the *power of God to salvation*, and how it is so to the *believer*:—because in it *God's righteousness* (not His *attribute* of righteousness,—‘the righteousness of God,’ but *righteousness flowing from, and acceptable to Him*) is unfolded,

and the more, the more we believe. I subjoin De Wette's note on δικ. θεοῦ. “The Greek δικ. and the Heb. צְדָקָה are taken sometimes for ‘virtue’ and ‘piety’ which men possess or strive after,—sometimes imputatively, for ‘freedom from blame’ or ‘justification.’ The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of ‘Imputation’ (ch. iv. 5). It may certainly be imagined, that a man *might obtain justification by fulfilling the law*: in that case his righteousness is an *ἰδία* [δικαιοσύνη] (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a ‘righteousness of his own,’ which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because *God declares him righteous*, assumes him to be righteous, δικαιοῖ (ii. 24; Gal. iii. 8):—δικαιοῖν is not only negative, ‘to acquit,’ as צָדַק Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 [where however see my note], but also positive, ‘to declare righteous:’ but never ‘to make righteous’ by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.) or ἐκ θεοῦ, Phil. iii. 9: so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεῷ, as Luth.: ‘die Gerechtigkeit die vor Gott gilt:’ compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is the *acquittal from guilt, and cheer-*

u = Matt. xi.
25. xvi. 17.
al. Isa. lvi.
1.
v HAB. ii. 4.
w = Luke xvii.
30. 1 Cor. iii.
13. 2 Thess.
ii. 3.

αὐτῷ ^u ἀποκαλύπτεται ἐκ πίστεως ^s εἰς πίστιν, καθὼς γέ-
γραπται ^v Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

ABCDG
KLN a b
c d f g h
k l m n
o 17

18 ^w Ἀποκαλύπτεται γὰρ ^x ὁργή ^x θεοῦ ἀπ' οὐρανοῦ ^y ἐπὶ

x John iii. 36. (ch. iii. 5. ix. 22.) Eph. v. 6. Rev. xix. 15.

y = Acts xiii. 11 reff.

17. for γαρ, δε A Clem. aft δίκαιος ins μου (as LXX-A) C1; aft εκ πίστεως (as LXX-BN) syr Eus Jer: txt ABDGKLN rel Clem Chr Thdrt Iren-int Ambr.

fulness of conscience, attained through faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R.-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the after-thoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example.

ἐν αὐτῷ] in it, 'the gospel': not, in τῷ πιστεύοντι. ἀποκαλύπτεται] generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel.

ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of trust, and that (a) a trustful assumption of a truth in reference to knowledge = conviction: (b) a trustful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is humility, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Ecum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—"for the increase of faith" (Meyer),—"that faith

may be given to it" (Fritzsche, Tholuck, Krebs),—"proceeding from faith, and leading to a higher degree of faith" (Baumg.-Crus.),—do not seem so suitable or forcible.

It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π.

καθὼς γέγρ. He shews that righteousness by faith is no new idea, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here.

They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, all faith is one, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose.

The two ways of arranging them, ὁ δίκαιος — ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως — ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live on,' endure in his δικαιοσύνη, by means of faith, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note; and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness. And FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He first states the general fact, of all mankind; but immediately passes off to the considera-

παᾶσαν ^z ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ^z ch. xi. 26
 ἐν ἀδικίᾳ ^a κατεχόντων, ¹⁹ διότι τὸ ^c γνωστὸν τοῦ θεοῦ ^{(from Isa. lix. 20). 2 Tim. ii. 16. Tit. ii. 12. Jude}

15, 18 only. Jer. v. 6. (-βής, ch. iv. 5. -βεῖν, 2 Pet. ii. 6.) a = 2 Thess. ii. 6 (see note).
 b = Acts xviii. 10, or 1 Cor. xv. 9. c = Acts i. 19 reff. (see note.) constr., see Winer, § 34. 2.

18. ins των bef ανθρωπων D¹G.

tion of the majority of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ]

The statement of ver. 17 was, that the RIGHTEOUSNESS of God is revealed. The necessary condition of this revelation is, the DESTRUCTION of the righteousness of MAN by the revelation of God's anger against sin.

ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men's consciences (as Tholuck, ed. 1, Reiche): not in the miserable state of the then world (as Köllner): but (as implied indeed by the adjunct ἀπ' οὐρανοῦ,—that it is a providential, universally-to-be-seen revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that ἀποκ. is of an objective reality here, not of an evangelic internal and subjective unfolding.

ὁργὴ θεοῦ is anthropopathically, but with the deepest truth, put for the righteousness of God in punishment (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to Love (De W.).

ἐπ' οὖρ. (see above) belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὁργὴ θεοῦ (ἢ ἀπ' οὖρ.). ἀσέβειαν, godlessness;

ἀδικίαν, iniquity: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the fountain (but at the same time partially the result) of ἀδικία,—which ἀδικ. is more the result (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the state of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles. ἀνθρ. τῶν

τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] of men who hold back the truth in iniquity: who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this truth in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies 'to hold,' it

is emphatic, 'to hold fast,' or 'to keep to,' or 'to take or have complete possession of:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατὰ, indicating vehemence of purpose, as in καταφιλέω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in [the spurious John v. 4] Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατείχον ἐν ἀδικίᾳ, i. e. crushed, quenched, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδικως (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the status wherein, and the instrument whereby, they hold back the truth lit up in their consciences.

19.] διότι, because, may either give the reason why the anger of God is revealed, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain τῶν . . . κατεχ. (so Thol.): which latter seems most probable: the subauditum being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they had the ἀλήθεια; then (vv. 21 ff.) that they held it back.

τὸ γνωστὸν, that which is known, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., Ec., Eras.,

d = ch. ii. 15. φανερὸν ἔστιν ^a ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ^o ἐφάνερωσεν. ABCDG
 e ch. iii. 21. 20 τὰ γὰρ ^f ἄορατα αὐτοῦ ^g ἀπὸ ^h κτίσεως κόσμου τοῖς KLN a b
 xvi. 26. John i. 31 al. fr. ⁱ ποιήμασιν ^k νοούμενα ^l καθοράται, ἥ τε ^m αἰδῖος αὐτοῦ c d f g h
 (xxxiii.) 6 only. ⁿ δύναμις καὶ ⁿ θειότης, ^o εἰς τὸ εἶναι αὐτοὺς ^p ἀναπολογή- k l m n
 f Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27 only. Gen. i. 2. Isa. xlv. 3. 2 Macc. ix. 5 only. g = Matt. xxv. 34. h = Mark x. 6. xlii. 19. 2 Pet. iii. 4.
 i Eph. ii. 10 only. Isa. xxix. 16. k = Matt. xxiv. 15. 2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. 1 here
 only. Num. xxiv. 2. Job x. 4 only. m Jude 6 only†. Wisd. vii. 26 only. (-ότης, Wisd. ii. 23
 f (not ABN).) n here only. Wisd. xviii. 9 only. (-ος, Acts xvii. 29.) o ch. iv. 11 reff. = 2 Cor.
 viii. 6. p ch. ii. 1 only†. q = 1 Cor. xv. 9. r 1 Cor. i. 21 reff. s = 1 Cor.
 vi. 29. Mal. i. 11. Dan. v. 23. xi. 38 Theod.

19. for διοτι, οτι D¹G Chr.

rec γαρ bef θεος, with D³KL Ath, Thl Ec: txt

ABCD¹GN m 17 Orig₃ Eus Ath, Chr Thdrt.

om αιδιος L.

20. for αορ, ορατα G-gr 115.

Beza, Grot., al.), which would assert what, as simple matter of fact, was not the case, that *all which could be known of God* was φανερὸν ἐν αὐτοῖς. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity. φαν. ἔστ. ἐν αὐτοῖς] is evident in them, i. e. *in their hearts*: not, *to them* (as Luth.),—nor, *among them* (as Erasim., Grot., &c.): for if it had been a thing acknowledged *among them*, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phenomena of nature. ὁ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.

self. Notice, and keep to, the *historic aorist*, ἐφάνερωσεν, not ‘*hath manifested it*’ (perf.), but *manifested it*, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] For (justifying the clause preceding) His invisible attributes (hence the plur. applying to δύναμις and θειότης which follow), ἀπὸ κτίσεως κόσμ., *from the time of the creation*, when the manifestation was made by God: not = ἐκ κτίσεως κ. ‘by the creation of the world;’ which would be tautological, τοῖς ποιήμασιν νοούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of ‘the creation,’ i. e. ‘the creatures.’ Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. τοῖς ποιήμ. νοούμ.] being understood (apprehended by the mind, see reff.) by means of

His works (of creation and sustenance, —not here of moral government), καθοράται, are perceived; not, ‘are plainly seen,’—this is not the sense of κατὰ in καθορώ, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. ἥ τε αἰδ. αὐτ. δύν.]

His eternal Power. To this evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θειότης] and Divinity (not *Godhead*, which would be θεότης). The fact that the Creator is *divine*;—is of a *different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call *divine*. εἰς τὸ

εἶναι αὐτ. ἀναπολ.] εἰς τό with an inf. never properly indicates only the *result*, ‘so that;’ but is often used where the *result*, and the *intention*, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one’s self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, *all results are purposed*,—to give the sense ‘in order that they might be *inexcusable*,’ would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present *God’s sovereignty in dealing with man*, but *man’s inexcusableness in holding back the truth by unrighteousness*. εἰς τό, then, in this case, is most nearly expressed by *wherefore*, or *so that*. See Winer, edn. 6, § 44. 6. οὐ διὰ τοῦτο ταῦτα πεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προῦθηκεν, ἀλλ’ ἵνα αὐτὸν ἐπιγνώσῃν ἀγνωμονήσαντες δὲ πάσης ἐαυτοὺς ἀπεστερήσαν ἀπολογίας. Chrys. Hom. iv. p. 450.

21. διοτι] expands ἀναπολογήτους—‘*with- out excuse, because . . .*’ γνόντες]

ἡ ἡὐχαρίστησαν, ἀλλ' ἡ ἐματαιώθησαν ἐν τοῖς ἡ διαλο-
γισμοῖς αὐτῶν, καὶ ἡ ἐσκοτίσθη ἡ ἡ ἀσύνετος αὐτῶν καρδία.
ἡ φάσκοντες εἶναι σοφοὶ ἡ ἐμαυράνθησαν ἡ καὶ ἡ ἡλλαξαν
τὴν δόξαν τοῦ ἡ ἀφθάρτου θεοῦ ἡ ἐν ἡ ὁμοιωματὶ ἡ εἰκόνας
ἡ φθαρτοῦ ἀνθρώπου καὶ ἡ πετεινῶν καὶ ἡ τετραπόδων καὶ
ἡ ἐρπετῶν. ἡ διὸ [ἡ καὶ] ἡ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν
ταῖς ἡ ἐπιθυμίαις τῶν ἡ καρδιῶν αὐτῶν εἰς ἡ ἀκαθαρσίαν

45. Rev. viii. 12) only. x Matt. xv. 16) Mk. ver. 31. ch. x. 19 (from Deut. xxiii. 21) only.
y Acts xxiv. 9. xxv. 19 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only. z = 1 Cor. i. 29) (Matt.
v. 15. Luke xiv. 34) only. Jer. x. 13. 2 Kings xxiv. 10. a Psal. cv. 20. 1 Cor. xv. 51, 52 reff.
b 1 Cor. ix. 25. xv. 52. 1 Tim. i. 17. 1 Pet. i. 4, 23. iii. 4 only +. Wisd. xii. 1. xviii. 4 only. (-σία, ch. ii. 7.)
c constr. Ps. i. c. d ch. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7 only. Deut. iv. 17, 18. e ch.
viii. 29 reff. f 1 Cor. ix. 25. xv. 53, 54. 1 Pet. i. 18, 23 only +. Wisd. ix. 15 al. 2 Macc. vii.
16 only. g Acts x. 12 reff. Deut. xiv. 19, 20. h Acts x. 12. xi. 6 only. Gen. xxxiv. 23.
i Acts as above (h). James iii. 7 only. Gen. i. 24. k = [ch. iv. 22] Phil. ii. 9. l = Acts
vii. 42. constr., vv. 26, 28. ch. vi. 17. Eph. iv. 19. Isa. xxxiii. 23. Sir. iv. 19. m = 1 Thess.
iv. 5. 2 Pet. ii. 18. Xen. Cyr. i. 6. 34. n Sir. v. 2 B³ C³ F (om. ACN¹). o Paul (ch.
vi. 19. 2 Cor. xii. 21. Eph. iv. 19 al³) only, exc. Matt. xxiii. 27. Prov. vi. 16.

21. om η Α. [ηυχαιστησαν, so ACDEⁿ c d k l m n 17 Clem Orig Eus Ath
Cyr Thdr^t Thl.] αλλα Β. καρδια bef αυτων D¹G vulg.

23. ἡλλαξαντο K c g h k Origⁱ Eus Cyr Thdr^t, Thl.

24. om και ABCN 17 vulg Orig Did Damase Aug Ambrst Pelag: ins DGKL rel syr

‘with the knowledge above stated.’ This participle testifies plainly that matter of *fact*, and not of *possibility*, has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, *but DID NOT*. οὐχ ὡς θεὸν ἐδόξ.] They did not give Him glory (δοξάζω here principally of recognition by worship) AS GOD, i.e. as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides ἐδόξασαν and ἡὐχαρίστησαν—“*Gratias agere debemus ob beneficia: glorificare ob ipsas virtutes divinas.*” They did neither: in their religion, they deposed God from His place as Creator,—in their lives, they were ungrateful for the abuse of His gifts. ἐματαιώθησαν.] ἡττ. *vanus*

fuit, is used of worshipping idols, 2 Kings xvii. 15; Jer. ii. 5, and ἡττ. *vanitas*, of an idol, Deut. xxxii. 21; 1 Kings xvi. 26 al.: and hence probably the word ματαιῶ was here chosen.

διαλογισμοῖς] their thoughts: but generally in N. T. in a *bad* sense: they became vain (idle, foolish) in their speculations.

ἐσκοτίσθη ἡ ἀσύν. αὐτ. καρδ.] ἀσύνετος is not the result of σκοτ.—‘became darkened so as to lose its understanding,’—but the converse, —their heart (καρδία of the whole inner man,—the seat of knowledge and feeling) being foolish (unintelligent, not retaining God in its knowledge) became dark (lost the little light it had, and wandered blindly in the mazes of folly).

22. φάσκοντες εἶν. σοφ.] Not, ‘because they professed themselves wise,’ but while they professed themselves wise—professing themselves

to be wise. The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only examples.

23. ἡλλαξαν κ.τ.λ.] quoted from ref. Ps., only τὴν δόξαν αὐτῶν, ‘their glory,’ of the Psalm, is changed to ‘God’s glory,’—viz. His Power and Majesty visible in the Creation. ἐν represents the conditional element in which the change subsisted. ἀφθάρτου and φθαρτοῦ shew by contrast the folly of such a substitution: He who made and upholds all things must be *incorruptible*, and no corruptible thing can express His likeness.

ὁμοιωματὶ εἰκόνας] the similitude of the form—εἰκόνας generalizes it to mean the *human form*, it not being any one particular man, but the *form of man* (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the *human form* prevailed in Greece—those of the *bestial* in Egypt. Both methods of worship were practised in Rome.

24—32.] *Immortality, and indeed bestiality, were the sequel of idolatry.*

24.] The καὶ after διὸ may import, *As they advanced in departure from God, so God also on His part gave them up*, &c.;—His dealings with them had a progression likewise.

παρέδωκεν] not merely permissive, but judicial: God delivered them over. As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and

p = 1 Cor. x.
13 reff.
q Acts v. 41
reff.
r = Acts x. 41
reff.
s here bis only.
Esth. ii. 20
BN(not A).
Esdr. i.
31 (29) al.
t = here only.
see 1 Thess.
i. 9.
u = Eph. iv. 14
al. fr.
v = 2 Thess. ii.
11. 1 John
ii. 21. Isa.
xlv. 20.
w here only +.

xiii. 19. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 3 al. Deut. iv. 32.
xi. 36. Heb. xiii. 8. d ver. 24. e Col. iii. 5. 1 Thess. iv. 5 only +. Job xvi. 4 Symm. = Xen.
Mem. iii. 10. 8. fch. ix. 21. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. xi. 21. 2 Tim. ii. 20 only. P. Jer. xx. 11.
g fem., here bis only. Lev. xxvii. 4. neut., Matt. xix. 4 || Mk. Gal. iii. 28 only. Gen. i. 27. vii. 2. h here
bis. 2 Pet. ii. 12 only +. (-κῶς, Jude 10.) i here bis only. 1 Kings i. 28. Wisd. xv. 7, 15. Sir. xviii. 8
only. Thuc. vii. 5. k = James iv. 9. Rev. xi. 6. Gal. ii. 14, 27. xi. 21, 24 (3ce). 1 Cor. xi. 14. Gal. ii. 15. iv. 8. Eph. ii. 3. James iii. 7
i. 8, 9 al. m ch. ii. 14, 27. xi. 21, 24 (3ce). 1 Cor. xi. 14. Gal. ii. 15. iv. 8. Eph. ii. 3. James iii. 7
bis. 2 Pet. i. 4 only +. Wisd. vii. 20 only. n here only. see 1 Cor. vii. 3, 4. o here 3ce. Matt.
xix. 4 || Mk. Luke ii. 23. Gal. iii. 28. Rev. xii. 5, 13 only. Jer. xx. 15. p = Matt. xxiii. 23. Rev.
ii. 4. Judg. ix. 9 & c. A. propr., Matt. iv. 11, 22.

ῥ τοῦ ἁτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, ²⁵ οἷτινες
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει καὶ
ἔσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν
κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
²⁶ διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας·
αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν
χρῆσιν εἰς τὴν παρά φύσιν, ²⁷ ὁμοίως τε καὶ οἱ
ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας

ABCDG
KLW a b
c d f g h
k l m n
o 17

x ver. 9. y = ch. viii. 39 reff. z = ch. xiv. 5 reff. a Mark
xiii. 19. Eph. iii. 9. Col. iii. 10. 1 Tim. iv. 3 al. Deut. iv. 32. b ch. ix. 5 reff. c ch.
xi. 36. Heb. xiii. 8. d ver. 24. e Col. iii. 5. 1 Thess. iv. 5 only +. Job xvi. 4 Symm. = Xen.
Mem. iii. 10. 8. fch. ix. 21. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. xi. 21. 2 Tim. ii. 20 only. P. Jer. xx. 11.
g fem., here bis only. Lev. xxvii. 4. neut., Matt. xix. 4 || Mk. Gal. iii. 28 only. Gen. i. 27. vii. 2. h here
bis. 2 Pet. ii. 12 only +. (-κῶς, Jude 10.) i here bis only. 1 Kings i. 28. Wisd. xv. 7, 15. Sir. xviii. 8
only. Thuc. vii. 5. k = James iv. 9. Rev. xi. 6. Gal. ii. 14, 27. xi. 21, 24 (3ce). 1 Cor. xi. 14. Gal. ii. 15. iv. 8. Eph. ii. 3. James iii. 7
i. 8, 9 al. m ch. ii. 14, 27. xi. 21, 24 (3ce). 1 Cor. xi. 14. Gal. ii. 15. iv. 8. Eph. ii. 3. James iii. 7
bis. 2 Pet. i. 4 only +. Wisd. vii. 20 only. n here only. see 1 Cor. vii. 3, 4. o here 3ce. Matt.
xix. 4 || Mk. Luke ii. 23. Gal. iii. 28. Rev. xii. 5, 13 only. Jer. xx. 15. p = Matt. xxiii. 23. Rev.
ii. 4. Judg. ix. 9 & c. A. propr., Matt. iv. 11, 22.

Ath Chr Thdrt Thl Ecce. om ο θεος C¹(appy) Did Ath-mss. rec εαυτοῖς, with
D³EGKL 17 rel Chr, Thdrt Damase Thl Ecce: txt ABCD³L³ Syr Ch¹.

²⁶ For χρῆσιν, κτισιν D¹: sensum D-lat. aft παρα φύσιν, add χρῆσιν D¹G vulg
arm Jer.

²⁷ For τε, δε AD¹G d l 17 vulg syr Clem Ath Chr Thdrt Damase Thl Aug Ruf,
Ambrst: om C a¹ b h o copt Orig Jer Ruf;: txt BD³KL³ Syr æth Ecce. om οἱ L k.
rec (1st) αρρνες, with ACD³L³ rel Ath Chr Thdrt Thl: txt BD¹G (c?) Athen

hurries them on to more fearful degrees of
depravity. ἐν ταῖς ἐπιθ.] in the

lusts—not by nor through the lusts (as
Erasmus and E. V.);—the lusts of the heart
were the *field of action*, the department of
their being, in which this dishonour took
place.

ἀκαθαρσίαν] more than mere
profligacy in the satisfaction of natural lust
(as Oish.); for the Apostle uses cognate
words ἀτιμάζεσθαι and ἀτιμία here and in
ver. 26:—*bestiality*; impurity in the *physi-*
cal, not only in the social and religious
sense.

τοῦ ἀτιμάζεσθαι] the genitive
may imply either (1) the *purpose* of God's
delivering them over to impurity, 'that
their bodies should be dishonoured,' or (2)
the result of that delivering over, 'so that
their bodies were dishonoured,' or (3) the
nature of the ἀκαθαρσία, as πάθη ἀτιμίας
below,—*impurity, which consisted in*
their bodies being dishonoured. The sec-
ond of these seems most accordant with
the usage of the Apostle and with the argu-
ment.

ἀτιμάζεσθαι is most likely *pas-*
sive (Beza, al. De Wette), as the middle
of ἀτιμάζω is not found in use. And this
is confirmed by the old and probably
genuine reading αὐτοῖς, which has been
altered to εαυτοῖς from imagining that
'they' was the subject to ἀτιμάζεσθαι.
So that their bodies were dishonoured
among them. ²⁵] This verse casts

light on the τὴν ἀλήθ. ἐν ἀδικίᾳ κατεχόν-
των of ver. 18. The *truth of God* (the

true notion of Him as the Creator) which
they professed, they changed into (see on
ἐν, ver. 23) *a lie* (ψεύδος = ἄψ, used of
idols, Jer. xvi. 19), thus counteracting its
legitimate agency and depriving it of all
power for good.

σεβάζομαι, of the
honour of respect and observance and
reverence,—λατρεῖν, of *formal worship*
with sacrifice and offering. Both verbs
belong to τῇ κτίσει; though σεβάζομαι
would require an accusative, λατρεύω, the
nearest, takes the government. τῇ

κτ.] the *thing made*, the *creature*—a
general term for all objects of idolatrous
worship. παρά, beyond—which would
amount to the exclusion of the Creator.

The doxology expresses the horror
of the Apostle at this dishonour, and puts
their sin in a more striking light. But
we need not supply εἰ καὶ οὗτοι ἔβρισαν, as
Chrys.

εὐλογητός is *Blessed*, κατ'
ἐξοχὴν: the LXX put for it the perf. part.,
Ps. cxvii. 24. The adjective is usually of
God: the participle, of man. ²⁶] πάθη
ἀτιμ.,—see above, ver. 24,—stronger than
ἀτιμα πάθη, as setting forth the *status*,
ἀτιμία, to which the πάθη belonged. Con-
trast 1 Thess. iv. 4, τὸ ἐαυτοῦ σκεῦος κτά-
σθαι ἐν τιμῇ. χρῆσιν] *usum vene-*
reum; see examples in Wetstein. This

abuse is spoken of first, as being the most
revolting to nature. "In peccatis argu-
endis saepe scapha debet scapha dici. Pu-
dorem præposterum ii fere postulant qui

^q ἔξεκαύθησαν ἐν τῇ ^r ὀρέξει αὐτῶν εἰς ἀλλήλους, ^q ἄρσενες ^r ἔν ^o ἄρσεσιν τὴν ^t ἀσχημοσύνην ^u κατεργαζόμενοι καὶ τὴν ^v ἀντιμισθίαν ἣν ἔδει τῆς ^w πλάνης αὐτῶν ἐν ἑαυτοῖς ^x ἀπο-
λαμβάνοντες. ²⁸ καὶ καθὼς οὐκ ^y ἔδοκίμασαν τὸν θεὸν ^z ἔχειν ἐν ^a ἐπιγνώσει, ^b παρέδωκεν αὐτοὺς ὁ θεὸς ^b εἰς ^t
^c ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ ^d καθήκοντα, ²⁹ ^e πεπληρω-
μένους ^f πάσῃ ^g ἀδικίᾳ, ^{hik} πονηρίᾳ, ^{il} πλεονεξίᾳ, ^{km} κακίᾳ,

q here only. Deut. xxix. 20. Diod. Sic. xiv. 108. Polyb. ix. 10. 10. r here only. Sir. xxiii. 6. al. s = 1 Tim. i. 16. t = here (Rev. xvi. 15) only. (Exod. xx. 26.) Jos. Antt. xvi. 7. 6. u = James 20. Diod. Sic. xiv. 108. Polyb. ix. 10. 10. v = 1 Tim. i. 16. w = here (Rev. xvi. 15) only. (Exod. xx. 26.) Jos. Antt. xvi. 7. 6. x = Luke vi. 34. xxiii. 41 al. Num. xxxiv. 14. 2 Macc. iv. 46. vi. 21. viii. 6 only. y = here only. Jos. Antt. ii. 7. 4. see ch. xiv. 22 reff. 1 Cor. iii. 13 reff. z = 1 Tim. iii. 4. so ἔχειν ἐν αἰτίαις or δι' αἰτίας, Thuc. ii. 18. see Viger, p. 249. a ch. iii. 20 reff. Hos. iv. 1. b ver. 24. c 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xxv. 4. Isa. i. 22 only. d Acts xxii. 22 only. Deut. xxi. 17. 2 Macc. vi. 4. e constr., Luke ii. 40. 2 Cor. vii. 4 only. f = Acts 26. Jos. Antt. xvi. 7. 6. g Luke xiii. 27. Acts i. 18. Ps. xxvii. 3. h Acts iii. 26 reff. i Mark xiv. 22 reff. k 1 Cor. v. 8. l Eph. iv. 19. 2 Pet. ii. 3 al. Ezek. xxii. 27. m = 1 Cor. xiv. 20 reff.

Orig Eus Ec. ^{ap}ρρeres (2nd) ACN¹ b¹ 17 Clem Orig Ath₃ Chr Thdrt : txt BDGL
N corr¹ Thl Ec. ^{en} αρρеси AN¹ 5. 17 Clem Orig Ath₁ Thdrt : txt BCDGL N-corr¹
Ath₃ Chr Thl Ec. for εαυτ., αυτοις BK 35.

²⁸. om o θεος A N¹ (ins corr¹) 2 Nyss Ath Damasc Hil-mss Viet-tun : Chr has it bef
αυτους.

²⁹. rec aft ἀδικια ins πορνεια, with L rel syrr Thdrt Thl Ec Ennod, and D¹ EG vulg
Lucif Ruf Ambrost aft κακια, omg πονηρια : om ABCKN 17 copt æth Ephr Bas Chr Isid
Max Gennad Damasc Aug Ruf-comm. κακια bef πλεονεξ. AN Ephr Aug : κακ.
πον. πλ. C (d) 17 copt æth Isid Max Damasc : κακ. πορνεια πλεον. D¹ (aft πορν. ins
πονηρ. D³) G 2. 46. 71. 92 : txt BK (omg πονηρ.) L rel syr Bas Chr Thdrt Thl Ec.

puclitia carent . . . Gravitas et ardor stilli
judicialis, proprietate verborum non violat
verecundiam." Bengel. ^{27.} τὴν

ἀσχημ. perhaps, as De W., 'the (well-
known, too frequent) indecency,'—'cui
ipsa corporis . . . conformatio reclamat,'
Bengel: but more probably the article is
only generic, as in 2 Pet. i. 5—8 re-
peatedly. τὴν ἀντιμισθίαν] The

Apostle treats this ἀτιμία into which they
fell, as a *consequence of*, a *retribution for*,
their departure from God into idolatry,—
with which *in fact* it was closely connected.
This shame, and not its *consequences*,
which are not *here* treated of, is the ἀντι-
μισθία of their πλάνη, their aberration
from the knowledge of God, which they
received. This is further shewn by ἦν
ἔδει in the past tense. εἰ γὰρ καὶ μὴ γέ-
νηνα ἦν, μηδὲ κόλασις ἡπειλήτο, τοῦτο
πάσης κολάσεως χείρον ἦν. εἰ δὲ ἡδονται,
τὴν προσθήκην μοι λέγεις τῆς τιμωρίας.
Chrys. Hom. v. p. 457. ἐν ἑαυτοῖς,

in their own persons, viz. by their de-
gradation even below the beasts.

^{28.}] The play on δοκιμάζω and ἀδόκιμος
can hardly be expressed in any other lan-
guage. 'Non probaverunt' and 'repro-
bum' of the Vulgate does not give it.
Because they reprobated the knowledge
of God, God gave them over to a repro-
bate mind, is indeed a very inadequate,
but as far as the *form* of the two words is
concerned, an *accurate* representation of it.

(Mr. Conybeare gives it,—"As they thought
fit to cast out the acknowledgment of God,
God gave them over to an outcast mind.")
For ἀδόκιμος is not 'judicii experts' (as
Beza, Tholuck, &c.), but *reprobate, re-
jected by God*. God withdrew from them
His preventing grace and left them to the
evil which they had chosen. The *active*
sense of ἀδόκιμος, besides being altogether
unexampled, would, in the depth of its
meaning, be inconsistent with the assertion
of the passage. God did *not* give them up
to a mind which had *lost the faculty of*
discerning, but to a mind judicially aban-
doned to that depravity which, being well
able to exercise the δοκιμασία required,
not only does not do so, but in the head-
long current of its abandonment to evil,
sympathizes with and encourages (ver. 32)
its practice in others. It is the '*video*
meliora proboque,' which makes the '*dete-*
riora sequor' so peculiarly criminal.

οὐκ ἔδοκίμασαν ἔχειν is not = ἔδοκίμ. οὐκ
ἔχειν (as Dr. Burton): the latter would
express more a *deliberate act of the judg-*
ment ending in rejection of God, whereas
the text charges them with *not having ex-*
ercised that judgment which would, if exer-
cised, have led to the retention of God in
their knowledge. ἔχειν ἐν ἐπιγν.] So

Job xxi. 14,—“they say to God, Depart
from us: for we desire not the knowledge
of thy ways,” and xxii. 15—17.

^{29—31.}] πεπληρωμένους belongs to the

n = Matt. xxiii. 28, ch. iii. 14, James t iii. 8, 17 al. Ezek. xxxvii. 1. Nah. i. 10 xy only.
 o [Gal. v. 20, 21.] p Phil. i. 15. 1 Tim. vi. 4. q as above (op). Matt. xxvii. 18 [Mk. Tit. i. 11 reff.
 iii. 3. James iv. 5. 1 Pet. ii. 1 only. Wisd. vi. 23 (25). 1 Macc. viii. 16 only. r 1 Cor. i. 11 reff.
 s here only t. 3 Macc. iii. 22. vii. 3. κακοήθεια, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα, Aristot. Rhet. ii. 13.
 t here only t. (-ίζειν, Ps. xl. 7. -ισμός, 2 Cor. xii. 20.) u here only t. (-λία, 2 Cor. xii. 20. -λεῖν, James
 iv. 11.) v here only t. w 1 Tim. i. 13 only. x as above (x). Luke i. 51. James iv. 6. 1 Pet. v. 5
 Prov. xx. 1.) y as above (x). Job xxviii. 8. Prov. xxi. 24. Hab.
 only. Ps. cxviii. 21, 51. (-νία, Mark vii. 22.) z as above (x) only. Job xxviii. 8. Prov. xxi. 24. Hab.
 ii. 5 only. a here only t.

φωνων G D¹-lat Lucif Ennod: *eridos* bef *φονου* A.

om *δολου* A Bas.

30. κακολαλους D¹.

[vv 27—30 are in a diff hand from the rest of D.]

subject of ποιεῖν, understood. The reading *πορνεία* appears to have arisen out of *πονηρία*, and is placed by some MSS. after that word, by some after *κακία*, omitting *πον*. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from*, the licentious practices of idolatry above specified.

Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικία] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of *injustice*; of which on the part of the Romans, Wetst. gives abundant testimonies.

πονηρία] Ammonius interprets τὸ πονηρόν, τὸ δραστικὸν κακοῦ,—used therefore more of the tempter and seducer to evil.

πλεονεξία] *covetousness* (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. 'Quando | major avaritia patuit sinus?' exclaims Juvenal, soon after this. Sat. i. 87.

κακία] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 3. 6, ὑπὸκειται ἄρα ἡ ἀρετὴ εἶναι . . . τῶν βελτίστων πρακτικῇ: ἡ δὲ κακία, τοῦναντίον.

φθόνου and **φόνου** are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὦ Τυνδάρευν ἔρνος, οὐποτ' εἰ Διὸς | πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι, | Ἀλᾶστορος μὲν πρώτον, εἶτα δὲ φθόνου, | φόνου τε, θανάτου θ', ὅσα τε γῇ τρέφει κακά.

κακοηθείας] see reff. **ψιθυρ.** secret maligners,—**καταλ.** open slanderers. The distinction attempted to be set up by Suidas and others, between *θεομισῆς*, ὑπὸ θεοῦ μισούμενος, and *θεομίσης*, ὁ μισῶν τὸν

θεόν, has been applied to *θεοστυγείας* also, which has therefore been written *θεοστυγείας*. But the distinction is untenable; all compound adjectives in *ης* being oxyton.

θεοστυγής is never found in an active sense, '*hater of God*,' but always in a passive, *hated by God* (cf. Eur. Troad. 1205, ἡ θεοστυγὴς Ἑλένη; Cycl. 395, τῷ θεοστυγεῖ ἄδου μαγείρῳ: ib. 598: so θεοφιλεῖς, Demosth. 1486 ult.: εὐτυχεστάτην πασῶν πόλεων τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην: and Æsch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between *κακολαλους* and *ὑβριστάς*, if *θεοστ.* is to signify '*haters of God*.' But on the other supposition,—if any crime was known more than another as '*hated by the gods*,' it was that of '*delatores*,' abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores 'Principi quidem grati, et Deo exosi.' So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θεὰ ἀποπέμπττοι χάριτος, οἱ τὴν αὐτὴν ἐκείνῳ διαβολικὴν νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισεῖς πάντῃ. It does not follow that the *delatores* only are intended, but the expression may be used to include all those abandoned persons who were known as *Diis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, Eccl., Erasm., Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. **ὑβριστάς**] opposed by Xenoph. Mem. i. and Apol. Socr. to σώφρων, 'a discreet and modest man:—but here perhaps, as said by Paul of himself, ref. 1 Tim., 'qui contumeliā afficit,' 'an insulting person.'

ὑπερφηάνους]

^xb ἀπειθείς, ³¹c ἀσυνέτους, ^d ἀσυνθέτους, ^e ἀστόργους, ^b Luke i. 17. Acts xxvi. 19. ^f ἀνελεήμονας, ³²g οἷτινες τὸ ^{hi}δικαίωμα τοῦ θεοῦ ^{hk}ἐπι- 2 Tim. iii. 2. Tit. i. 6. iii. 3 only. L.P. ^{γνόντες}, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ^{mn}ἄξιοι ⁿθανάτου 18. (θεῖν, -θεα, ch. xi. 30.) ^c ver. 21 reff. ^d here only. Jer. iii. 8, 10, 11 only. Demost. p. 383, 6. ^e 2 Tim. iii. 3. g = Acts x. 41 reff. k = 1 Cor. n Acts ^{οὐ μόνον αὐτὰ ποιοῦσιν}, ἀλλὰ καὶ ^oσυνευδοκοῦσιν 3, 4 reff. ^{τοῖς} πράσσουσιν.

II. ¹ Διὸ ^pἀναπολόγητος εἶ, ὧ ^qἄνθρωπε πᾶς ὁ ^rκρί-

only +. Æschin. p. 47, 29.
h Job xxxiv. 27.
xiii. 12 reff.
xxiii. 29 reff.

f here only. Prov. v. 9. xi. 17.
i = Luke i. 6. ch. ii. 26. viii. 4.
m = of persons, ch. xiii. 46.
o 1 Cor. vii. 12, 13 reff.

Heb. ix. 1, 10. Exod. xv. 25.
Matt. x. 10 al. Deut. xxv. 2.
p ch. i. 20 only +.

g = Acts x. 41 reff.
k = 1 Cor.
n Acts
q = ch. xiv. 3, 4 reff.

31. rec aft *αστοργους* ins *ασπονδους* (*gloss in marg to explain ασυνθετους*), with CD³KLN³ rel vulg syrr Chr(omg *ασυνετους*) Thdr̄t; pref, 17. 76 Thl; bef *ασυνθετους* D³: om ABD¹GN¹ fuld¹ copt Ephr² Damasc Lucif.

32. *επιγινωσκοντες* L 17: *επιγινωσκοντες* B 80: *γινωσκοντες* Thl: *ειδοτες* 116 Chr: add *ουκ ενωσαν* D Bas: *ουκ εγνωσαν* G 8-pe: *ου συνηκαν* 15: *non intellexerunt*, or the like, latt. *ου μόνον γαρ* (*see above*) D¹: *ου μ. δε* 46 Bas: *και ου μ. vulg arm* Ambrst. *ποιουντες* and *συνευδοκουντες* B: *ου μόν. οι ποιουντες αυτα αλ. και οι συνευδοκουντες* some mentd by Isid vulg(not am¹) D²-lat G-lat arm (Clem-rom) Ephr¹ Bas.

ἐστὶ δὲ ὑπερηφανία καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions ὕβρισταί and ὑπερήφανοι as examples of τῶν πλούτῳ δ' ἐπεταί ἥθη.

ἀλαζόνας] *see reff.* δοκεῖ δὲ καὶ ἀλαζῶν εἶναι ὁ θρασὺς καὶ προσποιητικὸς ἀνδρείας, Aristot. Eth. iii. 10. δοκεῖ δὲ ὁ μὲν ἀλαζῶν προσποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει . . . [ἐνεκα δόξης καὶ τιμῆς] . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἑλλειψις ἀλαζονικόν, Ibid. iv. 13. *ἐφευρ. κακ.* 'Sejanus omnium facinorum repertor habebatur,' Tacit. Ann. iv. 11:—'scelerumque inventor Ulixes,' Virg. Æn. ii. 161: *στασιάρχαι, φιλοπράγμονες, κακῶν εὐρεταί, παραξινόλι- des*, Philo in Flacc. § 4, vol. ii. p. 520:—*πάσης κακίας εὐρετής* (of Antiochus Epiph.), 2 Macc. vii. 31.

ἀσυνέτους, destitute of (moral) understanding, *see Col. i. 9, and reff.* Here perhaps suggested by the similarity of sound to ἀσυνθέτους, without good faith, *οὐκ ἐμμένοντας ταῖς συνθή- καῖς*, Suid. and Hesych. In the same sense, *εὐσυνθετεῖν* and *ἀσυνθετεῖν* are opposed by Chrysippus and Plutarch (*see Wetst.*). ἀστόργους] *μη ἀγαπών- τας τινα*, Hesych. And Athenaeus, speaking of οἱ καλούμενοι ὀνίφες μελεαγρίδες, —ἐστὶ δὲ ἀστοργον πρὸς τὰ ἔκγονα τὸ ὄνρεον, καὶ ὀλιγορεῖ τῶν νεωτέρων, xiv. p. 655 c. "In hac urbe nemo liberos tol- lit, quia, quisquis suos hæredes habet, nec ad cenās nec ad spectacula admittitur," Petronius, 116. (Wetst.)

32.] The Apostle advances to the highest grade of moral abandonment,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and

encouragement of them in others. τὸ δικαίωμα τ. θ.] the sentence of God, unmistakeably pronounced in the conscience.

ὅτι κ.τ.λ.] viz. that they who do such things are worthy of death; this is the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz.

θανάτου, what sort of death? Probably a general term for the fatal consequence of sin; that such courses lead to ruin. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov).—nor again, any idea of the connexion between sin and natural death. "Life and Death," remarks Umbreit, "are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil." p. 246.

The description here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: *εἴτ' οὐκ ἤρκεσε τὸ πανάσθαι περὶ τὴν τοῦ θεοῦ γνώσιν, ἀλλὰ . . .*, ver. 22, and again ver. 27, *ἡ γὰρ τῶν ἀνωνύμων εἰδῶ- λων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.*

II. 1—29.] Secondly, THE SAME, that all are guilty before God, IS PROVED OF THE JEWS ALSO. And first, vv. 1—11, no man (the practice of the Jews being hinted

r ch. xiv. 22.
1 Pet. ii. 12.
s ch. xiii. 8.
1 Cor. iv. 6.
vi. 1. x. 24.
29 al. Exod.
xvii. 15.
t = Matt.
xxvii. 3.
[John viii.
10.] ch. xiv.
23. Esth. ii.
1.
u = Mark xii.
40. Luke
xx. 47. ch.
iii. 8. xiii. 2
al. Jer.
xxviii. (li.)
10.
v here only.
w = Acts xiii.

11 reff.

xi. 33. 1 Thess. v. 3 (Acts xvi. 27 reff. xix. 6) only. L.P.H. 2 Macc. vii. 35.

i. 7, 18. ii. 7 al. (Paul.) *τρυφᾶς ὑπὸ πλούτου τῆς σοφίας*, Plato, Euthyphr. p. 12 A. (= *πληθὺς*, LXX. Ps. lxxviii. 16 al.) a 2 Cor. vi. 6. Gal. v. 22.

al2 P. Ps. xxiv. 7. (*-τενέσθαι*, 1 Cor. xiii. 4.) b as above (a). ch. iii. 12. xi. 22 (3ce). Eph. ii. 7

Antt. vi. 5. 1.) d see Eph. iv. 2. c (=) ch. iii. 25 only +. (1 Macc. xii. 25 only. Jos. k i m n

xiii. 4. *-μως*, Acts xxvi. 3.) f Matt. xviii. 10. 1 Cor. xi. 22 al. Prov. xxv. 15. (*-μειν*, 1 Cor. g ch. i. 13

reff. h 1 Cor. xv. 33 reff. Ps. xxxiii. 8. constr., ch. i. 19, 20. i = ch. viii. 14. Gal.

v. 18. 2 Tim. iii. 6. Polyb. i. 15. 13. k here only. = Deut. ix. 27. see Matt. xii. 8.

νων¹ ἔν² δὲ γὰρ³ ἁ κρίνεις τὸν ἑτερον, σεαυτὸν ἑ κατα-
κρίνεις τὰ γὰρ αὐτὰ πᾶσσεις ὁ ἁ κρίνων. 2 οὔδαμεν δὲ
ὅτι τὸ ἁ κρίμα τοῦ θεοῦ ἐστὶν ἑ κατὰ ἑ ἀλήθειαν ἑ ἐπὶ τοὺς
τὰ τοιαῦτα πᾶσσοντας. 3 ἑ λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε
ὁ ἁ κρίνων τοὺς τὰ τοιαῦτα πᾶσσοντας καὶ ποιῶν αὐτά,
ἑ ὅτι σὺ ἑ ἐκφύζῃ τὸ ἁ κρίμα τοῦ θεοῦ; 4 ἡ τοῦ ἑ πλούτου
τῆς ἑ χρηστότητος αὐτοῦ καὶ τῆς ἑ ἀνοχῆς καὶ τῆς
ἑ μακροθυμίας ἑ καταφρονεῖς, ἑ ἀγνοῶν ἑ ὅτι τὸ ἑ χρηστὸν
τοῦ θεοῦ εἰς μετάνοιαν σε ἑ ἄγει, 5 κατὰ δὲ τὴν ἑ σκλη-

ABCDG
KL N a b
c d f g h
k l m n
o 17

...σε
ἀγει
κα. C.
ABDG
KL N a b
c d f g h
k l m n
o 17

CHAP. II. 1. ins *κριματι* bef *κρινεις* C¹ m 73. 80. 93. 179 syr-w-ast copt Jer.
2. for *δε, γαρ* CN m 17. 80. 122-79 vulg D-lat copt arm Chr Pelag: txt
AB D-gr GKL rel Thdrt Damasc Thl Ec Tert: om 23 æth.
3. *τουτω* A.

at) must condemn another, for all alike are guilty.

1.] The address passes gradually to the Jews. They were the people who judged—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πᾶσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew.

ἰδί, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—FOR thou dost them thyself. Therefore thy setting thyself up as a judge, is unjustifiable.

πᾶς ὁ κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ᾧ . . .] For wherein (not 'in that'), as E. V.—i. e. 'in the matter in which.'

2.] οἷδ. δέ, 'atqui scimus'—now we know.

κατὰ ἄλ.] according to truth, as E. V., De Wette:—not, 'truly,' 'revera' (as Raphael, &c.)—for οὔδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἄλ. belong to κρίμα, 'judgment according to truth' (as Olsh.),—but to ἐστίν, is, (proceeds) according to justice (John viii. 16).

3.] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9. τοῦτο, viz. ὅτι σὺ ἐκφ., following. σὺ has the emphasis on it, thou thyself,— 'thou above all others.'

4.] ἡ, or (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), 'inasmuch as God spares thee day by day (see Eccles. viii. 11), dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?' πλούτου,—a favourite word with the Apostle (see reff.),—the fulness, 'abundance.'

χρηστ.—as shewn by His ἀνοχή and μακροθ. (reff.) ἄγνοῶν, not knowing,—being blind to the truth, that . . . Grot., Thol., al. would render it 'not considering:' but as De Wette remarks, it is a wilful and guilty ignorance, not merely an inconsiderateness, which is blamed in the question.

ἄγει, is leading thee: this is its intent and legitimate course, which thy blindness will frustrate. 'Malo deducit quam invitat; quia illud plus quiddam significat. Neque tamen pro adigere accipio, sed pro manu ducere.' Calvin.

5.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δέ . . . ; it would be σὺ δὲ κατὰ . . . or θησαυρίζεις δὲ σεαυτῷ κατὰ But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interroga-

ρότητά σου καὶ ¹ ἀμετανόητον καρδίαν ^m θησαυρίζεις σεαυτῷ ¹ here only +.
ⁿ ὀργὴν ἐν ^o ἡμέρᾳ ^{no} ὀργῆς καὶ ^p ἀποκαλύψεως ^q δικαιοκρισίας ^{m = Prov. i. 18.}
 τοῦ θεοῦ, ⁶ ὃς ^r ἀποδώσει ^r ἑκάστῳ ^r κατὰ τὰ ἔργα αὐτοῦ, ^{(Matt. vi. 19,}
⁷ τοῖς μὲν καθ' ^s ὑπομονὴν ^t ἔργου ^t ἀγαθοῦ ^u δόξαν καὶ ^o Rev. vi. 17.
 Zeph. ii. 3.

p = 1 Cor. i. 7. 2 Thess. i. 7 al.

q here only +. Hos. vi. 5 (for ἔργου) Incert. in Hexapl. (-κρίτης,

2 Macc. xii. 41.)

r = Matt. xvi. 27. Rev. xxii. 12. Prov. xxiv. 12.

xxi. 19. ch. v. 3, 4. Heb. xii. 1 al.

Ezra x. 2. see James i. 4. constr., 1 Thess. i. 3.

36 reff. sing., ch. xiii. 3.

u = ch. v. 2. viii. 18. ix. 23 al.

s = Luke
t Acts ix.

5. for ἀποκαλύψεως, ανταποδοσεως A æth Cæs-arel. ins και bef δικαιοκρισίας
 D³KL⁸ 17 rel syr æth Orig³ Eus Ephr Bas Chr Thdrt^{sapē}; της 3. 33-5. 108-21: om
 ABD¹G⁸ vulg Syr copt goth Orig³ Damasc Ec Iren-int Cypr Lucif.

tion at ἀγει or at θεοῦ, as Lachm. does,—but have left the construction to explain itself.

κατά] not, 'in proportion to' (Meyer), but as E. V. after, 'in consonance with,' *secundum*,—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν.

ἀμεταν.] not admitting that μετάνοια to which God is leading thee.

ἐν ἡμέρᾳ, not for, nor = *eis* ἡμέραν, nor should it be rendered 'against the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for *eis*' is no *where* to be tolerated. It belongs to ὀργήν,—wrath in the day of wrath, 'wrath which shall come upon thee in that day,'—not to θησαυρίζεις, imagining which has led to the mistake. The ἡμέρα ὀργῆς is the day of judgment, viewed in its relation to sinners: see reff.

ἀποκαλ. δικαιοκρ.] the manifestation (public enforcement, it having been before latent though determined) of God's righteous judgment. The reading ἀποκ. καὶ δικαιοκρ. would mean, 'the appearance (reff.) of God, and his righteous judgment,'—not referring merely to the detection of men's hearts, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This retribution must be carefully kept in its place in the argument. The Apostle is here speaking generally, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question at present arises, how this righteousness in God's sight is to be obtained—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God

(so Toletus in Pool's Syn.), and (2) an idea (Tholuck 1st edn. and Köllner) that by ἔργον ἀγαθοῦ here is meant faith in Christ. However true it be, so much is certainly not meant here, but merely the fact, that every *where*, and in *all*, God punishes evil, and rewards good.

7, 8. τοῖς μὲν καθ' ὑπ. . . . ὀργήν κ. θυμός] To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath, &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—ζῶην αἰών. and ὀργήν, &c. But the second of these is changed to a nominative and connected with εἶσαι understood, and made the first member of the following sentence, δόξα δὲ κ.τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . ζητοῦσιν,—and τοῖς . . . ἀδικίᾳ. Το ζητοῦσιν belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ὑπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (α) Ecum. and Beza, who divide ἔργ. ἀγ. from καθ' ὑπομ. (*iis quidem qui secundum patientem expectationem querunt boni operis gloriam*),—(β) Bengel, Knapp, Fritzsche, Olsh., and Krehl, who take τοῖς . . . ἀγαθοῦ as meaning 'those who endure in good works' (as Ec. does τοῖς καθ' ὑπομ. those who endure, absol.), and δόξαν . . . ζητοῦσιν, as in opposition with it,—(γ) Photius (in Ecum.), Luther, and Estius, who take it, τοῖς . . . ζητοῦσιν ζῶην αἰών,—δόξαν κ.τ.λ.,—(δ) Reiche, who takes τοῖς μὲν,—'to the one,'—alone, and makes καθ' ὑπομ. parallel to κατὰ τὰ ἔργα, representing the rule of judgment, taking the rest as (γ).

ἔργου, sing. of moral habitude in the whole, the general course of life and action (see reff.). δόξαν, absolute imparted glory like His own, see Matt. xiii. 43; John xvii. 22:—τιμῇν, re-

v. = 1 Cor. xv. 42. &c.
 2 Tim. i. 10
 (Eph. vi. 24)
 only +.
 (Wisd. ii. 23.
 vi. 18, 19
 only.)
 w = Matt. vi.
 33. Col. iii.
 1 al. Ps.
 xxxiii. 14.
 x = John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7 al.
 iii. 14, 16 only +. z = ch. x. 21. Deut. xxi. 20.
 v. 36 reff. e ch. i. 18 al. d ver. 6. e Eph. iv. 21. a = 1 John i. 6 al. b = Acts
 xv. 1. Ezek. v. 15. h = 2 Thess. i. 6. i ch. viii. 35. 2 Cor. vi. 4. Isa. viii. 22. xxx. 6. g = Rev.
 above (i). 2 Cor. xii. 10 only. (ρεῖσθαι, 2 Cor. iv. 8.) k = Acts xiii. 11 reff. j Acts
 ii. 43 reff. Luke ix. 56 v. r. Num. xix. 11, 13. m = ch. i. 27. vii. 13, 15, 17, 18. 1 Cor. v. 3. 1 Pet.
 iv. 3. Ps. lxxvii. 31 (29) N³⁴ Ald. n John xviii. 23. ch. vii. 21. xii. 21 (bis). xiii. 4 (bis). xvi. 19. 1 Cor.
 xiii. 5. 3 John 11 only. Deut. xxx. 15.

8. ἐρηθείας A f: ἐρεθίας B¹D³G: ἐριθίας D¹. om μεν BD¹GN¹ Thl: ins AD³KLN³
 rel 17 syr Orig Ephr Chr Thdrt Damasc Thl Ec Ruf.
 D³KL 17 rel syr Thdrt Ec: txt ABD¹GN¹ m vulg Syr arm Orig Ephr Damasc Thl.
 9. ιουδαιω and ελληνι G m 1. 109 D¹-lat.

cognition, relative precedence, see Matt. x. 32; xxv. 34:—ἀφθαρσίαν, incorruptibility: so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain στέφανον ἀφθαρτον.

8. τοῖς δὲ ἐξ ἐριθίας] as in reff., to be supplied by οὖσιν, those who live in, act from, are situated in and do their deeds from—ἐριθείας as a status, as οἱ ἐξ spoken of place.

ἐριθεία,—not from ἐρις, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from ἐριθος, a hired workman, whence ἐριθεύω or -ομαι, properly 'to work for hire,' but met. and generally, 'ambitum exerceere,' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of παιδεία from παιδεύω, δουλεία from δουλεύω, ἀλαζονεία from ἀλαζονεύομαι) ἐριθεία, 'ambitus,' 'self-seeking,' 'greed.' It stands opposed to ὑπομονή ἔργου ἀγαθοῦ, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as 'the party spirit of the Jews,' Rückert. The mistake of rendering it 'contentiousness,' and imagining a derivation from ἐρις prevailed universally (Orig., Chrys., Theodoret, Theophyl., Euseb., Hesych. (ἡριθεύετο, ἐφιλονεῖ), Vulg., Erasm., Grot., &c., and even the more recent English Commentators, Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθίας, i. e. τοῖς ἐριζούσι) according to De Wette, down to Rückert, who first suggested the true derivation. It appears to have arisen from ἐρεθίζω being somewhat similar in sound. Aristotle uses it in the sense of 'ambitus,' canvassing for office, in Polit. v. 3,—μεταβάλλουσι δὲ αὐτὸν πολιτείας καὶ ἀνεν στάσεως διὰ τὸ τὰς ἐριθίας, ὥσπερ ἐν Ἡραίᾳ ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐποίησαν κληρωτάς, ὅτι ἡρῶντο τοὺς ἐριθνευμέ-

vous. Fritzsche, who has an excursus on the word, renders οἱ ἐξ ἐριθ.,—'*malitiosi fraudum machinatores*.' Ignatius, ad Philad. § 8, p. 704, opposes ἐριθ. to χριστομαβία. On the whole, self-seeking seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17.

ἀπειθ. μ. τῇ ἀλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity.

ὀργή κ. θυμός] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ ὀργή τ. θεοῦ μένει ἐπ' αὐτόν, John iii. 36),—and the latter, the *outbreak of that anger at the great day of retribution*. So the grammarians: θυμός μὲν ἐστι πρόσκαιρος (*eccandescencia*, as Cicero); ὀργή δὲ πολυχρόνιος *μνηστικαία*, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131.

9. θλίψ. κ. στεν.] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*, for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are coexistent.

ἐπὶ πᾶσαν ψ. ἀνθ.] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, ἐπὶ ψυχὴν παντὸς ἀνθ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). κατεργ.] κατεργάζομαι and ἐργάζομαι seem to have but this slight difference,—that κατεργάζομαι, answering rather to our 'commit,' is more naturally used of *evil*, as manifested

ABDG
 KLN a b
 c d f g h
 k l m n
 o 17

10 ὁ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
 τὸ ἄγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 11 οὐ γὰρ
 ἐστὶν ὁ προσωποληψία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἄνό-
 μως ἤμαρτον, ἄνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν
 νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται. 13 οὐ γὰρ οἱ

bis. xii. 21. xiii. 3, 4. Philem. 14 al. 2 Kings xiv. 17. see John v. 29. 1 Pet. iii. 11. s Eph. vi. 9. Col.
 iii. 25. James ii. 1 only +. (-πτῆς, Acts x. 34.) -πτειν, James ii. 9.) t here bis only +. 2 Macc.
 viii. 17 only; but not =. (-μοῖς, 1 Cor. ix. 21.) u = Matt. xviii. 14. 1 Cor. i. 18. 2 Cor.
 ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxiii. 30. v = here only. (Gal. iii. 11. v. 4.) w = Acts
 xvii. 31. ver. 16. ch. ii. 6 al. Ps. xcv. 30.

10. τῶ εργαζ. το αγαθον bef παντι G.

11. om τω D¹.

and judged of by *separate acts* among men, whereas ἐργάζομαι, answering to our 'work,' is used indifferently of both good and evil. That this is not always kept to, see reff., especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *definite acts* are spoken of. The *pres. part.* denotes the status or habit of the man.

Ἰουδ. τε πρῶτον] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

10. εἰρήνη] Here in its highest and most glorious sense, see reff.

11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what preceded, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what follows, it introduces a comparison between him and the Gentile to shew how fairly he will be, for those greater advantages, regarded as πρῶτος in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] The justice of a GENERAL judgment of ALL, but according to the advantages of each.

12. ὅσοι γ. ἄνόμωσ . . .] For as many as have sinned without (the) law (of Moses): shall also perish without (the) law (of Moses): i. e. it shall not appear against them in judgment. Whether that will ameliorate their case, is not even hinted,—but only the fact, as consonant with God's justice, stated. That this is the meaning of ἄνόμωσ is clear from 1 Cor. ix. 21. That even these have sinned against α νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), . . . ὁ μὲν γὰρ Ἑλλῆν ἄνόμωσ κρίνεται τὸ δὲ ἄνόμωσ ἐνταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγειν (this is perhaps saying too much, see above) τουτέστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἄνόμωσ τοῦτ' ἐστὶ, χωρὶς τῆς ἐξ ἐκείνου

κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐνόμωσ, τουτέστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος ὅσῳ γὰρ πλείονος ἀπήλυσεν ἐπιμελείας, τοσούτῳ μείζονα δώσει δίκην. καὶ (De W.)

serves to range ἀπολ., as well as ἤμαρτ. under the common condition ἄνόμωσ: As many as without the law have sinned, without the law shall also perish.

ἀπολοῦνται, the result of the judgment on them, rather than κριθήσονται, its process, because the absence of the law would thus seem as if it were the rule by which they are to be judged,—whereas it is only an accident of that judgment, which depends on other considerations.

ἐν νόμῳ, under (in, as a status) the (Mosaic) law; not 'a law,' which would make the sentence a truism: it is on that very undeniable assumption, 'that all who have had a law given shall be judged by that law,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles. νόμος, throughout, signifies the law of Moses, even though anarthrous, in every place, except where the absence of the article corresponds to a logical indefiniteness, as e.g. ἐαυτοῖς εἰσιν νόμος, ver. 14: and even there not 'a law:' see note. And I hope to shew that it is never thus anarthrously used as = ὁ νόμος, except where usage will account for such omission of the article.

διὰ νόμ. κριθ.] Now, shall be judged by the law: for that will furnish the measure and rule by which judgment

x James i. 22, 23, 25 only. ^x ἀκροατὰὶ νόμου δίκαιοι ^y παρὰ τῷ θεῷ, ἀλλ' οἱ ^z ποιητὰὶ νόμου ^a δικαιωθήσονται. ¹⁴ ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα ^b φύσει ^c τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος, ¹⁵ οἳ τίνες ^e ἐνδείκνυνται τὸ ἔργον τοῦ νόμου ^g γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, ^h συμμαρτυροῦσης αὐτῶν τῆς ⁱ συνειδήσεως καὶ ^k μετὰξὺ

ABDG KLN a b c d f g h k l m n o 17

x James i. 22, 23, 25 only. Isa. iii. 3 only. y 1 Cor. iii. 19. 1 Gal. iii. 11 al. z = James, as above (x), and iv. 11 (Acts xvii. 28) only +. 1 Macc. ii. 67 only. a = Paul (Acts xiii. 39, ch. xiii. 20 al23.) only, exc. Luke xviii. 14. James ii. 21, 24, 25. Ps. cxlii. 2. b Gal. ii. 15. iv. 8. Eph. ii. 3 only. (ch. i. 26 reff.) c constr., ch. viii. 5. Matt. xvi. 23. Luke ii. 49. Thuc. viii. 31. d = Acts only. (ch. i. 26 reff.) e = ch. ix. 17 (from Exod. ix. 16), 22. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16 (2 Tim. iv. 14 [see note there] al2. Heb. vi. 10, 11) only. P.H. (Gen. i. 15, 17.) f see ver. 7 reff. g here only. 2 Chron. xxxvi. 22. Esdr. ii. 2. 2 Macc. xi. 15 only. h ch. viii. 16. ix. 1 only +. i 2 Cor. i. 10 reff. (Eccles. x. 20.) Wisd. xvii. 11 only. k Acts xv. 9 reff.

13. rec ins του bef 1st νομον, with KL 17 rel Mcion-e Chr Thdrt Phot: om ABDGN Damasc. om τω BD¹ k¹: ins AD³GKLN rel Mcion-e Chr Thdrt. for αλλ' οἱ, αλλα G. rec ins του bef 2nd νομον, with D³KL 17 rel Mcion-e Chr Thdrt Phot: om ABD¹GN Damasc. aft δικαιωθονται ins παρα θεω G.

14. for γαρ, δε G aeth arm Orig. (om.). ins τα bef εθνη G k. rec ποιη (grammatical corr), with D³ rel Chr Thdrt: ποιεῖ KL a 17: ποιοῦν D¹G: txt ABN Clem Orig. Damasc. for οντοι, οι τοιουτοι G vulg D-lat Orig. Hil Pelag Fulg.

15. ενδεικνυται A: ενδικν. GN. της συνειδησεως bef αυτων DG Aug: αυτοις τ. συν. tol¹ Chr Jer Ruf: αυτοις τ. σ. αυτων vulg Pelag Ambrst: txt ABKLN 17 rel.

will proceed. 13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus justified) the doing of the law. τοῦ has been apparently inserted in both cases in the later MSS. from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression οἱ ἀκροατὰὶ νόμου. But the οἱ in both cases is generic, and ἀκροατῆς-νόμου, ποιητῆς-νόμου (almost as one word in each case), 'a hearer-of-the-law,' a 'doer-of-the-law.' So that the correct English for οἱ ἀκροατὰὶ νόμου is hearers of the law, and for οἱ ποιητὰὶ νόμου, doers of the law. It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its use, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκροατὰὶ νόμου is inadmissible, will hardly in our day be considered as deciding the matter.

14.] ἔθνη, the Gentiles; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, ἔθνη τὰ μὴ νόμ. ἔχοντα is the only way in which the sense required could be expressed, for τὰ ἔθνη τὰ μὴ ν. ἔχ., would mean 'those Gentiles who have not the law,' as also would ἔθνη μὴ νόμον ἔχ., whereas the meaning clearly is, the Gentiles not having the law. νόμον] Again, 'the law,' viz. of Moses. A law, they have; see below. φύσει, by nature, τοῖς φυσικοῖς ἐπόμενα λογισμοῖς, Schol. in Matthai. τα

τοῦ νόμου π.] do things pertaining to the law, e.g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle means that the Gentiles could fulfil the law, do the things, i.e. all the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not the law, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, 'that which the law does,' i.e. make sanctions and prohibitions: but this can hardly be. The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation.

ἑαυτοῖς εἰσιν νόμος] are to themselves (so far) the law, not 'a law,' for a law may be just or unjust, God's law or man's law: there is but one law of God, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself the whole of the law, instead of 'the law, so far as he did the works of the law.' Cf. Aristot. Eth. iv. 14, ὁ δὲ χαλεπὸς κ. ἐλευθέριος οὕτως ἔξει ὅλον νόμος ὢν ἑαυτῷ. 15.] ἐνδείκν., by their conduct shew forth,—give an example of.

τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supposed in the ὅταν . . . ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to

ἀλλήλων τῶν ¹λογισμῶν ^mκατηγορούντων ἡ καὶ ⁿἀπο- ¹²Cor. x. 5
 λογουμένων. ¹⁶ ἐν ἡμέρᾳ ^o ἣ ^p κρινεῖ ὁ θεὸς τὰ ^q κρυπτὰ ^{only. Prov.}
 τῶν ἀνθρώπων, κατὰ τὸ ^r εὐαγγέλιόν ^t μου διὰ ^u Ἰησοῦ ^{vi. 18. Jer.}
 χριστοῦ. ¹⁷ εἰ δὲ σὺ ^v Ἰουδαίος ^w ἐπονομάζῃ καὶ ^x ἐπαναυῇ ^{xi. 19.}
^{m = John v. 45}
^{al. Paul,}
^{Acts xxiv. 13}
^{al. 3. Epp.}
^{here only t.}
^{1 Macc. vii. 6.}
^{o constr., 2 Cor. i. 4. Matt.}
^{q Matt. vi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess.}
^{t = here (Luke x. 6) only. (Num.}

n abs., Luke xxi. 14. Acts xxvi. 1 (xix. 33 reff.). L.P. Jer. xii. 1.
 xxiv. 50. p ver. 12 reff. q Matt. vi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess.
 i. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 25. t = here (Luke x. 6) only. (Num.
 xi. 25.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

διαλογισμῶν G.

16. rec (for ἡ) στε, with DGKLX 17 rel vulg syr Ath Chr Thdrt Ec Ruf.: txt A
 B(η ημ.) tol Syr copt Cyr Damasc(ἐν ἡ) Ambr Aug Ambrst. χρ. bef ιησ. B(17)? : εν
 χριστω ιησ. Orig.: om ιησ. Tert: δια ιω χυ is written by N-corr¹ over an erasure.
 add του κυριου ημων D G-lat Ambr.

17. rec for ει δε, ιδε (see note), with D³L rel syr Chr Thdrt Ec: txt ABD¹KX d²
 vulg G-lat Syr Clem Damasc Thl. εpanavanei K 17(sic).

mean the whole works of the law, which
 the indefinite *εταν* prevents above.

γραπτῶν ἐν τ. κ. αὐτ.] Alluding to the
 tables of stone on which the law was
 written: see a similar figure 2 Cor. iii. 3.

συμμαρτ. αὐτ. τ. συνειδ.] This is
 a new argument, not a mere continuation
 of the *ἐνδειξις* above. Besides their giving
 this example by actions consonant with the
 law, their own conscience, reflecting on
 the thing done, bears witness to it as good.

συμμ., not merely = μαρτ., as Grot.,
 Thol., nor = una testatur, viz. as well as
 their practice,—but confirming by its
 testimony, the συν signifying the agree-
 ment of the witness with the deed, as *con*
 in *contestari*, *confirmare*:—perhaps also
 the συν may be partly induced by the συν
 in *συνειδήσεως*,—referring to the reflective
 process, in which a man confers, so to
 speak, with himself. καὶ μετ. ἀλλ.

κ. τ. λ.] and their thoughts (*judgments* or
reflections, the self-judging voices of the
 conscience, which being corrupted by sin-
 ful desires are often *divided*) among one
 another (i. e. thought against thought in
 inner strife) *accusing*, or perhaps *excusing*
 (these two participles are *absolute*, de-
 scribing the office of these judgments,—
 and nothing need be supplied, as ‘*them*,’ or
 ‘*their deeds*’). Notice the similarity of
 this strife of conscience, and its testimony,
 as here described, to the higher and more
 detailed form of the same conflict in the
 Christian man, ch. vii. 16. 16.] To

what has this verse reference? Hardly to
 that just preceding, which surely speaks of
 a process going on in this life (so however
 Chrys. takes it. See also a fine passage in
 Bourdaloue’s Sermons, Vol. i. Sermon. ii. p.
 27, ed. Paris, 1854): nor, as commonly as-
 sumed, to κριθήσονται (ver. 12), which only
 terminates one in a series of clauses con-
 nected by γάρ:—but to the great affirma-
 tion of the passage, concluding with ver.

10. To this it is bound, it appears to me,
 by the τὰ κρυπτὰ τῶν ἀνθρώπων, answering
 to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This
 affirmation is the last sentence which has
 been in the dogmatic form:—after it we
 have a series of quasi-parenthetic clauses
 οὐ γάρ—ὅσοι γάρ—οὐ γάρ—εταν γάρ;
 i. e., the reasons, necessitated by the start-
 ling assertion, are one after another given,
 and, that having been done, the time is
 specified when the great retribution shall
 take place. κατὰ τὸ εὐαγγ. μου] See

reff. according to (not belonging to
 κρινεῖ as the rule of judgment, but to the
 whole declaration, ‘as taught in,’ ‘as form-
 ing part of’) the Gospel entrusted to me
 to teach. διὰ Ἰησ. χρ.] by Jesus

Christ, viz. as the Judge—see John v. 22:
 —belongs to κρινεῖ. See also Acts xvii.
 31. 17—24.] The pride of the Jews

in their law and their God contrasted
 with their disobedience to God and the
 law.

17. εἰ δέ] This has been in the
 later mss. changed into ἰδε, apparently to
 avoid the anacoluthon, or perhaps merely
 by mistake originally. The anacoluthon,
 however, is more apparent than real. It is
 only produced by the resumption of the
 thread of the sentence with *οδν*, ver. 21.
 Omit (in the sense) only that word, and all
 proceeds regularly—‘But if thou art de-
 nominated a Jew, and &c. . . , thou that
 teachest thy neighbour, dost thou not teach
 thyself?’ &c. The εἰ δὲ σύ carries on the
 apostrophe from ver. 5, since when it has
 been broken off by reference to the great
 day of retribution and its rule of judg-
 ment; the σύ identifies the person ad-
 dressed here as the same indicated by the
 σου and σεαυτῷ there, and by ὁ ἄνθρωπε
 in ver. 1. Thus the Apostle by degrees sets
 in his place as a Jew the somewhat inde-
 finite object of his remonstrances hitherto,
 —and reasons with him as such. ἐπον.]
 No stress on ἐπ.,—art named, ‘denomi-

u Paul (ver. 17. ch. v. 3, 11. 2 Cor. x. 15 al.) only, exc. James i. 9. iv. 16. Jer. ix. 23, 24. v Acts xxii. 14 reff. w ellips., here only, see ch. xii. 2. x Phil. i. 10. y = Luke xii. 56. Ps. xvi. 3. z = 1 Cor. xv. 41. Dan. vii. 3. a Luke i. 4. Acts xviii. 25. xxi. 21, 24. 1 Cor. xiv. 19. Gal. vi. 6 only r. i. 16 reff. d Luke i. 79. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 16. Isa. ix. 2. e Heb. xii. 9 only. f Hos. v. 2. Sir. xxxvii. 19 only. g = 1 Cor. iii. 1 reff. h 2 Tim. iii. 5 only r. (-οὔσθα, 1 = here) f Luke xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 3. Gal. iv. 19. i = Luke i. 77. xi. 52 al. Mal. ii. 7. k constr., Acts xxi. 4, 21. l = here (Rev. xxi. 8) only. Exod. v. 21.

rec ins τω bef νόμω, with D³KL 17 rel Thdr^t Thl (Ec: om ABD¹⁸N Clem Did Chr-comm(and mss) Damasc.

20. om διδασκ. νηπιων Α.

21. ins τον bef ετερον L n 1. 30-8. 93.

nated,'—'hast the name put on thee;' see reff. **ἐπαπατ.**] Used of *false trust*, see reff. The τῷ of the rec. has been inserted in the later MSS. before νόμω, because it here clearly applied to the 'law of Moses,' and the absence of the article gave offence. It is omitted, because 'the law' is not here *distributed*—it is not *the law itself in its entirety*, which is meant, but *the fact of having or of knowing the law*:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which condensed into our less accurate English, would be in one word, *in the law*: viz. 'which thou possessest.'

καυχ. ἐν θ.] viz. 'as thy *Covenant God*:' 'as being peculiarly thine.' 18. **γιν. τὸ θέλ.]** θεός having been just mentioned, it is left to be inferred that θέλημα refers to Him. **δοκιμ. τ. διαφ.]** provest (in the sense of sifting and coming to a conclusion on) *things which differ*,—ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ. Theod. κρίνεισι τί δει πράξει κ. τί μὴ δει πράξει, Theophylact. The Vulg. 'probas utiliora,' and E. V. 'approvest the things that are more excellent,' is somewhat flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] being (habitually, not in youth only,—force of pres.) *instructed* (not merely catechetically but didactically, in the synagogues, &c.) *out of the law* (τοῦ νόμου, though after a preposition—because the law is *distributed*—it is the book of the law, the *law itself*, out of which the κατήχησις takes place). 19.] **πέποιθας**, sometimes with ἐαυτῷ or ἐφ' ἐαυτῷ (see Luke xviii. 9), and sometimes with ὑμι (Luke, ib.; Gal. v. 10; Phil. ii. 24; Heb. xiii. 18),—*regardest thyself as*,—*art confident in thyself as being*.

ὀδηγὸν τυφλ.] We can hardly say with Olsh., that the Apostle *undoubtedly* refers to the saying of our Lord, Matt. xv. 14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20.] **μόρφωσιν**, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant (Olsh.), as that the law *contained a foreshadowing of Christ*,—for the Apostle is speaking now more of *moral truth* and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (ἐχοντα . . . νόμω) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after πέποιθας, and understood of *his estimate* of the law. **ἐν τῷ νόμω**, because the *book of the law*, the whole law, is denoted.

22. **ὁ βδελ. τὰ εἰδ. ἱεροσυλεῖς]** The contrast here must be maintained; which it will not be if we understand ἱεροσυλεῖς of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τὰ εἰδωλα leads into the kind of robbery which is meant. Thou who abhorrest idols, dost thou rob their temples? That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ συλᾶν ἱερὰ ξενικά, καὶ ἂν ἐπανομασμένον ἢ τιτι θεῷ κειμήλιον λαμβάνειν.

ABDK
L a b c
d f g h k
l m n o
17

G η περι-
τομή...
ABDG
KLNa b
c d f g h
i l m n
k o 17

ἡ εἶδωλα ἡ ἱεροσυλεῖς ; 23 ὃς ὁ ἐν νόμῳ ὁ καυχᾶσαι, διὰ τῆς
ῥ παραβάσεως τοῦ νόμου τὸν θεὸν ἂ τιμᾶζεις ; 24 τὸ γὰρ
ὄνομα τοῦ θεοῦ δι' ὑμᾶς ἂ βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται. 25 περιτομὴ μὲν γὰρ ὡφέλεια, ἐὰν
ἂ νόμον ἂ πράσσης· ἐὰν δὲ ἂ παραβάτης νόμου ᾖς, ἡ
περιτομή σου ἂ ἀκροβυστία ῥ γέγονεν. 26 ἐὰν οὖν ἡ ἂ ἀκρο-
βυστία τὰ ῥ δικαιώματα τοῦ νόμου ἂ φυλάσῃ, οὐχὶ ἡ
ἂ ἀκροβυστία ῥ αὐτοῦ ἂ εἰς περιτομὴν ἂ λογισθῇσεται ; 27 καὶ
ῥ κρινεῖ ἡ ῥ ἐκ ῥ φύσεως ἂ ἀκροβυστία τὸν νόμον ὁ τελούσα
r Isa. lii. 5. Tit. ii. 5. s absol., = John vi. 63 only. Hab. ii. 18. Xen. Anab. v. 1. 12. t here
only. see John vii. 19. u here bis. Gal. ii. 18. James ii. 9, 11 only. Symm., Ps. xvi. 4.; Ezek.
xviii. 10. v ch. iv. 9—12 al. x only, exc. Acts xi. 3. Gen. xvii. 11. w = Matt.
iv. 3 || L. John ii. 9, x. 16. x ch. i. 32 reff. y act., = Acts xvi. 4 reff. Exod. 24 al. Winer,
xv. 26. z indef. pron., Luke xxiii. 51. John viii. 44. Eph. v. 12. 1 Pet. iii. 14. Jude 24 al. c here
edn. 6, § 22. 3. b. a = ch. ix. 8 reff. b see ch. xiv. 22. James iv. 11, 12. q Acts v. 41
only. d = Gal. ii. 15. (ch. i. 26 reff.) e = James ii. 8. Gal. v. 16. reff.

25. om γὰρ d m vulg D-lat æth arm lat-fl. for παρσσης, φυλάσσης D¹-gr ;
observes vulg D-lat ; custodias Aug. ακροβυστία (but corrd) N¹.

26. for τα δικαιώματα, δικαιωμα G-gr G²-lat harl¹. φυλάσσει L Damasc.
for ουχι, ουχ B⁸ 44 Damasc : txt DGKL 17 rel Chr Thdrt Thl Ec. (A uncert.)

27. om η εκ φυσ. ακροβ. G.

23.] ἐν νόμῳ, see above (ver. 17) for the omission of the art.—but it is not διὰ παραβάσεως νόμου, because a παράβασις is τοῦ νόμου, the law being broken as a whole (see James ii. 10: and on παραβάτης νόμου below, ver. 25). And τῆς παρ. τ. νόμ., is thy breaking of the law.

This question comprehends the previous ones. 24.] 'For what is written in the prophet Isaiah, is no less true now of you: 'the fact is so, as it is written.'

25—29.] Inasmuch as CIRCUMCISION was the especial sign of the covenant, and as such, a distinction on which the Jewish pride dwelt with peculiar satisfaction: the Apostle sets forth, that circumcision without the keeping of the law is of no avail, and that true Judaism and true Judaism are matters of the heart, not of the flesh only. ἀλλ' ἡ περιτομή μέγα, φησίν. ὁμολογῶ κἀγώ, ἀλλὰ πότε; ὅταν ἔχη τὴν ἔνδον περιτομήν. καὶ σκόπει σύνεσιν, πῶς εὐκαίρως τὸν περὶ αὐτῆς εἰσηγάγε λόγον. οὐ γὰρ εὐθὺς ἀπ' αὐτῆς ἤρξατο, ἐπειδὴ πολλὴ ἦν αὐτῆς ἡ ὑπόληψις: ἀλλ' ἡνίκα ἐνδείξεν αὐτοὺς ἀπὸ τοῦ μέλζοντος προσκεκροκῶτας καὶ τῆς εἰς θεὸν βλασφημίας αἰτίους, τότε λοιπὸν λαβὼν τὸν ἀκρατὴν κατεγνωκῶτα αὐτῶν, καὶ γυμνώσας τῆς προεδρίας, εἰσάγει τὸν περὶ περιτομῆς λόγον, θαρρῶν ὅτι οὐδεὶς αὐτῇ ψηφιεῖται λοιπὸν. Chrys. Hom. vii. 474.

25.] περιτομή, chosen as an example in point, and as the most comprehensive and decisive example; and μὲν γὰρ binds it on to the foregoing reasoning: q. d. 'in the same way circumcision

&c.' νόμον, not τὸν νόμον, πράσσης,—because the latter would import the perfect fulfilment of the whole law: whereas the supposition is of acting according to the law, doing the law. παραβάτης νόμου here, not τοῦ νόμου, the παραβάτης νόμου, like ἀκροατῆς-νόμου and ποιητῆς-νόμου, ver. 13, being a designation generally of a law-breaker, as those of a law-hearer and law-fulfiller. ἀκροβ. γέγ.] counts for nothing: the Jewish transgressor is no better off than the Gentile transgressor.

26. ἡ ἀκροβ. i. e. οἱ ἐν τῇ ἀκροβυστία. τὰ δικαιώμ.] plainly, the moral requirements, not the ceremonial: for one of the very first of the latter was, to be circumcised. The case is an impossible one: nor does the Apostle put it as possible, only as shewing manifestly, that circumcision, the sign of the covenant of the Law, was subordinate to the keeping of the Law itself. The articles shew how completely hypothetical the case is—no less than entire fulfilment of all the moral precepts of the law being contemplated.

οὐχὶ ἡ . . . 'In such a case would not he be counted as a circumcised person?' 27.] I prefer with De Wette (and Erasm.), Luth., Bengel, Wetst., Knapp, and Meyer, to regard this verse not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next verse.

κρινεῖ, 'shall rise up in judgment against,' judge indirectly by his example. See Matt. xii. 41, 42, where κατακρίνω is used in a sense precisely similar. ἡ ἐκ φύσεως ἀκροβ.] 'he, who

m w. art., Acts
xv. 20.
1 Cor. xii. 2.
1 Thess. i. 9.
1 John v. 21.
2 Chron.
xvii. 3.
n here only t.
(-Aos, Acts
xix. 37. -Aia,
2 Macc. xiii.
6.)
o ver. 17.
p w. gen., here
only. 2 Macc.
xv. 10. abs.
ch. iv. 15 reff.
(-Bates, ver.
25.)
q Acts v. 41
reff.

f = ch. iv. 11.
xiv. 20.
2 Cor. ii. 4.
Heb. ix. 12.
Winer, edn.
6, § 47 f.
g see note &
ver. 29 reff.
h here [Matt.
vi. 4, 6 rec.]
only.
ch. viii. 8, 9.
2 Cor. x. 3.
Gal. ii. 20.
vi. 12. Eph.
ii. 11 (bis). Phil. i. 22. iii. 3, 4 (bis). Col. ii. 1. 1 Tim. iii. 16. Philem. 16. 1 Pet. iv. 1, 2. 1 John iv. 2. 2 John 7.
k Matt. as above (h). John vii. 4, 10. xviii. 20. l = 1 Cor. iv. 5. Ezek. xlv. 7, 9. m ch. vii. 6. 2 Cor.
iii. 6. n Paul (1 Cor. iv. 5. Eph. i. 6 al6) only, exc. 1 Pet. i. 7. ii. 14. o = Matt. i. 20. Acts
v. 39. ch. v. 16.

σὲ τὸν ἰδιὰ ἡ γράμματος καὶ περιτομῆς ἡ παραβάτην νόμου. ARDG
28 οὐ γὰρ ὁ ἡ ἐν τῷ ἡ φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἡ ἐν KLG a b
τῷ ἡ φανερῷ ἡ ἐν ἡ σαρκὶ περιτομή, 29 ἀλλ' ὁ ἡ ἐν τῷ c d f g h
ἡ κρυπτῷ Ἰουδαίος, καὶ περιτομῇ ἡ καρδίας ἐν ἡ πνεύματι k l m n
οὐ ἡ γράμματι οὐ ὁ ἡ ἔπαινος οὐκ ὁ ἐξ ἀνθρώπων ἀλλ' o 17
ὁ ἐκ τοῦ θεοῦ.

29. ἀλλὰ (1st) D¹G. τὸν [bef θε.] D²G a.

for 2nd εἰ, ος G D-lat. ἀφ' θεου ins ἐστίν D¹ vulg lat-ff.

ἀλλὰ (2nd) B. om

remains in his natural state of uncircumcision.' ἐκ φύσ. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetical sense, 'if it fulfil the law,' but merely restates the hypothesis: fulfilling (as it does, as we have supposed) the law.

σὲ τὸν . . . παραβάτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), 'thee who art a professor of the law and a circumcised person,' and understand εἶναι after παραβάτην,—shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβάτην, νόμου depending on it could not be anathorous.' See above on παραβ. νόμ. ver. 25, and on ver. 13.

διὰ γρ. κ. περ.] διὰ (see reff.) is here used of the state in which the man is when he does the act, regarded as the medium through which the act is done. It is rightly rendered by in E. V. (not,

'in spite of,' as Köllner and al.) γράμματος] ['litera scripta,' the written word: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law. In vv. 28, 29, supply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερῷ ('Ιουδαίος) Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ (περιτομῇ) περιτομή (ἐστίν); in ver. 29, fill up the predicates from the subjects,—ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος ('Ιουδαίος ἐστίν), καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ γράμματι (περιτομῇ ἐστίν). Thus the real Jew only, and the real circumcision only, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasm., Luther, Meyer, Fritzsche, take Ἰουδαίος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very rapid sense, besides that the opposition of ὁ ἐν τῷ φανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also rapid.

29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομῇ, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.

περ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4: see also Acts vii. 51. ἐν πν. οὐ γρ.] in spirit, not in letter. Not merely 'spiritually, not externally:' nor does πν. allude to the necessitating cause of circumcision (the uncleanness of the inner man) (Ec., Grot., Estius, Fritzsche):—nor signify the material ('quæ spiritu constat,' Erasm.): nor the rule (Meyer),—but as De Wette rightly, the living power or element, wherewith that inner sphere of being is filled—ἐν being as in Acts xvii. 28, of that in which any thing lives and moves,—compare χαρὰ ἐν πν. ἀγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i.

III. ¹ Τί οὖν τὸ ^p περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ^p ὠφέλεια τῆς περιτομῆς; ² πολὺ ^r κατὰ ^r πάντα ^r τρόπον.
^s πρῶτον ^s μὲν [^s γάρ] ὅτι ^t ἐπιστεύθησαν τὰ ^u λόγια τοῦ
 θεοῦ. ³ ^v τί γάρ; εἰ ^w ἠπίστησάν τινες· μὴ ἡ ^x ἀπιστία

^r = Num. xviii. 7. see Acts xv. 11.

^s 1 Cor. xi. 18.

^t = 1 Cor. ix. 17. constr., Acts xxi. 3. Gal.

^u Acts vii. 38. Heb. v. 12. 1 Pet. iv. 11 only.

Num. xxiv. 4, 16 al.

^v Phil. i. 18.

^w = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -τος, Luke xii. 46.)

^p = Matt. v. 37, 47. Eccles. vii. 1 BN. Dan. v. 12, 14 Theod. (σσεια, Eccles. i. 3.)

^q Jude 16 only.

Job xxii. 3.

Ps. xxix. 9.

^x = ch. xi.

CHAP. III. 1. om ἡ GN¹.

2. rec ins γάρ, with AD³KLX 17 rel syr Thdrt Phot Thl Œc; om BD¹G vulg Syr Chr Aug Orig. aft ἐπιστευθησαν ins αυτοις G².

3. ηπειθησαν A, deliquerunt Pacian.

8.—δουλεύειν ἐν καιν. πν., ch. vii. 6,—εἶναι ἐν πν., ch. viii. 9. So that πνεῦμα here is not man's spirit, nor properly the Holy Spirit, but the spirit, as opposed to the letter, of the Jewish law and of all God's revelation of Himself. οὗ viz. Ἰουδαίου,

—of the true Jew. περιτομή καρδ. as belonging to him, is subordinate. The ἔπαινος of such a character, (for ἔπαινος it must be,) can only come from Him who sees ἐν τῷ κρυπτῷ (Matt. vi. 4, 6), and can discern the heart. III. 1—20.] TAKING

INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED. 1—4.] The circumcised

Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some. 1.] οὖν, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision?

περισσόν] advantage, profit, pre-eminence,—see reff. It is best to take the question, not as coming from an objector, which supposition has obscured several parts of this Epistle, but as asked by the Apostle himself, anticipating the thoughts of his reader. 2.] πολὺ

answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there).

κατὰ πάντα τρ.] not merely omnino, but as E. V. in every way, i.e. in all departments of the spiritual life.

πρῶτον] The Apostle begins as if intending to instance several of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be first,—'secondly,' &c., being to follow:—not, 'primarium illud' (as Beza),—nor

'præcipue' (as Calv.),—nor 'id quod præcipuum est' (as Calov.), all of which are attempts to avoid the anacoluthon: compare a similar one at ch. i. 8. ἐπιστ.] see reff.—they were entrusted with.

τὰ λόγια τ. θεοῦ] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself directly, all of which had been entrusted to Jews only. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles. 3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience. τί γάρ;] For what? ('quid enim?' Hor. Sat. i. 1. 7.) The γάρ confirms the preceding—the τί indicates some difficulty, or anticipated objection to it. εἰ ἠπίστη-

τινες] If we place an interrogation at γάρ, we must render this, suppose some were unfaithful; if only a comma, as in E. V., 'For what if . . .' The former seems preferable, as more according to usage. See Phil. i. 18. ἠπίστησαν, did not believe. If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving disobedience, than on the other. They were ἀπίστοι, unfaithful to the covenant, the very condition of which was to walk in the ways of the Lord and observe His statutes. The word may have been chosen on account of ἐπιστεύθησαν above and τ. πίστιν τ. θεοῦ below. μὴ ἡ ἀπ.

κ.τ.λ.] shall their unfaithfulness (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their unbelief, as in reff.: and the substantive ἀπιστία is bound to the verb ἠπίστησαν, but its rendering must be ruled by the contrast to ἡ πίστις τοῦ θεοῦ, which must be "the

^y = Matt. xxiii. 23. Tit. ii. 10 al. Prov. xii. 22.
^z Paul (ver. 31. 1 Cor. xiii. 8 al. fr.) only, exc. Luke.
^a Paul (ver. 6 alii.) only, exc. Luke.
^b = ch. xi. 6. 1 Cor. xiii. 1 al.
^c subj., Matt. xxii. 16. John iii. 33. vii. 18. viii. 26. 2 Cor. vi. 8 f.
^d John viii. 44, 55. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10 al. Ps. cxv. 11 (2).
^e Acts iii. 19 reff. Ps. i. 4 (6).
^f = Luke i. ch. i. 17 reff.
^g = Acts xxv. 9, 10 al.
^h = ch. i. 18 al.
ⁱ = Luke i. ch. i. 17 reff.
^j = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Paul only (exc. Luke ix. 32. 2 Pet. iii. 5).
^k = ch. iv. 1. vi. 1. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8.
^l = Jude 9 (only). Gen. i. 1.
^m = Luke i. ch. iii. 15. 1 Cor. xiii. 1 al.
ⁿ = Luke i. ch. iii. 15. 1 Cor. xiii. 1 al.
^o = Luke i. ch. iii. 15. 1 Cor. xiii. 1 al.
^p = Luke i. ch. iii. 15. 1 Cor. xiii. 1 al.
^q = ch. ii. 12 reff.
^r = ch. v. 9. Matt. xvii. 21. Luke xxi. 34.
^s = Luke i. ch. iii. 15. 1 Cor. xiii. 1 al.
^t = Job xxxiv. 6 Aq. Theod.

καταργησῇ L b¹ o Chr. 2-mss : καταργεῖ 47 : κατεργασεῖ 5 : καταργησε 28. 76 syrr Cyp Pelag Vig.

4. for γινεσθω, εστω G-gr; *est* vulg D-lat Syr Cyp, *est* and *esto* G-lat, *sit* Ambr : γινεσθω L c Chr.

for δε, γαρ G D-lat Syr Cyp Ambrst Sedul : ουν arm.

for καθως, καθαπερ BN Thdrst : ως 73α καθο 76. νικησις ADN n : νικησις 17.

5. δικαιοσυνη bef θεου G vulg. aft οργην ins αυτου N¹ (N³ disapproving).

7. for γαρ, δε A d 5. 23. 57. 74. 124 harl copt Damasc.

faithfulness of God ?) *cancel* (nullify) the *faithfulness* of God ? 'Because they have broken faith on their part, shall God break faith also on His ?' 4.] **μὴ γέν.** let it **not be** : see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ. 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, *His truth must stand fast*.' The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. **That thou mightest be justified** (shewn to be just) **in thy sayings** (sentences, words of judgment), and **mightest conquer when Thou art judged**,—**ἡ ἐν τῇ κρίσει** 'in thy judging,' which cannot well be our rendering of **ἐν τῷ κρίνεσθαι σε**,—i. e. 'when thy dealings are called in question by men.' 5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view,—the Apostle founds another ques-

tion :—'It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby His own righteousness has been shewn forth, and established.' **ἡμῶν** 'of the *Jews*' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply.

δικαιοσύνην viz. that established by the **δικαιοῦσθαι** of ver. 4 ; not *His goodness* (as Chrys., Theodoret, Grot., al.),—nor *His truth* (Beza, al.).

κατὰ ἄνθρωπον λέγω said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety :—not implying that he speaks in the *person of another*, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that the *Judge of all the earth must do right*. **ἐπεὶ**, for (i. e. 'if it were so,' 'alioquin'). **τὸν κόσμον** is not the *Gentiles* (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the **ἡμῶν** in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by **γάρ**) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. **How shall God judge the**

σματοι [†] ἐπερίσσευσεν ^u εἰς τὴν δόξαν αὐτοῦ, ^v τί ἐτι κἀγὼ [†] Phil. i. 26.
ὥς ^w ἁμαρτωλὸς ^x κρίνομαι; ⁸ καὶ μὴ καθὼς ^y βλασφη- ¹ Thess. iv. 1.
μοῦμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν ^u Tobit iv. 16.
τὰ κακὰ ἵνα ^z ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ ^a κρίμα ^b ἐνδίκον ^u 31. Cor. ii. 7.
ἐστίν. ⁹ ^c Τί οὖν; ^d προεχόμεθα; ^e οὐ ^e πάντως. ^f προ- ⁱ 6 al.
^x = John viii. 15. ¹ Cor. x. 12 (bis). ^y = ch. xiv. 16. ¹ Cor. x. 30. ^{Tit.} iii. 2. ^{James} ii. 7.
^z = Matt. xviii. 7. ^a = ch. ii. 2 reff. ^b Heb. ii. 2 only ^c ch. vi. 15. xi. 7.
^d here only. ^e Eccl. x. 10 Symm. see note. ^f = here only. ^{see} 1 Cor. v. 10. xvi. 12. (Acts xxii. 22
reff.) ^{Winer}, edn. 6, § 61. 4 (5). f. ^f here only [†].

8. om 2nd και BK a 39. 74.

om οτι G vulg 76. 120 Epiph Aug Pelag Ruf

Ambrst. om τα [bef κακα] D¹.

9. προεχωμεθα AL k: ερονμεν aeth: προκατεχομεν περισσον D¹(and lat) G 31 Syr
Chr-2-mss Ambrst-mss Ruf: κατεχομεν π. Thdrt Sev: tenemus D-lat G-lat. for

world? FOR, if the truth (faithfulness) of God abounded (was manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth of His glory), why any longer (ἐτι, this being so,—assuming the premises) am I also (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (shall we) not (in this case rather say), as we (I Paul, or we Christians) are slanderously reported, and as some give out that we (do) say (θτι recitantis), "Let us do evil that good may come?" whose condemnation (not that of our slanderers [Grot., Tholuck], but that of those who so say and act) is according to justice (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).

The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γάρ with ver. 5, and to regard κατὰ ἄνθρ. . . . κόσμον as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard κἀγὼ as bona fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a Gentile: Bengel, into that of a Jew. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is general, applying both to Jew and Gentile, and shewing the untenableness of any such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.*

9.] τί οὖν cannot be joined with προεχόμεθα (Ec., &c.), because οὐδέν would then have been the answer. There is considerable difficulty in προεχόμεθα. The meaning of προέχομαι every where else is *passive*, 'to be surpassed,' and προέχω, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδέν προεχομένοις ὑπὸ τοῦ Διός, 'cum Jove minores non sint:' and Herod. i. 32, δ μὲν δὴ μέγα πλούσιος ἀνόλβιος δέ, δυοῖσι προέχει τοῦ εὐτυχούς μνον, &c. (see Wetst.). Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (α) Wetst. would render it passively, and understand it (as spoken by a Jew) 'Are we surpassed by the Gentiles?' But (1) for this inference there is no ground in what went before, but the contrary (v. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (β) Ecum. (2nd altern.) regards it as said by a Gentile, 'Are we surpassed by the Jews?' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it passively, and render, 'Are we preferred (by God)?' but no example of this meaning occurs, the above use in Plutarch not justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, 'What can we then allege (as an excuse)?' but this will not suit οὐ πάντως. (ε) Meyer, 'What then, have we an excuse?' but προεχόμεν. has not this meaning. (ζ) Fritzsche, 'What then? do we excuse ourselves (i. e. shall we make any excuse)?' But (1) προεχ. is put absolutely; and (2) the answer would rather be μηδαμῶς than οὐ πάντως, which replies to a question on matter of fact. Besides (3) the argument

g = Matt. viii. 9. ch. vi. 14. 15. Gal. iii. 10. iv. 2 &c. Deut. xxxiii. 3. h Ps. xlii. 1 ff. BN¹(AN³) on our vv. 13—18) freely at beg. i Acts iv. 32 reff. k = ch. xv. 21 reff. l Acts xv. 17 reff. m ch. xvi. 17. 1 Pet. iii. 11 only. = Job xxxiv. 27. Mal. ii. 8. Ps. lii. 3. BN. (A def.) n here only. 4 Kings iii. 19. Jer. xi. 16. Polyb. i. 14. 6 al. o = here only. (ch. ii. 4 reff.) Ps. xxxvi. 3. p Matt. xxiii. 27, 29 al. only. Ps. v. 9. q here only. Ps. clix. 6. r here only. Num. xxv. 28. Ps. i. c. (v. xlii.) civ. 25 only. s James iii. 8. v. 3 only. Ps. (xii. 3 BN¹) cxxxix. 3. Ezek. xxiv. 6, 11, 12, 13. Ep. Jer. 12, 24 only. t here only. Job xx. 14. u Matt. xv. 8 || Mk. 1 Cor. xiv. 21. Heb. xi. 12. xlii. 15. 1 Pet. iii. 10 (from Ps. xxxiii. 13) only. v Ps. ix. 7 (27) (singular). w here only. Hos. iv. 2. x = Acts viii. 23 reff. y Matt. xxiii. 6, 7. Luke xi. 39. Rev. iv. 6, 8 al. only. z = here (Rev. i. 16. ii. 12. xiv. 14, &c. xix. 15) only. Amos ii. 15. a (χύν, Acts xii. 20.) Rev. xvi. 6 only. Gen. ix. 6. Isa. lix. 7, 8. Prov. i. 16 AN³ (not BCN¹). b here only. Prov. xii. 30 al. c James v. 1 only. Isa. xlvii. 11. (-ρος, ch. vii. 24.) d Luke i. 79 only. l. c. (Ps.) Isa. only. e Ps. xxxv. 1. f 2 Cor. vii. 1 only. (Acts ix. 31. 2 Cor. v. 11. Eph. v. 21.) = Neh. v. 9. Isa. xi. 3. g Matt. xxi. 2. xxvii. 24, 61. Acts iii. 16. xvii. 7 only. Josh. xxiv. 28.

προητ., ητσιασμεθα D¹G 31. 89¹ aeth Chr-2-mss Ee-comm, causati sumus latt. om γαρ D¹. aft ιουδ. τε ins πρωτων A. απαντας G: παντα n. υπο B.

10. ουδ D¹ l.

11. om 1st o ABG⁷: ins DKL⁸ Chr Thdrt Damasc Thl Ee. om 2nd o BG. for εκς, ζητων B.

12. ηχρεωθησαν AB¹D¹G⁸. ins o bef ποιων (so Ps xlii. 3 N¹) DN.

om 2nd ουκ εστιν B 67² Syr aeth.

13. λαρυξ A d k: -υγξ G. 14. aft στομα ins αυτων B(not Tischdf) 17.

would then go to shew, not that all are *sinn-ers*, as it does, vv. 10—20, but that all are liable to God's wrath, *without excuse*. (7) The only way left seems (with Theophyl., Ee. (1st altern.), Schol. in Matthai, Pelag., Vulg., Erasm., Luther, Calv., Beza, Grot., Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take *προεχόμεθα* as middle, and understand it as *προέχομεν*—*Have we* (Jews) *the* (any) *preference?* We have an use of *παρέχομαι* as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5. *οὐ πάντως*] No, by no means. This would more naturally be *πάντως οὐ*, see reff. But we have *οὐδὲν πάντως* for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Weist.), *ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾖ ὑπόκαυστος*,—will not apply, for it does not agree with what follows, where the Apostle proves *absolute equality* in respect of his argument. προητ. . . . εἶναι] we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin; the construction is not acc. and inf.,—that Jews and Gentiles are under sin,—but *ἰουδ. . . . πάντας* is acc. after

the verb, and *ὅφ' ἂμ. εἶναι* the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.'

10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.).

11.] In the Psalm, 'Jehovah looked down from heaven on the children of men, to see εἰ ἐστὶ συνιών ἢ ἐκζητῶν τ. θ. He found none. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. 13.] *ἐδολιούσαν*, an Alexandrine form for *ἐδολιουν*; see Lobeck, Phrynichus, p. 349. The *open sepulchre* is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared.

15.] The LXX (Isa. i. c.) have *οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι αἷμα: καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόνων* (διαλ. ἀφρων AN³): *σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν* (ἐγῶσαν, A).

19.] He proves the applicability of these texts to the Jews by their being found in the *Jewish Scriptures*:

ὀφθαλμῶν αὐτῶν. ¹⁹ οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, ^{h = Luke viii. 43, ch. iv. 10. Philem. 20 al. i 2 Cor. xi. 30. Heb. xi. 33 only. 2 Macc. xiv. 36 Ald. see Dan. vi. 22 Theod. k here only t. εἰν τις τούτων τι} τοῖς ^h ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα ⁱ φραγῇ καὶ ^k ὑπό-
δικος γέννηται πᾶς ὁ κόσμος τῷ θεῷ. ²⁰ διότι ¹ ἐξ ^m ἔργων
^m νόμου ⁿ οὐ ^{lo} δικαιωθήσεται ^{np} πᾶσα ^p σὰρξ ^q ἐνώπιον αὐ-
τοῦ· διὰ γὰρ νόμου ^r ἐπίγνωσις ἁμαρτίας. ²¹ Νυνὶ δὲ

παρβαίνῃ ὑπόδικος ἔστω τῷ παθόντι, Demosth. 518. 3. ¹ ver. 30, ch. iv. 2, v. 1. Gal. ii. 16 (3ce). iii. 2, 5, 10 only. ^{m = ver. 28.}
ii. 16 (3ce). iii. 8, 24. James ii. 24 (bis), 25. ^{o = ch. ii. 13 reff.}
n Matt. xxiv. 22. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Psa. cxlii. 2. ^{p Paul, ch. i. 28. x. 2. Eph. iv. 13}
p Acts ii. 17 reff. ^{q = Luke xvi. 15. Ps. l. c.}
all, elsw., Heb. x. 26. 2 Pet. i. 2, 3, 8. ii. 20 only. Prov. ii. 5.

19. for λεγει, λαλει **K¹** vulg D-lat Orig.

20. ου δικ. bef εξ εργ. νομ. D F (and lat) fuld Ambrst. επιγνωσεως F.

not in any *Gentile representation*, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews themselves. **ὁ νόμος**] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in 'the law.' **τοῖς ἐν τῷ ν. λαλεῖ**] it speaks (not says, — λαλέω is not 'to say,' see John viii. 25, note) **to** (or **for**, dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) **those who are in (under) the law**. So that the Jews cannot plead exemption from this description or its consequences. **ἵνα**] **in order that**—not 'so that,' the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. **πᾶν στόμα φραγῇ**] If the Jew's mouth is shut, and his vaunting in the law taken away, then much more the *Gentile's*, and the *whole world* (see above ver. 6) becomes (*subjective*, as γινέσθω ver. 4) guilty before God. **20.**] *The solemn and important conclusion of all the foregoing argument*. But not only the *conclusion from it*: it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, 'wherefore' (which διότι will not bear), but with 'because.' **Because by the works of the law** (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, *by works of law*: no such general idea of law seems to have ever been before the mind of the Apostle, but always the law, emanating from God) **shall no flesh be justified before Him** (the future as implying possibility,—perhaps also as referring to the great day

when πᾶσα σὰρξ shall stand before God,—perhaps also as a citation from ref. Ps. LXX, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. οὐ . . . πᾶσα, which we render by *nulla*, must be kept in the mind to its logical precision: *All flesh*—subject—*shall be*—copula—not *justified*—predicate). The Apostle does not *here* say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the *ceremonial law* (of which he has never once spoken, but wholly of the moral): but he infers from his argument on *matters of fact*, a result in *matter of fact*: 'Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.' **Διὰ γὰρ . . .**] **For by the law** (as before, whether partially known to the Gentile or more fully to the Jew) **is the knowledge of sin** (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous*: its office is altogether different, viz. to *detect and bring to light the sinfulness* of man. Compare Gal. ii. 16.

21—V. 11.] THE ENTRANCE INTO GOD'S RIGHTEOUSNESS (ch. i. 17) IS SHEWN TO BE BY FAITH. **21—26.] The Apostle resumes the declaration of ch. i. 17** (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. *that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him*. **21. νυνὶ**] Is this of time, 'now,' in contradistinction to ages past, = ἐν τῷ νῦν καιρῷ, ver. 26,—or is it

F μω
λαλει...
ABDF
KLS a b
c d f g h
k l m n
o 17
(On the
omission
of G see
proleg.)

^sχωρὶς νόμου ^tδικαιοσύνη θεοῦ ^uπεφανέρωται, ^vμαρτυ-
 ρουμένη ^wὑπὸ τοῦ ^xνόμου καὶ τῶν ^yπροφητῶν, ²²^tδικαιοσύνη ^cκαὶ
 ὑδὲ θεοῦ διὰ ^zπίστεως Ἰησοῦ χριστοῦ, ^bεἰς πάντας [καὶ
 ἐπὶ πάντας] τοὺς πιστεύοντας. οὐ γὰρ ἐστὶν ^dδιαστολή
 23 πάντες γὰρ ἡμαρτον καὶ ^eὑστεροῦνται τῆς ^fδόξης ^fτοῦ
 θεοῦ, 24 ^gδικαιοῦμενοι ^hδωρεὰν τῇ αὐτοῦ ⁱχάριτι διὰ τῆς

^s = ver. 28.
 ch. iv. 6. vii.
 8, 9. 1 Cor.
 iv. 8 al.
^t ch. i. 17 reff.
 u ch. i. 19 reff.
^v = John xviii.
 37. 3 John
 3. Heb. vii.
 8.
^w Acts x. 22
 reff.
^x Acts xiii. 15
 reff.
^y = Phil. ii. 8.
 z constr., Mark xi. 22. Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al.
 d ch. x. 12 reff.
 e = (but act.) Luke xxii. 35 al. Ps. xxii. 1. w. ἐν, 1 Cor.
 i. 7. constr., 2 Cor. xi. 5. f constr., John xii. 43. g w. dat., ver. 28. Tit. iii. 7 only. (ch.
 i. 13 reff.) h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 26, from Ps. xxxiv. 19.) i = ch.
 v. 15 al.

21. μαρτυρουμένη D¹.

22. ^{for} ἡσ. χρ., ^{en} χριστῷ ἡσ. A: om Chr: om ἡσου B Tert: txt CDFKL⁸ 17 rel
 vss Clem Orig Thdrt Thl Ec Pelag Ambrst Chrom Bede. om και επι παντας
 (possibly from homeotel: on the other hand, the longer text may be the junction of
 two readings) ABCN¹ copt æth arm Clem (Orig) Cyr Aug Ruf-comm: ins DFKLN⁸ 17
 syrr vulg(but am demid al Damasc om εις παντ. και) Chr Thdrt Thl Ec Ambrst Chrom
 Bede.

merely = 'as things are,' 'now we find?'
 The former is held by Grot., Bengel, Thol-
 luck, Reiche, Olsh., Rückert, al.,—the
 latter by Fritzsche, Meyer, and De Wette.
 The former is true in sense, and applicable
 to the circumstances of the gospel: but
 the meaning is too strong, where no con-
 trast of time is expressly in view. I
 therefore prefer the latter, especially as
 Paul's usage elsewhere justifies it; see ch.
 vii. 17: 1 Cor. xv. 20. ^{χωρὶς νόμου}
 without the (help of the) law, 'inde-
 pendently of the law;' not 'without the
 works of the law;' for here it is not the
 way to the δικ. θεοῦ which is spoken of
 (which is faith), but that δικ. itself.

δικαιουσ. θεοῦ] God's righteousness: in
 what sense, see ch. i. 17, and note.

πεφανέρωται] viz. in the facts of the gos-
 pel. The perfect sets forth the manifesta-
 tion of this righteousness in history as an
 accomplished and still enduring fact—the
 ἀποκαλύπτεται of ch. i. 17 denotes the con-
 tinual unfolding of this righteousness in
 the hearts and lives of faithful believers.

μαρτυρουμένη κ.τ.λ.] being borne
 witness to (pres. because the law and pro-
 phets remain on record as a revelation of
 God's will) by the law and the prophets
 (not merely the types and prophecies, but
 the whole body of the O. T., see Matt.
 xxii. 40).

22. δικαιουσ. δὲ θ.] but
 that (so δὲ in Herod. vii. 8, Ἀρισταγόρη
 τῷ Μιλησίῳ, δούλω δὲ ἡμετέρῳ,—and i.
 114, ἐπὶ τοῦ σου δούλου, βουκόλου δὲ
 παιδός: the contrast being between the
 general mention which has preceded, and
 the specific distinction now brought in.
 See Hartung, Partikellehre i. 168 ff.) the
 righteousness of God (i.e. 'I mean, the
 righteousness of God διὰ πίστεως Ἰ. χρ.')
 which is (ἡ is not necessary, the art. being

often omitted in cases where the ear is re-
 minded of a usage of the cognate verb
 with a preposition, such as δικαιοῦσθαι διὰ
 πίστεως. Compare Col. i. 4, ἀκούσαντες
 τὴν πίστιν ἡμ. ἐν χριστῷ Ἰησ., and Eph.
 iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν
 τῷ μυστηρίῳ [συνιέντες ἐν πάσῃ σοφίᾳ
 occurs Dan. i. 4 Theod.]. See Winer,
 edn. 6, § 20. 2. b) by the faith in Jesus
 Christ (gen.: see reff.). εἰς πάντ. [κ.
 ἐπὶ πάντ.] depends on πεφανέρωται,—(is
 revealed) unto ('towards,' 'so as to pene-
 trate to') all, and upon ('over,' 'so as to
 be shed down on,' but in the theological
 meaning, no real difference of sense from
 εἰς; this repetition of prepositions to give
 force is peculiar to Paul, see ver. 30, and
 Gal. i. 1) all] who believe. Probably the
 repetition of πάντας was suggested by the
 two kinds of believers, Jew and Gentile,
 so as to prepare the way for οὐ γὰρ ἐστὶ
 διαστολή (but still no essential difference
 in the interpretations of εἰς and ἐπὶ must
 be sought).

23. τῆς δόξης τοῦ
 θεοῦ] Of the praise which comes from
 God, see reff. (so Grot., Thol., Reiche,
 Fritz., Meyer, Rückert, De Wette): not,
 'of praise in God's sight' (Luther, Calv.,
 Estius, Köllner): not, 'of glory with
 God,' as ch. v. 2 (Ec., Beza, al.),—for he
 is not speaking here of future reward,
 but of present worthiness: nor, of the
 glorious image of God which we have
 lost through sin (Calov., al., Rückert,
 Olsh.), which is against both the usage of
 the word, and the context of the passage.

24.] δικαιούμενοι agrees with πάν-
 τες, without any ellipsis; nor need it be
 resolved into καὶ δικαιούνται: the partici-
 pal sentence is subordinated to the great
 general statement of the insufficiency of
 all to attain to the glory of God. It is

^k ἀπολυτρώσεως τῆς ¹ ἐν χριστῷ Ἰησοῦ, ²⁵ ὃν ^m προέθετο ^k Luke xxi. 28.
 ὁ θεὸς ⁿ ἱλαστήριον διὰ πίστεως ^o ἐν τῷ αὐτοῦ αἵματι, ch. viii. 23.
^p εἰς ^q ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν ^r πάρεσιν 1 Cor. i. 30.
 only, L.P.H. Dan. iv. 32 LXX only. (-ὄν, Exod. xxi. 8. Zeph. iii. 1.) I = ch. vi. 11. viii. 2 al.
 m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 9, προθέμενοι τοὺς γροσφομάχους, n = here
 (Heb. ix. 5) only. see note. o = Matt. xii. 27, 28 al. p ch. i. 5 reff.
 bis. 2 Cor. viii. 24. Phil. i. 28 only +. r here only +. (-ιέναι, Sir. xxiii. 2.) q here

25. ἱλαστήριον F: om arm: *propitiatorum* D-lat vulg-sixt harl² Ambrst Oros, Jer
 Ambr: *propitiationem* vulg E-lat syr: *placationem* Hil. rec ins της bef πίστεως,
 with BC³D³KL 17 rel Chr-txt Thdr̄t (Ec: om C¹D¹FN Orig³ Eus Bas Cyr Damase Thl.
 —om δια πίστεως A Chr-comm (and 2-mss). for 1st αυτου, εαυτου B 47.
 for παρεσιν, παρωσιν 46: παραινεις 69. 116: *propositum* D¹-lat Aug Ambrst Pelag-
 comm.

not necessary, in the interpretation, that the subjects of πάντες and δικαιούμενοι should be in matter of fact strictly commensurate:—‘all have sinned—all are (must be, if justified) justified freely, &c.’

δωρεάν] see reff.: here ‘without merit or desert as arising from earnings of our own;’ τῇ αὐτοῦ χάριτι.]

by His grace, i.e. ‘His free undeserved Love,’ as the working cause (De W.). διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus.

ἀπολύτρωσις, redemption by a λύτρον, propitiation, —and, as expressed by the preposition ἀπο, redemption from some state of danger or misery: here,—redemption from the guilt of sin by the propitiatory sacrifice of Christ’s death, see reff. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἄφεσις τῶν παραπτωμάτων.

25.] προέθετο, not here ‘decreed,’ as in reff. N. T.,—but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ ὅσα προτίθενται τῶν ἀπογενομένων, ‘they expose the bones of the deceased to public view.’

ἱλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24,—χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45, —and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θῦμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθῆνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ

ἱλαστήριον πέταλον ἦν χρυσούν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκατέρωθεν δὲ εἶχε τὰ τῶν χειροβλῖμ ἐκτυπώματα. ἐκείθεν τῷ ἀρχιερεὶ λειτουργοῦντι ἐγίνετο δῆλη ἡ εὐμένεια . . . τὸ ἀληθινὸν ἱλαστήριον ὁ δεσπότης ἐστὶ χριστός· ἐκείνου δὲ τὸ παλαῖον τούτου τὸν τύπον ἐπλήρου. ἀρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ ὄνομα, οὐχ ὡς θεῷ· ὡς γὰρ θεός, αὐτὸς διὰ τοῦ ἱλαστηρίου χρηματίζει. Theodoret: on which Theophylact further,—ἐδήλω, δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πῶμα ἦν τῆς θεότητος, ἐπικαλύπτουσα ταύτην. The expression occurs in full, ἱλαστήριον ἐπιθεμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as reff. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἔνδειξιν κ.τ.λ. (which requires a victim, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὃν, ‘a propitiator,’ hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine economy.

διὰ πίστεως] by faith, as the subjective means of appropriation of this propitiation: —not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. Ἰ. χρ. would be unexpressed,—and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἔνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνα-

s here only+.
2 Macc. xiv.
3 only.
t Mark xiii. 28,
29. 1 Cor. vi.
18 only.
Isa. lviii. 1.
u ch. ii. 4 reff.
v Acts xiii. 10.
1 Cor. vi. 5 al.
w ch. viii. 18. xi. 5. 2 Cor. viii. 14 only. Gen. xxx. 20. x Acts xiii. 19. vii. 19. ch. i. 11, 20 al.
il. 13 reff. z constr., ch. ii. 8 reff. a constr., ver. 22. b = 1 Cor. i. 20. γ ch.
(ch. xv. 17. 1 Cor. xv. 31 al.) only, exc. James iv. 16. Jer. xiii. 13. c Paul

τῶν ^s προγεγονότων ^t ἁμαρτημάτων ἐν τῇ ^u ἀνοχῇ τοῦ ^{ABCD} ^{KL} ^{ab} ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o 17
θεοῦ, ²⁶ ^v πρὸς τὴν ^q ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ ἐν
^w τῷ νῦν ^w καιρῷ, ^x εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ ^y δικαιο-
δύνατα ^z τὸν ἐκ ^a πίστεως ^a Ἰησοῦ. ²⁷ ^b Ποῦ οὖν ἡ ^c καύ-

26. rec om την, with D³KL Chr Thdrt Thl Ec: ins ABCD¹N Clem Cyr. (F 17 omit from δικ. αυτου ver 25 to δικ. αυτου ver 26.) om και F fuld Ambrst. for δικαιοδυντα, δικαιουν D¹. om ιησου F 52 E-lat: for ιησ., ιησ. χρ. vulg copt Thdrt Ambrst Pelag Ruf: χρ. ιησ. D¹-lat: του κυρ. ημ. ιησ. χρ. Syr: ιησουν D-gr L b d f g m o 17 Clem Ec₁: txt ABCKN am fuld D²-lat syr æth Chr Thl Ec₂ Aug Oros.

τος, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice.

εἰς ἐνδείξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim. δικαιοσύνη, not truth (Ambrst., al.),—not goodness (Theodoret, Grot., Hammond, Koppe, Rosenm., Reiche),—not both these combined with justice (Beza),—not justifying or sin-forgiving righteousness (Chrys., Aug., Estius, Krehl, B.-Crus.),—not the righteousness which He gives (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob εἰς τὸ εἶναι αὐτ. δίκαιον of all meaning,—not holiness, which does not correspond to δίκαιος and δικαιούν,—but judicial righteousness, JUSTICE (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interpretation alone suits the requirements of the sense, and corresponds to the idea of δικαιούν, which is itself judicial. A sin-offering betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.)

διὰ τ. πάρεσιν κ.τ.λ.] = διὰ τὸ παρίεναι τὸν θεὸν τὰ προγ. ἁμαρτήματα ἐν τῇ ἀνοχῇ αὐτοῦ, and contains the reason why God would manifest His judicial righteousness; on account of the overlooking of the sins which had passed, in the forbearance of God: i. e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the

nature of His righteousness was altered,—but because He had provided a way whereby sin might be forgiven, and He might be just. Observe, *πάρεσις* is not forgiveness, but overlooking, which is the work of forbearance (see Acts xvii. 30), whereas forgiveness is the work of grace,—see ch. ii. 4:—nor is τῶν προγεγ. ἁμ., 'the sins of each man which precede his conversion' (Calov.), but those of the whole world before the death of Christ. See the very similar words Heb. ix. 15. The rendering διὰ, 'by means of' (Origen, Luth., Calv., Calov., Le Clerc, Elsn., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning. 26. πρὸς τὴν ἐνδ.

κ.τ.λ.] The art. distinguishes this ἐνδείξις from the former, as the fuller and ultimate object, of which that ἐνδείξις was a subordinate part:—with a view to the (or His) manifestation of his righteousness in this present time. The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was towards, formed a subsidiary manifestation to, His great manifestation of His righteousness (same sense as before, judicial righteousness, justice) under the Gospel. The joining πρὸς τὴν ἐνδείξιν κ.τ.λ. with ἐν τῇ ἀνοχῇ τ. θεοῦ (Beza, Rückert ed. 2, Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the ἀνοχῇ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] in order that He may be (shewn to be:—the whole present concern is with ἐνδείξις, the exhibition to men of the righteousness of God) just and (yet, on the other side) justifying him who is of (the) faith in Jesus (τὸν ἐκ πίστ. Ἰησ., him who belongs to, stands in, works from as his standing-point, faith in Jesus: see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING ALTOGETHER REMOVED by this truth, NOT

χῆσις; ^d ἐξεκλείσθη. διὰ ^e ποίου νόμου; τῶν ^f ἔργων; ^d Gal. iv. 17 only. Exod. xxiii. 2 B. 2 Mace. xiii. 21 (only?). ^e = Acts iv. 7 ref. ^f = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. ^g = and constr., ^j ver.

οὐχί, ἀλλὰ διὰ νόμου πίστεως. ²⁸ ἡ λογιζόμεθα * γὰρ ^h δικαιοῦσθαι πίστει ἀνθρώπων ⁱ χωρὶς ^j ἔργων ^j νόμου.

²⁹ ἡ Ἰουδαίων ὁ θεὸς μόνον, οὐχί καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, ³⁰ κ' εἴπερ εἰς ὁ θεὸς ὃς ^j δικαιώσει περιτομὴν ^k ἐκ

ch. xiv. 14. Phil. iii. 13. Wisd. xv. 12. 20 (reff.). k ch. viii. 9 reff.

h w. dat., ver. 24 reff.

i ver. 21.

j ver.

27. aft καυχῆσις ins σου F latt Thl-comm Aug₁. for ουχι, ουκ D¹: ου F.
om 2nd δια D¹.

28. λογιζόμεθα D³K. * rec οὖν (prob corrⁿ from misunderstanding of λογιζομαι to convey a conclusion: see note), with BCD³KL 17 rel syrr Chr Thdrt Thl (Ec: γαρ AD¹FN latt copt Cyr Damasc Ambrst Ruf Aug Ambr. rec πιστει bef δικαιοῦσθαι (to throw emphasis on πιστει, supposing the ver to convey a solemn conclusion), with KLN³ 17 rel syrr Chr Thdrt: for πιστει ανθρωπων, ανθρ. δια πιστεως F vulg æth Aug: txt ABCDN¹ copt. αρθρωτων B¹.

29. om η n 39¹ Thdrt: μη A¹(appy) 39² Hil: εἰ 77: an latt. μονων B a b 23. 39. 47-8. 76 Clem₂ Ath, Chr₁(mss vary) Cyr Thl (but aft ιουδ. Clem Ath₁): μονος D: txt ACFKLN 17 rel Ath, Thdrt (Ec, tantum latt. rec aft ουχι ins δε, with L 17 rel syrr Chr Cyr₁ Thdrt Thl Ec: om ABCDFKN k latt Syr copt Clem₂ Ath Chr-ms₁ Cyr₁ Damasc.

30. rec εἴπερ (corrⁿ), with D¹-3FKLN³ 17 rel vss Eus Ath Chr Thdrt Thl Ec: quoniam quidem latt Ambr: txt ABCD²N¹ copt Clem Orig Cyr₂ Did Damasc: siquidem Jer Pacian. om ο D¹ Orig.

however BY MAKING VOID THE LAW, nor BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, but BY ESTABLISHING THE LAW, and shewing that Abraham was really JUSTIFIED BY FAITH, and is the FATHER OF THE FAITHFUL. 27.] ἡ καύχησις, the boasting, viz. of the Jews, of which he had spoken before, ch. ii., not 'boasting' in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα, — Chrys., Theophyl., Ec. — Vulg.: gloriatio tua; Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ. οὐκ ἐπὶ χάραν ἔχει, Theodoret. διὰ π. ν. κ. τ. λ.] By what law (is it excluded)? (is it by that) of works? No, but by the law (norma, the rule) of faith. The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith. 28.] λογιζόμεθα, not 'we conclude,' but we hold, we reckon, see reff.: the former is against N. T. usage; and has probably caused the change of γὰρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding, — on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified

by faith, without the works of the law (not works of law); and therefore boasting is excluded. 29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually, — and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τέθεικά σε, iv. 17), Abraham's faith, and not this fact, has become the leading subject. 30. εἴπερ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, after the analogy of ch. ii. 26) by (ἐκ, as the preliminary condition, — the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστ. and its expression in διὰ τῆς πίστ. are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, by faith: the latter the means whereby the man lays hold on justi-

1 Paul (ch. ii.
25. iv. 9, &c.
1 Cor. vii. 18,
19 al.) only;
exc. Acts xi.
3. Gen. xvii.
11.
m ver. 3 reff.
n ver. 4 reff.
o = Heb. x. 9.

Nun. xxx. 14. 1 Macc. xv. 5. -άνω, see ch. vi. 13. 1 Cor. iii. 1 reff.
ix. 12. Acts vii. 11. 2 Tim. i. 18. Gen. vi. 8. xxvi. 12.

p ch. iii. 5 reff.

q = Luke

πίστεως καὶ ἰακροβυστιαν διὰ τῆς πίστεως. 31 νόμον
οὖν ἢ καταργούμεν διὰ τῆς πίστεως; ἢ μὴ γένοιτο, ἀλλὰ
νόμον ὁ ἰσάνομεν.

ABCDF
KLW a b
c d f g h
k l m n
o 17

IV. 1 P Τί οὖν ἐροῦμεν [^a εὐρηκέναι] Ἀβραὰμ τὸν

31. rec ἰσῶμεν, with D³KLW³ rel Chr Thdrt Thl Ec: συνισῶμεν 17. 65. 93 lect-6:
περιστανομεν D¹: txt ABCD²FN¹ Orig Cyr Procop Damase.

CHAP. IV. 1. rec αβρααμ τον πατερα ημων bef ευρηκεναι, with KL 17 rel syrr Chr
Thdrt Thl Ec Gennad Phot: om ευρηκεναι B 47¹: ins bef αβρααμ ACDFN latt Eus

fication, διὰ τῆς πίστεως, *by his faith*: the former is the objective ground, the latter the subjective medium. Jowett's rendering of περιτομήν ἐκ πίστεως, 'the circumcision that is of faith,' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders 'and the uncircumcision through their faith.' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned 'by the instrumentality of the identical faith which operates in the case of the circumcised,' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2. 31.] But again the Jew may object, if this is the case, if Faith be the ground, and Faith the medium, of justification for all, circumcised or uncircumcised, surely the law is set aside and made void. That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose original recipient was justified by faith, and whose main promise was, the reception and blessing of the Gentiles.

νόμον, not 'law,' but the law, as every where in the Epistle. We may safely say that the Apostle never argues of law, abstract, in the sense of a system of precepts,—its attributes or its effects,—but always of THE LAW, concrete,—the law of God given by Moses, when speaking of the Jews, as here: the law of God, in as far as written in their consciences, when speaking of the Gentiles: and when including both, the law of God generally, His written as well as His unwritten will.

Many Commentators have taken this verse (being misled in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, have no place here: the design being to shew that the law itself contained this

very doctrine, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] Abraham himself was justified by faith. The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὐρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together, —and then, because Abraham is distinctly proved (ver. 11) to have been in another sense the father of the faithful, πατέρα to have been altered to the less ambiguous προπάτορα, ancestor, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his last edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best mss., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of A(B)CDFN &c., bracketing εὐρηκέναι as of doubtful authority, omitted as it is by B. Grot., Le Clerc, and Wetst. punctuate, τί οὖν ἐροῦμεν; εὐρηκ.

... σάρκα:—and Matthæi, τί οὖν; ἐροῦμ. ... σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τι) after εὐρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham had gained some advantage according to the flesh: which is not the case.

1. οὖν] The Apostle is here contending with those under the law from their own standing-point: and he follows up his νόμον

¹ προπάτορα ἡμῶν ^s κατὰ ^s σάρκα; ² εἰ γὰρ Ἀβραὰμ ^t ἐξ ^r here only + Ps. xxix. 8 Symm. s ch. i. 3 reff. t ch. iii. 20 ref. u = ch. xv. θεόν. ³ τί γὰρ ἡ ^v γραφή λέγει; ^z Ἐπίστευσεν δὲ Ἀβραὰμ

17. 1 Cor. xv. 31. v Gal. vi. 4. w Paul (1 Cor. v. 6 al⁸) only, exc. Heb. iii. 6. Deut. x. 21 al. x = Mark xii. 12, or John i. 1, 2. y ch. ix. 17 reff. z w. dat., GEN. xv. 6. Acts xvi. 34 reff.

Cyr Damasc Ambrst. rec (for προπατ.) πατέρα, with C³DFKL^N-corr¹ 17 rel latt syr Chr Thdrt Gennad Phot Thl (Ec: patriarcham Syr: txt ABCD¹F^N Eus (Chr-comm.) Cyr Damasc.

2. ἀλλα F.

rec ins των bef θεον, with D³KL 17 rel Chr Thdrt: om ABCD¹F^N

Cyr.

om δε (as unneces-

3. in **Ν** γαρ has been written twice, but the first erased. om δε (as unneces- sary) D¹F b o latt Chr Cyr.

ιστάμεν, by **what** therefore ('hoc concessio,' 'seeing that you and I are both upholders of the law') shall we say, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of νόμον ἴστ., and are therefore introduced, not with γάρ, but with οὖν. εὐρηκέναι] viz. towards his justification, or more strictly, earned as his own, to boast of. κατὰ σάρκα belongs to εὐρ., not (as Chrys., Theophyl., Erasmus.) to προπάτορα ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, *what* does κατὰ σάρκα mean? It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the plural, but also by the consideration, that circumcision was no ἔργον at all, but a *seal* of the righteousness which he had by faith being yet uncircumcised (ver. 11).—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that the father and head of the race himself was justified not by works, but by faith. Doubtless, in so far as circumcision was a mere work of obedience, it might be in a loose way considered as falling under that category: but it came after justification, and so is chronologically here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεῦμα,—and refers to that department of our being from which spring works, in contrast with that in which is the exercise of faith: see ch. viii. 4, 5. 2.] For if Abraham was justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting (not expressed here whether in the sight of men, or of God, but taken

generally: the proposition being assumed, 'He that has earned justification by works, has whereof to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e.g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that he has none before God. (πρός, probably as in the second ref., with, in the sense of *chez*: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God's promise) and it (τὴ πιστεύσαι) was reckoned (so LXX. Heb., 'He reckoned it') to him as (ch. ii. 26) righteousness. The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being God's righteousness imputed to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be all under sin: utterly unable by works of their own to attain to righteousness. Now faith, in the second sense mentioned above, is strictly and entirely a work, and as such would be the efficient cause of man's justification,—which, by what has preceded, it cannot be. It will therefore follow, that it was not the act of believing which was reckoned to him as a righteous act, or on account of which perfect righteousness was hid to his charge, but that the fact of his trusting God to perform His promise introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed this promise, and became partaker of this blessing. But this blessing was, justification by faith in Christ. Now

a = ch. ix. 8
 ref. Prov.
 xvii. 28.
 1 Macc. ii. 52.
 Ps. cv. 31.
 b absol. Acts
 xviii. 3 ref.
 c = Matt. xx.
 8. Luke x.
 7. 1 Cor. iii.
 5. Gal. Gen.
 xxxii. 7.
 d ver. 16.

τῷ θεῷ, καὶ ^a ἐλογίσθη αὐτῷ ^a εἰς δικαιοσύνην. ⁴ τῷ δὲ ^{ABCDF}
^{KLNS ab}
^{cd fgh}
^{k l m n}
^{o 17}
^b ἐργαζομένῳ ὁ ^c μισθὸς οὐ λογίζεται ^d κατὰ ^d χάριν, ἀλλὰ
^e κατὰ ^e ὀφείλημα. ⁵ τῷ δὲ μὴ ^b ἐργαζομένῳ, ^f πιστεύοντι δὲ
^f ἐπὶ τὸν ^g δικαιοῦντα τὸν ^h ἄσεβῃ, ^a λογίζεται ἡ πίστις
 αὐτοῦ ^a εἰς δικαιοσύνην. ⁶ ⁱ καθάπερ καὶ Δαυεὶδ ^j λέγει τὸν

e = here (Matt. vi. 12) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xlii. 7.) f ver.
 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. r. g ch. ii. 13 ref. h ch. v. 6. 1 Tim. i. 9. 1 Pet.
 iv. 18. 2 Pet. ii. 5, iii. 7. Jude 4, 15 (bis) only. Prov. xxi. 30. (-βεια, ch. i. 18.) i Paul (ch. xii. 4. 1 Cor.
 xii. 12 al8.) only, exc. Heb. iv. 2. Lev. xxvii. 8 only (?). see Heb. v. 4. j = John viii. 27. Phil. iiii. 18.

4. rec ins τὸ bef ὀφείλημα (arry as agreeing better with the idea of a definite obligation incurred: i. e. = τὸ ὀφειλόμενον, 'what is due from the employer,' as *indeed Bloomf. explains it*): om ABCDFKLNS rel. B¹ repeats from ο μισθὸς το ἐργαζομένῳ, ver 5, but the passage is marked for erasure, except the first o.

5. ἀσεβην D¹FN.

6. for καθάπερ, καθώς DF.

ins ο bef δαυεὶδ DF Chr-comm₁.

Abraham could not, in the strict sense of the words, be justified by faith in Christ,—nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e. g.) that the parallel is incomplete—Abraham's faith having been reckoned to him for righteousness, whereas, in our case, the righteousness of Christ is reckoned to us as our righteousness, by faith. But the incompleteness lies in the nature of the respective cases. In his case, the righteousness itself was not yet manifested. He believed implicitly, taking the promise, with all it involved and implied, as true. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus his faith itself, the mere fact of implicit trust in God, was counted to him for righteousness. But though the same righteousness is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of Christ Jesus the Lord by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but we have the Person of the Lord Jesus for the object of faith, explicitly revealed: he had not. In both cases justification is gratuitous, and is by faith: and so far, which is as far as the argument here requires, the parallel is strict and complete. 4. τῷ ἐργαζομ.] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—to the workman (him that works for hire, that earns wages, compare ποσ-ηργάσατο, Luke xix. 16) his wages are not reckoned according to (as a matter

of) grace (favour), but according to (as a matter of) debt. The stress is on κατὰ χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of imputing or reckoning, but of allotting or apportioning:—its use being occasioned by the stricter λογίζεται below. And the sentence is a general one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed. 5.] But to him who works not (for hire,—is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious': stronger than 'unrighteous':—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is general and of universal application, must also be general,—including of course Abraham: ἀσέβεια is the state of all men by nature).—his faith is reckoned as righteousness. κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to being sinners, and having sin not reckoned to them. ἀσεβείς and λογίζομαι are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of righteousness,—but it is implied by Paul, that the remission of sin is equivalent to the imputation of righteousness—that there is no negative state of innocence—none intermediate between acceptance for righteousness, and rejection for sin. 6. λέγ. τὸν μακ.] pronounces the blessedness, 'the congratu-

^k μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς ¹ λογίζεται δικαιουσύνην ^m χωρὶς ἔργων, ⁷ Μακάριοι ὧν ⁿ ἀφέθησαν αἱ ^o ἀνομίαι καὶ ὧν ^p ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸ μακάριος ἀνὴρ ᾧ οὐ μὴ ¹ λογίσσεται κύριος ἁμαρτίαν. ⁹ ὁ ^k μακαρισμὸς οὖν οὗτος ^q ἐπὶ τὴν περιτομήν, ^r ἣ καὶ ^q ἐπὶ τὴν ^s ἀκροβυστίαν; λέγομεν γὰρ ὅτι ¹ ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις ¹ εἰς δικαιοσύνην ¹⁰ πῶς οὖν ¹ ἐλογίσθη; ^t ἐν περιτομῇ ὄντι, ἢ ^t ἐν ^s ἀκροβυστίᾳ; οὐκ ^t ἐν περιτομῇ, ἀλλ' ^t ἐν ^s ἀκροβυστίᾳ. ¹¹ καὶ ^u σημεῖον ἔλαβεν ^v περιτομῆς, ^w σφρα-

reff. Mark ix. 12, 13. Heb. vii. 13.

iii. 19 reff.

apposit., Acts iv. 22. 2 Cor. v. 5. Col. iii. 24. ii. 19. Rev. v. 1 al. 2.) only. (Hagg. ii. 24.)

u = Matt. xxvi. 48.

r 1 Cor. ix. 8 reff.

1 Cor. xiv. 22. GEN. xvii. 11.

Winer, edn. 6, § 59. 8. a.

s ch. iii. 30 reff.

w = 1 Cor. ix. 2 (2 Tim.

q = Acts iv. 33

t = ch.

v constr., gen. of

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7. for *ἐπεκ., ἐκαλυφθησαν* B².

8. for *ᾧ, ὅ* [so LXX-ABN¹] BD¹GN¹: txt [so LXX-edd N^{3a}] ACD³FKLN³ rel.

λογισται K n 17.

9. aft *περιτομην* ins *μονον* D harl¹ (not am demid fuld) Ambrst Pelag. for 2nd
 επι, eis C: om 29. 33: om επι την a. om οτι BD¹N. om η πιστις K:
 ins aft δικαιοσ. 17. 62.

10. om *οντι* F vulg (not fuld¹) D³-lat Cyr Ambrst Pelag Aug.

11. *περιτομην* AC¹ (syrr Orig-schol Eus Cyr-jer Chr¹ Cyr² Procop Damasc: txt
 BC²DFKLN 17 rel latt copt Orig-c Chr¹ Cyr¹ Thdrt Thl Ec.

lation:’ in allusion perhaps to the Heb. form, בְּרָכָה ‘(O) the blessings of,’ . . .

It is very clear that this righteousness must be *χωρὶς ἔργων*, because its imputation consists in the remission and hiding of offences, whereas none can be legally righteous in whom there is any, even the smallest offence.

8.] οὐ μὴ λογίσ-
 ται, as the same construction usually in the N. T., is *future* (Winer, edn. 6, § 56. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise.

9—12.] *This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in UNCIRCUMCISION, and was then pronounced the father of the faithful, uncircumcised as well as circumcised.*

μακαρισμός of course includes the fact, on account of which the congratulation is pronounced,—the justification itself.

9. ἐπι] sc. λέγεται, see reff. The form of the question, with ἡ καί, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—On the uncircumcision (-cised) also. For we say,

&c. The stress is on τῷ Ἀβραάμ, not on ἡ πίστις: for we say that to ABRAHAM faith was reckoned for righteousness.

10.] πῶς, under what circumstances? The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years. 11.] And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff. The reading *περιτομήν* appears to have been an alteration on account of σφραγίδα following), a seal (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, ‘the seal of circumcision,’ and in Sohar, Levit. vi. 21, it is called ‘a holy sign.’ So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγὶς. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the righteousness) of the faith (gen. of apposition [but not in appos. with δικ. by construction],—‘of the righteousness which consisted in his faith,’—not, ‘of his justification by faith:’ the present argument treats of faith accounted as righteousness) which was (or, which he had: τῆς may refer either to δικ. or to πίστ.,—but better to the former, because the object is to shew that the righteousness was imputed in uncircumcision) during his uncircumcision. In literal historical matter of fact, Abraham received circumcision as a seal of the covenant between God and him (Gen.

x Acts iii. 19. vii. 19, ver. 18, ch. i. 11, 20 ad.
 a = ch. ii. 27 reff.
 b = ch. ii. 8 reff.
 c Acts x. 45 reff.
 d Acts xxi. 24. Gal. v. 25. vi. 16. Phil. iii. 16 only. Eccles. xi. 5 only, but not =.
 e 2 Cor. xii. 18. 1 Pet. ii. 21 f. Sir. xxi. 6. ἔχνη τῆς ἀληθείας, Polyb. iv. 42. 7. (dat., ch. xiii. 13) f Acts vii. 2 reff.
 g ch. i. 3 reff.

γίδα τῆς δικαιοσύνης τῆς ^v πίστεως τῆς ^t ἐν τῇ ^s ἀκροβυστία, ^{ABCD} ^{KL} ^{ab} ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o 17
^x εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ^a δι'
^s ἀκροβυστίας, ^x εἰς τὸ ¹ λογισθῆναι [καὶ] αὐτοῖς τὴν δικαιοσύνην, ¹² καὶ πατέρα περιτομῆς τοῖς οὐκ ^{bc} ἐκ ^c περιτομῆς μόνον, ἀλλὰ καὶ τοῖς ^d στοιχοῦσιν τοῖς ^e ἔχουσιν τῆς ^t ἐν ^s ἀκροβυστία πίστεως τοῦ ^f πατρὸς ἡμῶν ^f Ἀβραάμ
¹³ οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ ^g σπέρ-

aft σφραγίδα ins δια F: τῆς περιτομῆς L. om της bef δικ. A. om τη DF b c o Procop Damasc. for δι, δια AD¹F K(e sil) L: txt BCD²⁻³N rel.
 om και ABN¹ a demid tol Orig-schol Cyr Damasc: ins CDFKL³N³ 17 rel latt syrr æth Thdr̄t Thl Ec̄c. om την C²D¹N: for την, eis A d 32. 114-24 Syr Cyr, ad justitiam vulg D³-lat G-lat Ambrst Pelag Aug.

12. om τοις ουκ εκ περιτομῆς (homæot) N¹(ins N-corr¹). rec ins τη bef ακροβυστία, with D³KL rel Chr Thdr̄t Thl Ec̄c: om ABCD¹FN a¹ c f h l m n Procop Damasc Ec̄c.—της πιστ. της εν τη ακροβ. DKL a b c f g h k l n o 17 vulg(not am fuld har¹) Thdr̄t Thl-sif Ec̄c, lat-ff: om πίστεως N¹(ins N-corr¹).

13. om η N¹(ins N-corr¹).

xvii. 1—14). But this covenant was only a renewal of that very one, on the promise of which Abraham's faith was exercised, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circumcision, but in uncircumcision.* εἰς τὸ εἶναι . . .] In order that he might be (not 'so that he is;' see Gal. iii. 7) the father of all that believe in uncircumcision (διδ., see reff.,—'conditionis'). Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore *the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.* On πατέρα in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φινεὲς ὁ πατὴρ ἡμῶν ἐν τῷ φιλῶσαι (ἡλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michlal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." εἰς τὸ λογ. κ.τ.λ.] (is in *fact* parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also.

12. καὶ (εἰς τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . .] And (that he might be) father of the circumcision (the circumcised) to those (dat. commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only ὁ ἐκ περιτ., but also οἱ στοιχοῦντες . . .) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) during uncircumcision. (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.)

13—17.] *Not through the law, but through the righteousness of faith, was the inheritance of the world promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are heirs of this promise.*

13.] γάρ, strictly for. The argumentation is an expansion of πατέρα πάντ. τῶν πιστευόντων above. If these believers are Abraham's seed, then his promised inheritance is theirs. διὰ νόμου] not, 'under the law,'—nor, 'by works of the law':—nor, 'by the righteousness of the law:' but, through the law, so that the law should be the ground, or efficient cause, or medium, of the promise. None of these it was, as matter of historical fact. For not through the law was the promise (made) to Abraham, or (in negative sentences answers to καὶ in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith. This specification of the promise has perplexed most of

ματι αὐτοῦ, ^h τὸ ⁱ κληρονόμον αὐτὸν εἶναι κόσμον, ἀλλὰ ^h τὸ w. inf.,
 δια ⁱ δικαιοσύνης πίστεως, ¹⁴ εἰ γὰρ οἱ ^b ἐκ νόμου ⁱ κληρονό-
 μοι, ^j κεκένωται ἡ πίστις καὶ ^k κατήργηται ἡ ἐπαγγελία.
¹⁵ ὁ γὰρ νόμος ^l ὀργὴν ^m κατεργάζεται. οὐ δὲ οὐκ ἔστιν
 νόμος, οὐδὲ ⁿ παράβασις. ¹⁶ διὰ τοῦτο ^o ἐκ πίστεως, ἵνα
 xiv. 2. xv. 9 only.) k ch. iii. 3 reff. 1 = ch. ii. 5, 8 reff. m = ch. v. 3. vii.
 8, 13. 2 Cor. iv. 17. James i. 3 al. n absol., ch. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb.
 ii. 2. ix. 15 only. Ps. c. 3. Wisd. xiv. 31 only. w. gen., ch. ii. 23. 2 Macc. xv. 10 only. o = ch.
 iii. 20, 30 al.

rec ins του bef κόσμον, with KL 17 rel Thdrt Thl Ec: om ABCDFN d Damasc.
 for δια δικαιοσύνης, δικαιοσύνην F. (διακαιοσύνης G¹.)

15. for ου, που G¹. rec (for δε) γαρ (see note), with DFKLN³ rel latt syrr
 Chr(σι ο νομ. for ο γαρ v. above) Cyr Ec Ambrst Aug₃ Bede: txt ABCN¹ syr-mg copt
 Thdrt Thl Julian Ambr Ruf. παραβασεις (itacism) AF.

the Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the land of Canaan. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, ‘In thee (or in thy seed) shall all families of the earth be blessed,’ than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to this promise, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.),—‘Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, “et eris benedictio” (see other citations in Wetst.). The inheritance of the world then is not the possession of Canaan merely (so that κόσμον should = γῆς) either literally, or as a type of a better possession,—but that ultimate lordship over the whole world which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess: the former figuratively indeed and only implicitly,—the latter personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24. Another difficulty, that this promise was made chronologically before the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the whole process of its assertion, during which Abraham’s faith was shewn, and the promise continually confirmed. αὐτόν includes his seed. 14.] The supposition is now made which ver. 13 denied,—and its consequences shewn. For if they who are of the law (who belong to the law, see reff.: not, ‘who keep the law,’ nor is δίκαιοι to be supplied) are inheritors (i. e. inherit ‘ejus rei causâ,’ by virtue of the law: they may be inheritors by the righteousness of faith, but not quoad their legal standing), faith is (thereby) made empty

(robbed of its virtue and rendered useless), and the promise is annulled (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15.] For the law works (brings about, gives occasion to) wrath (which from its very nature, excludes promise, which is an act of grace,—and faith, which is an attribute of confidence);—but where (or, for where; but I should regard γάρ as introduced to suit the idea of the second clause rendering a reason for the first) there is no law (lit. ‘where the law is not’), neither (is there) transgression. ‘We should rather expect (says De W.) the affirmative clause, “And where the law is, there is transgression:” but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.’ Yes; but not because there was no transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to reveal transgression more,—not to unfold grace. So that comparatively (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be altogether absent (as in the brute creation), there would be no transgression whatever.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience in the light of the law: for παράβασις is not natural corruption, but an act of transgression: nor does the Apostle here deny the former, even in the imaginable total absence of the law of God. 16.] For this (viz. the following) reason it (the

p ver. 4. ellips., ^p κατὰ χάριν, ^q εἰς τὸ εἶναι ^r βεβαίαν τὴν ^s ἐπαγγελίαν ABCD F
 Gal. ii. 9. v. KL N a b
 13. c d f g h
 q ver. 11 reff. ^w παντὶ τῷ ^t σπέρματι, οὐ τῷ ^u ἐκ τοῦ νόμου μόνον, ἀλλὰ k l m n
 r 2 Cor. i. 7. ^v καὶ τῷ ^x ἐκ πίστεως ^f Ἀβραάμ, ὅς ἐστιν ^f πατὴρ πάντων o 17
 Heb. ii. 2. ^f ἡμῶν 17 (καθὼς γέγραπται ^v ὅτι πατέρα πολλῶν ἐθνῶν
 iii. (6 v. r.) ^w τέθεικά σε) ^x κατέναντι ^y οὗ ἐπίστευσεν θεοῦ, τοῦ ^z ζωο-
 14. vi. 19. ix. ^z ποιούντος τοὺς νεκροὺς καὶ ^a καλούντος τὰ μὴ ὄντα ὡς
 17. 2 Pet. i. ^w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 5. ^x = 2 Cor.
 10, 19 only + ^y attr., Luke i. 4. Winer, edn. 6, § 24. 2. b. ^z John v. 21. ch. viii. 11. 1 Cor.
 Wisd. vii. 23 ^{xv}. 22 al. 4 Kings v. 7. ^a see note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?). ^{tā mē ōnta} ἐκάλεσεν
 s Acts i. 4 reff. ^{εἰς τὸ εἶναι}, Philo de Creat. Princ. § 7, vol. ii. p. 367.

16. aft πιστεως ins ιησου D¹(and lat¹). aft ινα ins η A 45. 80 arm. om
 μονον and kai F (and lat) 91 D-lat: om kai fuld harl¹. aft νομου ins εστιν D⁴.
 17. επιστευσας F, credidisti vulg-mss (demid flor fuld tol, besides F-lat) D-lat Syr
 Ambrst Vig Pelag; credent æth: επιστευσαν D¹-gr.

inheritance,—not the *promise*; the promise was not strictly speaking ἐκ πίστεως:—nor must we supply *they*, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως [compare οἱ ἐκ νόμου above, and reff.] could hardly be without harshness described as being κατὰ χάριν) was by faith that it might be (strictly the purpose;—not, ‘so that it was’) according to grace (free unmerited favour. As the law bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God’s free grace,—the end for which it was given); in order that the promise might be sure (not, ‘so that the promise was sure:’ this was the result, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God’s grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 14), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as Ecum., Koppe, and Fritzsche). The part of the seed which is of the law here is of course confined to believing Jews; the seed being believers only. This has been sometimes lost sight of, and the whole argument of vv. 13–16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point already proved, and now presupposed,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham’s history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὅς ἐστιν πατὴρ πάντων ἡμῶν]

By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to all who are of his faith; here therefore it is reasserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγραπ. The words (reff.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as directly announcing a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὗ ἐπίστευσεν θεοῦ The meaning appears to be, ‘Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet in the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.’

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὗ ἐπίστευσεν, as in reff. Luke, before God, in whose sight he believed. [Chrysostom’s interpretation (and similarly Theodoret, al.),—ὥσπερ ὁ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ ‘κατέναντι’ ὁμοίως ἐστίν,—does not fall in with the context, and is certainly a mistake.] τοῦ ζωοπ. τ. νεκρ. Who quickens the dead,—a general description of God’s almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter

ὄντα.¹⁸ ὃς^b παρ' ἐλπίδα^c ἐπ'^c ἐλπίδι^d ἐπίστευσεν,^e εἰς τὸ^b γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ^f εἰρημένον^c οὕτως ἔσται τὸ^g σπέρμα σου,¹⁹ καὶ μὴ^h ἀσθενήσαςⁱ τῇ πίστει, [οὐ]^k κατενόησεν τὸ^g ἑαυτοῦ σῶμα [ἤδη]¹ νενε-

thing, Luke xxiv. 26 only.
h = 2 Cor. xi. 21. xiii. 9. ch. xiv. 2, 21.
24. Isa. lvii. 1.

e ver. 11 reff.
1 Macc. xi. 49.

f Acts xiii. 46 reff.
i ch. xiv. 1 only.

b = Acts xviii.
13. ch. i. 26.
xvi. 17 al.
c Acts ii. 26
(from Ps. xv.
9), ch. viii.
26. 1 Cor.
ix. 10 al. L.P.
Hos. ii. 18.
d w. dat. of
g GEN. xv. 5.
k = Heb. x.

18. εφ. ἐλπίδι C¹D¹F. γενασθαι F (but not G). [in **Ν** κατα seems to have been written twice, and the first erased.] at end add *ὡς αἱ ἀστέρες τοῦ οὐρανοῦ καὶ τὸ ἄμμον τῆς θαλάσσης* F vulg-sixt (with flor F-lat al) some lat-ff, simply 106-8 marg Thl; *sicut stellæ cæli* harl¹ G-lat; *sicut arena maris* fuld mar, *sicut arena quæ est in litore maris* tol.

19. ins *εν βεφ τη πιστει* D¹F vulg-sixt (with F-lat) D¹-lat G-lat Syr copt Julian Bede. om ou (see notes) ABC¹N am fuld-corr Syr copt Chr, Damasc Julian: ins DFKL rel latt syr Chr, Thl Cc Ambrst Bede. om ἤδη BF am (and demid harl) old-lat Syr æth Chr Epiph Ruf: ins ACDKLN rel syr-w-ast Thdrt. (vulg [with fuld] Bede

in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκρούς is a wider term than νεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντα ὡς ὄντα.] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to καλεῖν the sense which it has in reff., 'to summon into being,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, **Who calleth** (nameth, speaketh of) **the things that are not, as being** (as if they were). This He did in the present case with regard to the seed of Abraham, which did not as yet exist:—the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγέλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλει ὡς ὄντα, spoke of as *having an existence*, which word Abraham believed. And here, as in the other clause, the καλεῖν τὰ μὴ ὄντα ὡς ὄντα is not confined to the

case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when formed*, are *accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below).

18—22.] *A more detailed description of this (Abraham's) faith, as reposed on God's Omnipotence.* 18.]

Who against hope (where there was nothing to hope) **believed in** (ἐπί, with dat., in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) **hope, in order to his becoming the father of many nations** (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γεν. 'that he should become,' and connect it with ἐπίστευσεν [Theophyl., Beza, all., De Wette] is against Paul's usage, who never connects πιστεύω with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere *consecutive* sense, 'so that he became,' here, as every where, is a weakening of the sense [see however note on ch. i. 20],—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὕτως] viz. *as the stars of heaven*: see l. c.,—and compare Ps. cxlvii. 4. 19.] The reading (with or without οὐ?) must first be considered. Reading οὐ, the sense will be, **And not being weak in faith, he paid no attention to, &c.** Omitting οὐ, 'And

m here only.
Gen. xvii. 17
only.
n of time, here
(Heb. ii. 6.
iv. 4) only.
o Acts viii. 16
reft.
p 2 Cor. iv. 10
only t.
q Luke ii. 23
(from Exod.
xiii. 2) only.
Gen. xx. 18.
r constr. [Acts
xxv. 20].
Soph. Ant.
372.
of Paul, otherwise Paul (Eph. vi. 10 al⁴) only, exc. Heb. xi. 34. Ps. li. 7 (9). Judg. vi. 34 AB(not Ed-vat.
F.) only.
y = sign. act., Heb. xii. 26 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor., James i. 12 al.
ii. 9.
a ver. 3.

κρωμένον, ^m ἑκατονταέτης ⁿ που ὁ ὑπάρχων, καὶ τὴν ⁿ νέ-
κρωσιν τῆς ^a μήτρας Σάρρας, ²⁰ ^r εἰς δὲ τὴν ^s ἐπαγγελίαν
τοῦ θεοῦ οὐ ^t διεκρίθη τῇ ⁿ ἀπιστίᾳ, ἀλλ' ^v ἐνεδυναμώθη τῇ
πίστει, ^w δούς ^w δόξαν τῷ θεῷ, ²¹ καὶ ^x πληροφορηθεῖς ὅτι ὁ
^y ἐπήγγελλται δυνατός ἐστιν καὶ ποιῆσαι. ²² ^z διὸ [^z καὶ]
^a ἐλογίσθη αὐτῷ ^a εἰς δικαιοσύνην. ²³ οὐκ ἐγράφη δὲ δι'
αὐτὸν μόνον ὅτι ^a ἐλογίσθη αὐτῷ, ²⁴ ἀλλὰ καὶ δι' ἡμᾶς,

ABCDF
KLN a b
c d f g h
k l m n
o 17

s Acts i. 4 reft.

t = Acts x. 20 reft.

u ch. iii. 3 reft.

v Acts ix. 22

join it with *ἐκατοντ.*)

υπαρχει D¹.

αλλα B.

for ενεδ., ἐδυναμωθη F.

20. om δε F aeth. for ενεδ., ἐδυναμωθη F.
21. om 1st καὶ (as unnecessary : but the repetitions of καὶ are characteristic) D⁴F

latt.

22. om καὶ BD¹F Syr copt : ins ACD³KL^N rel vulg syr Thdrt Thl Ec Ambrst
Julian Sedul.

23. μονον bef δι αυτον DF latt. at end ins εις δικαιοσυνην D⁴ vulg(not am)
Syr Chr Cyr Thdrt(prefixing η πιστις) Thl Ruf Ambrst Sedul.

not being weak in (his) faith, he was well aware of, &c.—but did not, &c. Of these, the second agrees the better with εἰς δὲ τὴν ἐπ. ver. 20,—but the first very much better suits the context; the object being, to extol Abraham's faith, not to introduce the new and somewhat rapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of οὐ seems to have been occasioned by the use of καὶ instead of οὐδέ before τὴν νέκρωσιν. And the following δέ, without being strongly adversative, falls well into its place—He took no account of, &c. but

The rendering, 'And he did not, being weak in faith, take account of, &c,' (omitting οὐ, and making μή the ruling neg. particle of the clause), is ungrammatical: οὐ would be required. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

ἐκατοντ.] Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24.

20.] Ὁν δέ, see above. But with regard to (ref.) the promise of God he doubted not through unbelief—(De Wette thinks from the analogy of πιστεύειν εἰς τι,—that εἰς τ. ἐπ. is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), but was strong

(lit. 'was strengthened,' 'shewed himself strong,) in faith (dat. of reference, 'with regard to faith.' τῇ ἀπ. and τῇ πίστ., because both are here strictly abstract, being set against one another as opposites).

δούς δόξ. τῷ θ.] viz. by recognizing His Almighty power (see reft., especially Luke). 21.] πληροφορ., see ch. xiv. 5, being fully persuaded.

ἐπήγγελλται is not passive (nor ὁ nom.), but middle, and 'God' the subject; that, what He has promised, He is able also to perform. 22.] διὸ, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. If we read καί, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεῦσαι τῷ θεῷ.

23—25.] Application of that which is said of Abraham, to all believers on Christ. 23.] ἐγράφη, was written, not the more usual γέγραπται, 'is written: ' similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. Now it was not written on his account alone (merely to bear testimony to him and his faith) that it was imputed to him,—but on our account also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διδ in the two clauses has not exactly the same sense,—'on his account' being = (1) to celebrate his faith,—and (2) on our account = for our profit; see on ver. 25), to whom

οἷς μέλλει ^a λογίζεσθαι, τοῖς ^b πιστεύουσιν ^b ἐπὶ τὸν ^b ἑγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ^c ἐκ νεκρῶν, ²⁵ ὃς ^d παρεδόθη διὰ τὰ ^e παραπτώματα ἡμῶν καὶ ^f ἡγήρθη διὰ τὴν ^g δικαίωσιν ἡμῶν.

V. 1 ^h Δικαιωθέντες οὖν ^h ἐκ πίστεως ^{ik} εἰρήνην ^k ἔχωμεν

^{12.} Ezek. xviii. 26.
^h ch. iii. 20 reff.

^f = Acts x. 40 reff.
ⁱ = ch. ii. 10 reff.

^g ch. v. 18 only †. Levit. xxiv. 22 only.
^k John xvi. 33. Acts ix. 31 only.

^b ver. 5 reff.
^c 1 Cor. xv. 12 reff.
^d = ch. viii. 32.
^e 1 Cor. xi. 23.
^f Gal. ii. 20.
^g Eph. v. 25.
^h Isa. liii. 12.
ⁱ ch. v. 15, &c.
^j Matt. vi. 14.
^k Gal. vi. 1.
^l Ps. xviii.

24. ἐγειροντα A.

25. for δικαιοσιν, θικαιοσιν(sic) D⁴, δικαιοσιν ην α 17. 73-7. 89¹. 93 lectt-13-14 Syr Chron.

CHAP. V. 1. rec *εχομεν*, with B² F-gr N-corr¹ rel Syr(Etheridge: see also Mehrling p 457 ff) syr Did Epiph Cyr² Ambrst¹ Sedul: txt AB¹(sic: see table) CDKLN¹ f h¹ m 17 latt(including F-lat) Syr copt Chr Cyr Thdrt Damase Thl Ec Ruf Pelag Oros Aug Cassiod.

it (i.e. τὸ πιστεύειν τῷ θεῷ, as ver. 22) shall be imputed (for righteousness:—μέλλει λογ. is a future, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), namely, (to) us who believe on (this specifies the ἡμᾶς: and the belief is not a mere historical but a fiducial belief) Him who raised Jesus our Lord from the dead (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the ζωοποιῆσαι τοὺς νεκρούς).

24.] ἐκ νεκρῶν is almost (see Col. ii. 12. 1 Thess. i. 10.) always anarthrous, as indeed νεκροί sometimes is (for 'the dead') in classic writers, e.g. Thucyd. iv. 14.; v. 10, end: and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular substantive than in any idiom of general application. 25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i.e. because we had sinned):—He was also raised up (from the dead) for or on account of our justification (i.e. not because we had been, but that we might be justified). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and

His Resurrection. In the former of these, He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two apart, the Death of Christ is more properly placed in close reference to forgiveness of sins,—His Resurrection, to justification unto life everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, exclusively of one another, of forgiveness and justification: e.g. (1) ch. v. 9, we are said to be justified by His blood, and 2 Cor. v. 21 God made Him sin for us, that we might become the righteousness of God in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, we are yet in our sins. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness. It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the cause of Jesus being delivered up, so our justification must be the cause of His being raised again. Such a pressing of the same sense on διὰ is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, δικαιωθέντες ἐκ πίστεως, which shew that not the objective fact, but its subjective realization, is here meant.—In these words (of ver. 25) the Apostle introduces the great subject of chap. v.—viii.—DEATH, as connected with SIN,—and

1 = Acts ii.

47. xxiv. 16.

2 Cor. vii. 4.

1 John iii. 21.

v. 14.

m Eph. ii. 18.

iii. 12 only

(in both places, w. art.)†.

xv. 1. 2 Cor. i. 24.

¹ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ² δι' οὗ καὶ τὴν ^mπροσαγωγὴν ἐσχήκαμεν εἰς τὴν ⁿχαρὶν ^{KLN a b}ταύτην ἐν ᾗ ^{c d f g h}οἰστήκαμεν, καὶ ^{k l m n}πικρὰ ἔπαυσα ἐν τῇ ^{o 17}ἐλπίδι τῆς

n = vv. 17, 20, 21. ch. vi. 1 al. fr.

p ch. ii. 17 reff. w. ἐπὶ and dat. here only. Ps. xlviii. 6.

o = John viii. 44. 1 Cor.

2. rec aft ἐσχέκαμεν ins τη πιστει (*marginal gloss*), with CKLN¹ rel vulg syr copt æth-pl Chr, Thdr† (Ec lat-ff: εν τη πιστει AN-corr¹ (but εν erased) 93. 124 fuld Syr Tit Chr, Thl: om BDF old-lat æth-rom Ambrst, Hil Aug. for χαριν, χαραν A d¹: χαρν(sic) m. for ἐπ, ἐφ D¹F.

LIFE, as connected with RIGHTEOUSNESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] *The blessed consequences of justification by faith.* 1.] It is impossible to resist the strong manuscript authority for the reading ἔχωμεν in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*. 'Being then justified by faith, let us have peace with God' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: ἔωμεν, 'that we go,' i.e. 'it is time,' or in an address, 'permit, &c. that we go.' Thus Od. x. 77, ἔλθωμεν ἀνὰ ἄστυ: Il. x. 450, ἴδωμ', ἄτιν' ἔργα τέτυκται. See other examples in Kühner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles [see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.] can only have place in an *interrogative* or *dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner [§ 464], is of this kind. Besides, to call the sense 'we ought to have,' *deliberative*, seems a misnomer.) But how can man be exhorted to have peace with God? To be reconciled to God, he may, 2 Cor. v. 20: but of this there is no mention here, and having (been allowed to believe in and enjoy) peace with God, depends on, not our reconciliation to Him, not any thing subjective in ourselves, but the objective fact of His reconciliation to us. If, as some say, ἔχωμεν = κατέχωμεν, Heb. x. 23, the article would be required before εἰρήνην, and (perhaps) before πρὸς or διὰ. Besides which there are two objections in the form of the sentence to this reading: (1) ἔχ. is coupled by καὶ (δι' οὗ καὶ) to ἐσχέκαμεν, and this connexion necessitates, in my view, that the first verb should assert a fact, as the second undoubtedly does.

With the former verb in the subjunctive we should hardly have expected the καὶ where it is. (2) If ἔχωμεν be hortatory, πικρὰ, in verse 2, must be so likewise: (for if we were exhorted to the *lesser* degree of confidence, εἰρήνην ἔχειν, such exhortation can hardly be founded on the existence already of the *greater* degree, καυχᾶσθαι κ.τ.λ.) which, both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS. to give such assertions a *hortatory*, or, where interrogative, a *deliberative form*: thus we have σωθῆσώμεθα in some MSS., ver. 10,—ζήσωμεν, ch. vi. 2,—πιστεύωμεν or πιστεύσαμεν, and συνήσωμεν, ch. vi. 8,—ἀπακούσατε, ch. vi. 17,—προσεύξωμαι (bis), 1 Cor. xiv. 15,—πείθωμεν, 2 Cor. v. 11,—πιστεύωμεν, John iv. 42,—συνήσωμεν and συμβασιλεύσωμεν, 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the ω is better shifted to a more general habit of the MSS. (even the greatest and best, see instances in prolegg. to Vol. I. ch. vi. § i. 36, 37) to confound ο and ω: so that in very many cases, such variation can hardly be called a different reading at all.

The whole passage is *declaratory of the consequences flowing from justification by faith*, and does not exhort, but assert. Nor, would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. Being therefore justified ('having been justified':—it is an act past on the Christian, not like sanctification, an abiding and increasing work) by (as the ground) faith, let us (believers in Christ: I render the *existing text*) have peace ('reconciliation'; the opposite of ὀργή, see ver. 9) with ('in regard of,' see reff.) God through (by means of) our Lord Jesus Christ. With regard to the nature of this peace (= state of reconciliation, 'no more condemnation,' as ch. viii. 1) see above, on the reading ἔχωμεν. 2.] Through

α δόξης τοῦ θεοῦ. 3 ὃν μόνον δέ, ὁ ἀλλὰ καὶ β καυχόμενοι γ = ch. ii. 7
 ρ ἐν ταῖς θ θλίψεσιν, εἰδότες ὅτι ἡ ς θλίψις τ ὑπομονὴν r ch. viii. 23.
 υ κατεργάζεται, 4 ἡ δὲ τ ὑπομονὴ ν δοκιμὴν, ἡ δὲ ν δοκιμὴ s = Matt. xiii.
 ἐλπίδα 5 ἡ δὲ ἐλπίς οὐ ϖ κατασχύνει, ὅτι ἡ x ἀγάπη τοῦ 10, 11 al.
 θεοῦ y ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν z διὰ z πνεύματος 19 Nah. i. 7.
 ἁγίου τοῦ δοθέντος ἡμῖν 6 εἰ γε χριστὸς ὄντων ἡμῶν t ch. ii. 7 reff.
 α ἀσθενῶν ἔτι b κατὰ καιρὸν c ὑπὲρ d ἀσεβῶν ἀπέθανεν. u ch. iv. 15 reff.
 only†. Ps. lxxvii. 31 Symm. w ch. ix. 33 & x. 11 (from Isa. xxviii. 16). 2 Cor. vii. 14 al.
 x = ch. viii. 39. 2 Cor. xiii. 13. γ = Acts ii. 17 (from Joel ii. 28) al. z Acts xi. 28
 reff. a = 1 Cor. ix. 22. see 1 Cor. ix. 10. Prov. xxii. 22. Ps. cvi. 12. b = here only. Num.
 xxxiii. 23. (John v. 4.) see Num. ix. 13. c = John vi. 51. x. 15. xi. 51, 52. Luke xxii. 19
 al. fr. d = ch. iv. 5 reff.

3. aft ου μονον δε ins τουτου D¹. rec καυχωμεθα (mechanical repetition from
 preceding ver), with ADFK L(-o-) N rel Tit Chr Thdrt Thl Ae Cypr: txt BC Orig²
 Tert.

5. for ημων, υμων N¹.

6. rec (for ει γε) ετι γαρ, with ACD¹·3KN rel Syr Epiph, Chr Thdrt Damasc Ruf:
 εις τι γαρ D²F: ut quid enim latt Iren-int Faustin: ει γαρ fuld¹ copt Isid Aug: ει h:
 ει δε L Syr: txt B. rec (aft ασθενων) om ετι, with D³KL rel: ins ABCD¹FN
 latt Isid-ms Damasc Iren-int Faustin.

whom we have also (so διὸ [καί], ch. i. 24; iv. 22, where καί, if read, serves to shew the coherence and likelihood of that which is asserted—answering almost to our ‘as might be expected’) had our access (the persons spoken of having come to the Father by Christ, —see Eph. ii. 18,—the access is treated of as a thing past. τῇ πίστει and ἐν τῇ πίστει appear to have been glosses, explanatory of the method of access. The access would normally take place at baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively [from what follows]; not, τὸ πάντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν [Chrys. al.], which is inconsistent with ἐν ᾗ ἐστήκ.: not, ‘the Gospel’ [Fritz.], for the same reason; not, ‘hope of blessedness’ [Beza], for that follows: least of all ‘the grace of the apostolic calling’ [Semler], which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i. e. abide accepted and acquitted with God; see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἐχωμεν, not to ἐν ᾗ ἐστήκ.) triumph in the hope (καυχόμενοι is found with ἐπὶ, ἐν, περὶ, ὑπὲρ, and [Thol.] with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) of the glory of God (of sharing God’s glory by being with Christ in His kingdom, John xvii. 24, see reff.).

3.] And not only so (not only must we triumph in hope, which has regard to the future), but triumphing in (not amidst; the θλ. is the ground of triumph) tribulations, knowing (because we know) that (our) tribulation works endurance (supposing, i. e. we remain firm under it), and our endu-

rance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, ‘proof’ [δοκιμασία], as Grot.; nor ‘experience,’ as E. V.,—‘δοκιμή est qualitas ejus, qui est δοκιμος.’ Bengel,—the result of proof), and (our) approval (fresh) hope; and (our) hope (but for αὐτῇ ἡ ἐλπ. as Olsh.) shames (us) not (by disappointing us; ‘mocks us not’); because God’s love (not ‘the love of God,’ i. e. man’s love for God, —as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν αὐτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) is (has been) poured out (‘effusa,’ not ‘diffusa’ [Vulg.], which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i. e. ‘richly imparted’) in our hearts (ἐν may be taken pregnantly, ἐκκέχ. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God’s love) by means of the Holy Spirit (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) who was given to us (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit).

‘Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.’ Bengel.

6.] The text here is in some confusion,—see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι . . . When this found its way

e Acts xiv. 18. 7 ἑ μολίς γάρ ἑ ὑπὲρ δικαίου τις ἀποθανεῖται. ἑ ὑπὲρ γάρ ABCDF
xxvii. 7, 8. τοῦ ἀγαθοῦ ἑ τάχα τις καὶ ἑ τολμᾷ ἀποθανεῖν. 8 ἡ συν- KLN a b
16. 1 Pet. iv. 18 (from c d f g h
Prov. xi. 31) only. k l m n
f Philem. 15. ἰστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἔτι ἑ ἀμαρ- o 17
only τ. Wisd. τωλῶν ὄντων ἡμῶν χριστὸς ἑ ὑπὲρ ἡμῶν ἀπέθανεν.
xiii. 6. xiv. 19 only. 9 κ πολλῶ ὄν κ μᾶλλον ἑ δικαιοθέντες νῦν ἑ ἐν τῷ αἵματι
g = 1 Cor. vi. 1 reff.
h ch. iii. 5 reff. i ch. iii. 7 reff. k Paul (here &c., four times. 1 Cor. xii. 22. 2 Cor. iii. 9,
11. Phil. i. 23. ii. 12) only, exc. Matt. vi. 30. Mark x. 45 || L. see Heb. xii. 9, 25. 1 Acts xiii. 39. 1 Cor.
iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4.

7. μογίς N¹(txt N-corr¹).

om 2nd γαρ L 2. 32. 62. lect-18: δε 238.

8. rec aft ημας ins ο θεος *supplementary insertn, as is shewn by the variations in its position*, with ACKN rel copt Chr Ec: bef εις ημας, DFL latt syr Dial Chr-ms₁ Thdrt Thl Iren-int Aug: bef δε arm: transp freely Syr Faustin: om B. om ετι
109 Dial: for ετι, ει Syr Chr: ει ει ετι D^{2b}(and lat¹) F¹ tol Cyp^r Hil Aug₁ Ruf Pelag
Ambrst. ημων bef οντων L Chr.

9. om ουν D¹F fuld copt arm Dial Iren-int Cyp^r. aft δικαιοθεντες ins εν (but erased) N¹.

into the text, *ετι* was repeated. This offended the transcribers: but the first *ετι* could not be erased, because *γάρ* followed; it may then have been conjecturally emended to *ει* (and *γάρ* to *γέ* as in B, or *δέ* as in L), or *εις τί*,—some retaining *ετι* in both places. The place of *ετι* is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so *ετι αὐτοῦ λαλοῦντος*, Matt. xii. 46,—*ετι δὲ αὐτοῦ μακρὰν ἀπέχοντος*, Luke xv. 20, &c. On reconsideration, however, seeing that if we follow the most ancient MSS., we must either repeat *ετι*, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. If, that is (on *εἴ γε*, see note, 2 Cor. v. 3, and Eph. iii. 2), Christ when we were yet weak ('powerless for good;—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—*σὺ δὲ ἦσθα γυνὴ καὶ ἀσχημονοῦσα καὶ διήλθον διὰ σοῦ καὶ ἶδον σε, καὶ ἰδοὺ καιρὸς σου . . . καὶ διεπέτασα τὰς πτέρυνάς μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὥμοσά σοι καὶ εἰσηλθὼν ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), at the appointed time (compare reff. and Gal. iv. 4, and *καιρὸς* in the quotation above) Christ died for ('on behalf of,' see reff.) *ungodly men* (not *ὑπὲρ ἡμῶν*, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man). 7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among *men*, nay that such a self-sacrifice,—not unexampled where a *good* man, one loving his fellow-men and loved by them, is to be rescued,—*

is hardly found to occur on behalf of the pious and just. For hardly will any one die on behalf of a just man (masc.,—not neuter, 'for justice' or 'righteousness sake,' as Jer., Erasm., Luth., al.: for the matter in hand is Christ's death on behalf of persons)—for (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) on behalf of the good man (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') perhaps (*τάχα* opens a possibility which *μόλις* closes) one is even found to venture (the pres. implies habituality—it may occur here and there) to die.

The distinction here made between *δικαίος* and *ἀγαθός*, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperiemus.' (But some edd. read 'istum virum bonum.') The interpretation which makes *δικαίος* and *ἀγαθός* refer to the same man, and the second clause = 'I do not say that such a thing may not sometimes occur,' is very rapid, and loses sight of the antithesis between *δικαίος*, and *ἄδικος* (= *ἀσεβής* = *ἀμαρτωλός*).

8.] But (as distinguished from human examples) He (i. e. God. The omission of *ὁ θεός*, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with *τίς*, not *ἀνθρώπων τίς*. The subject is supplied from *ἡ ἀγάπη τοῦ θεοῦ* ver. 5) gives proof of ('establishes' (reff.);—not 'commends') His own love (*οὖν*, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to *νῦν* in the next verse) sinners (= *ἀσθενῶν* = *ἀσεβῶν*, and opposed to *δικαίος* and *ἀγαθός*, ver. 7) Christ died for us, 9—11.] The Apostle further

αὐτοῦ ^m σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ⁿ ὀργῆς. ¹⁰ εἰ γὰρ ^m = Matt. i. 21.
 ἐχθροὶ ὄντες ^o καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ ^{Acts ii. 40.}
 υἱοῦ αὐτοῦ, ^k πολλῶ ^k μᾶλλον ^o καταλλαγέντες ^p σωθησόμεθα ^p ἐν τῇ ^a ζωῇ αὐτοῦ. ¹¹ οὐ μόνον δέ, ^r ἀλλὰ καὶ ^{Jer. xxxvii.}
^s καυχώμενοι ^s ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ ⁿ Matt. iii. 7.
 χριστοῦ, δι' οὗ νῦν τὴν ^t καταλλαγὴν ἐλάβομεν. ^{ch. i. 18. iii. 5.}
¹² Διὰ τοῦτο ὥσπερ ^u δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία ^v εἰς ^o (=) here bis.
^{1 Cor. vii. 11.}
^{2 Cor. v. 18.}
^{19, 20 only.}
^{(Jer. xxxi.}
^{xlvi. 139.)}
^{2 Macc. i. 5.}
^{vii. 33. viii.}
^{29 only.}
^{p = Acts xi. 14.}
^{t (=) ch.}
^{u = Acts xxiv. 2 reff.}

reff. q = 2 Cor. iv. 10, 11, 12. r ver. 3.
 xi. 15. 2 Cor. v. 18, 19 only. (Isa. ix. 5.) 2 Macc. v. 20 only.
 v = Wisd. xiv. 14. (?) see John i. 9.

10. A omits from τῷ θεῷ to τῷ θεῷ ver 11.

om 1st του F (but not G).

11. aft ου μονον δε ins τουτο D¹F fuld¹ arm Ambrost.
 h m latt arm Thl: καυχωμεν F. om χριστου B.

καυχωμεθα L b (c d - o)

shews the blessed fruits of justification, viz. salvation, both from wrath, and with life. The argument proceeds from the beginning of the chapter: but the connexion, as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding. Much more then (if He died for us when sinners, a fortiori will He save us now that we are righteous by virtue of that His death) having now been justified by His blood (see remarks on ch. iv. 25) we shall be saved by Him from the wrath (to come, or of which we know: force of the art.).

10.] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.' For if, being enemies (ἐχθροί may either be active, as Col. i. 21, 'haters of God'; so ἐχθρά, ch. viii. 7; Eph. ii. 15: or passive, as ch. xi. 28, 'hated by God.' But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been ἐχθροί in the active sense), we were reconciled (καταλλάσσεσθαι τιμι also may be taken of giving up anger against any one,—see ref. 1 Cor., and Jos. Antt. vi. 7, οὐ γὰρ ἑώρα τὸν θεὸν διαλλαττόμενον,—or of being received into favour by any one,—see 1 Kings xxix. 4, ἐν τινι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλυσάμενος τὰς μέμψεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, were received into favour with God, must for the reason above given be here adopted) to God by means of the Death of His Son (this great fact is further explained and insisted on, in the rest of the chapter), much more, having been reconciled (but

here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσειν ἑαυτῷ . . . δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included, we shall be saved by means of His Life (not here that which he now does on our behalf, but simply the fact of His Life, so much enlarged on in ch. vi.: and our sharing in it).

11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but triumphant confidence,—joyful hope in God. But (aber) not only so, but (further) making our boast in God (particip. not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here "not only shall we be saved," but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6) through our Lord Jesus Christ, through whom we have now (not in contrast with the future glory, 'even now,' as Thol., for that would be more plainly expressed,—but as in ver. 9) received (our) reconciliation (to God).

12—VIII. 39.] THE POWER OF GOD (ch. i. 16) IS SET FORTH AS FREEDOM FROM THE DOMINION OF SIN AND DEATH, AND ISSUING IN SALVATION.

12—19.] The bringing in of RECONCILIATION AND LIFE by CHRIST in its analogy to the bringing in of SIN AND DEATH by ADAM.

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does διὰ τοῦτο refer? (2) ὥσπερ, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second,

w = Acts vii. 8. ^{xvii. 33.} τὸν ^{xxviii. 14.} κόσμον ^{ch. xi. 26.} εἰσῆλθεν, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, ^{1 Cor. xi. 28.} καὶ ^{xiv. 25.} οὕτως ^{x 2 Cor. i. 16} εἰς πάντας ἀνθρώπους [ὁ θάνατος] ^{reff.} διήλθεν ^{2 Cor. v. 4.} ἔφ' ᾧ πάντες ἡμαρτον. ^{see Matt. xix. 9. Acts iii. 16.} ^{z = ch. i. 13 al.} ^{13 z ἄχρι γὰρ νόμου ἀμαρτία ἦν}

12. εἰς τὸν κόσμον bef ἡ ἀμαρτία DF latt(am fuld &c though not vulg-ed) Ambr. rec aft ἀνθρώπων ins ο θάνατος (marginal gloss specifying the subj of διήλθεν, as is shewn by the varr), with ABCKLN rel vulg Thl (Ec Aug^{aliqui}; aft διήλθεν Syr arm Chr Thdrt: bef εἰς π. α. syr-w-ast: om DF harl Aug^{sape} Ambr Pac₂ Leo Bede.

the first having to be discovered. I shall endeavour to answer both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint:' this state of things, thus brought about, will justify the following analogy.' Thus we must take ὥστερ, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example of this use of ὥστερ, in Matt. xxv. 14, and of καθώς, Gal. iii. 6. Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') **like as by one man** (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman*: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') **sin** (as a *POWER* ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and develops itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* [Calv.] to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* [as Olsh.]: nor is it merely the *propensity to sin* [as Rôthe]: nor is sin *personified* merely as in ch. vii. 8, 11) **entered into the world** (not 'esse cœpit,' 'primum commissæ est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, 'before the

faith came in'), and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) **death** (primarily, but not *only*, physical death: as ἀμαρτία, so θάνατος, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10), and thus (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by ἐφ' ᾧ πάντες ἡμαρτον) **death** (whether ὁ θάνατος be genuine or not, death is the subject of διήλθεν) **extended to all men** (see reff. De W. well says that πάντ. ἀνθρ. differs from κόσμον, as the concrete part from the abstract whole, and διέρχ. from εἰσέρχασθαι, as the going from house to house differs from the entering a town. Obs., that although the subject of διήλθεν is plainly only *death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the οὕτως, partly in the following clause), **because** (ἐφ' ᾧ, lit. of close juxtaposition: and so 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned. Orig., Aug., Beza, and Estius render it as Vulg., 'in quo' [Adam]: Chrys., Theophyl., Ec., Elsner, 'propter quem.' Grot., 'per quem') **all sinned** (see ch. iii. 23:—not 'were sinful,' or 'were born in sin,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original and actual*: in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere propter est: quia si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα

ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ^a ἐλλογεῖται μὴ οὗτος νόμος, ^a here only.
 14 ἀλλὰ ^{bc} ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ ^d μέχρι γὰν, Philem.
 Μωυσέως καὶ ^e ἐπὶ τοὺς μὴ ἁμαρτήσαντας ^e ἐπὶ τῷ b = vv. 17, 21.
 c Luke i. 33.
 xix. 14.

27. Gen. xxvii. 8.
 e Luke i. 59. Ezra ii. 61. Neh. vii. 63.

d of time, Matt. xi. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. civ. 19.

13. ἐλλογατο AN-corr¹-marg: ἐλλογειτω f, ἐνελογετο (imputabatur) N¹ 52. 108
 vulg (but not am) G-lat syrr copt æth lat-ff: λελογισται lect-19: ευλογεεται 71-7.

14. [αλλα, so BD.] for 2nd επι, εν B Chr Thdrt, in similitudine (or -nem)
 latt Iren-int Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτώματων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, ‘suffered the punishment of sin,’ as Grot. and Chrys., θνητοὶ γεγόνασι).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God’s appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not ‘during the time of the law,’ as Orig., Chrys.,—τοῦ νόμου δοθέντος, . . . ἕως ὃ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, ‘as far as there was law, there was sin,’ as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world (‘men sinned,’ see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam’s sin; the Apostle reminds us of the *historical fact*, that there was sin in the world during this period): but sin is not reckoned (as transgression) where the law is not.

ἐλλογεῖται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of consciousness of sin by the sinner himself, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of subjective human con-

sciousness, but throughout of objective truths with regard to the divine dealings: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἔλλ. is, **reckoned**, ‘set down as transgression,’—‘put in formal account,’ by God. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is reckoned and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul’s writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law exaggerated, brought into prominent and formal manifestation, the sinfulness of sin, which was before culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογεῖται relatively, ‘is not fully reckoned,’ will hardly be urged by those who bear in mind the Apostle’s habit of constantly stating relative truths as positive, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ ᾔδειν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωυσ. = ἕχρι νόμου above): i. e. although the full ἐλλογισμός of sin did not take place between Adam and Moses, the universality of death is a proof that all sinned,—for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ. μὴ ἄμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.)

f = ch. vi. 5
(i. 23 reff.).
g ch. iv. 15
reff.
h = 1 Cor. x.
6+.
i = Matt. xii.
32. Acts
xxiv. 25 al.

^fὁμοιώματι τῆς ^gπαραβάσεως Ἀδάμ, ὃς ἐστὶν ^hτύπος ^{ABCD}
τοῦ ⁱμέλλοντος, ¹⁵ἀλλ' οὐχ ὡς τὸ ^kπαράπτωμα, οὕτως ^{KLMA}
καὶ τὸ ¹χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς ^kπαραπτώματι ^{cd f g h}
^{o 17}

k ch. iv. 25 reff.

1 = ch. vi. 23. xi. 29.

15. om 1st καὶ B.

aft πολλῶ ins ουν A Syr.

om εν F-gt.

of the TRANSGRESSION of Adam. (1) ἐπὶ τῷ ὁμ. belongs to ἁμαρτ. and not to ἐβασίλευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who *did not sin*. (2) The emphasis lies on **παράβασις**, as distinguished from ἁμαρτία. Photius (in De W.),—ὁ μὲν (Ἀδ.) ὥρισμὲν κ. νομοθετηθεῖσαν ἐντολὴν παρέβη κ. ἥμαρτεν· οἱ δὲ ἡμάρτανον τὸν αὐτοδίδακτον τῆς φύσεως λόγον ἐνυβρίζοντες. They had all *sinned*: but had not, like Adam, *transgressed* a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of *children and idiots*,—nor (as Grot., Wetst.) to *those who lived pious lines*. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i.e. *not as Adam did, and as those after Moses did*: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as it extends*, is this: ‘As by Adam’s transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners*, and have thus incurred *death*, so &c.’ . . . (see below). ὃς ἐστὶν τύπος τ. μέλλ.] **who is a figure** (or type: not thus used by LXX, see Umbreit’s note) **of the future (Adam)**. This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him,—as *the figure (ref.) of Christ*. τοῦ μέλλ., not ‘qui futurus erat,’ as Beza, Reiche; but spoken from the Apostle’s *present* standing, ‘*who is to come*.’ The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interpreted ‘*of that which is to come*,’

viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὃς ἐστὶν τύπος τ. μέλλ. to be the apodosis of ver. 12: but see there.

15—17.] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished. But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace (i. e. justification: not a direct contrast, as ὁτακοή in ver. 19: the Apostle has more in mind here the consequence of the παραπτ., and to that opposes the χάρισμα. De W.).*

15. εἰ γὰρ κ.τ.λ.] *Distinction the first, in DEGREE:—and in the form of a hypothetical inference ‘a minori ad majus.’ For if by the transgression of the one [man] the many [have] died, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many.* (1) The first question regards πολλῶ μᾶλλον. Is it the ‘*a fortiori*’ of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing *the degree of abounding*? Chrys. (πολλῶ γὰρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only *the same thing is said here as in ver. 17*, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of *abounding*, a matter of *degree*, there, of *reigning*, a matter of *fact*. Here (ver. 16) the contrast is between the judgment, coming of *one* sinner, to condemnation, and the free gift, of (see note below) *many* offences, to justification. So that I think the quantitative sense the better, and join πολλῶ μᾶλλον with ἐπερίσσευσεν, in the sense of *much more abundant* (rich in diffusion) **was the gift, &c.** (2) **χάρις**, not the grace *working in men*, here, but the grace which *is in*, and *flows from*, God. (3) ἐν χάριτι τῇ τοῦ . . . , not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρι. (which would be allowable), but with ἐπερίσσω. The *grace of our Lord Jesus Christ* (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift

^m οἱ πολλοὶ ἀπέθανον, ⁿ πολλῶ ⁿ μᾶλλον ἢ χάρις τοῦ θεοῦ ^m καὶ ἡ ὁδωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ ¹⁶ καὶ οὐχ ^p χριστοῦ ^p εἰς ^m τοὺς πολλοὺς ^q ἐπερίσσευσεν. ¹⁶ καὶ οὐχ ^q ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ ^r δώρημα· τὸ μὲν γὰρ ^s κρίμα ^t ἐξ ἐνὸς ^u εἰς ^v κατάκριμα, τὸ δὲ ¹ χάρισμα ^t ἐκ ^w πολλῶν ^k παραπτωμάτων ^u εἰς ^w δικαίωμα. ¹⁷ εἰ γὰρ

tive. r James i. 17 only t. s see 1 Pet. iv. 17. Rev. xx. 4.
u = ch. i. 5. xvi. 26. 1 Pet. i. 22. v here bis. ch. viii. 1 only t. (-εις, ch. ii. 1. -σις, 2 Cor.
iii. 9. vii. 3.) w = here only. see note and ch. i. 32 reff.
ch. xii. 5.
1 Cor. x. 17, 33.
n vv. 9, 10 reff.
o Acts ii. 38 reff. Wisd. xvi. 25.
p ch. viii. 18.
2 Cor. i. 5.
q ch. iii. 7 al. constr., Eph. i. 8. 2 Cor. ix. 8, but περ, transitive.
t ch. ii. 23 reff.

16. for αμαρτησαντος, αμαρτηματος D(and lat¹) F fuld¹(not am harl¹ al) Syr Thdr̄t Aug₂(txt_{sæpe}) Ruf Pelag Ambr-comm Sedul: αμαρτητος(sic) N¹. om γαρ F-gr 45 lect-19, syr has it w-ast. at end add ζωης D¹(and lat¹) fuld¹ aeth.

is imparted to men. (4) The aorist ἐπερίσσευσεν should here be kept to its indefinite historical sense, and not rendered as a perfect, however true the fact expressed may be: *both* are treated of here as *events*, their time of happening and present reference not being regarded. 16.] *Distinction the second*, in KIND. The former difference was quantitative: this is modal.

And not as (that which took place) by one that sinned, so is the gift. It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς αμαρτ. Rōthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γὰρ following gives the reason for this sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from *one man* and out of *many offences*, but much more: and (2) that thus διὰ would = ἐκ or vice versa, whereas διὰ characterizes the *bringer in*, and ἐκ the *occasion*. Others have supplied τὸ κρίμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰςῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e.g. τὸ γενόμενον, 'that which took place by one,' &c. τὸ μὲν γὰρ κ.τ.λ.]

For the judgment (pronounced by God upon Adam) was by occasion of one man (having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλὰ παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, [ἐγένετο] εἰς πάντας ἀνθρώπους); but the free gift was by occasion of many transgressions (where

sin abounded, ver. 20, there grace much more abounded: the existence of the law being implied in παραπτ.) unto justification. The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed': so Aristotile, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδικημα καὶ τὸ ἄδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἄδικον μὲν γὰρ ἐστὶ τῇ φύσει ἢ τάξει· τὸ αὐτὸ δὲ τοῦτο ὅταν πραχθῇ, ἀδικημα ἐστὶ· πρὶν δὲ πραχθῆναι οὐπω, ἀλλ' ἄδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristotile insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calvin, Calov, Wolf, and Rōthe, suit the context as contrasted with κατάκριμα. Other renderings are, 'an absolute sentence' (Meyer, Fritzsch, al.): 'a righteous act,' as in ver. 18; Baruch ii. 19; 'righteousness,' as in Rev. xix. 8 (where see note): 'a righteous cause,' or plea (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification. 17.] *Distinction the third*, also in KIND; that which came in by the *one sinner*, was the reign of DEATH: that which shall come in by the *One, Jesus Christ*, will be a *reigning in life*. For (carrying on the argument from ver. 15, but not so as to make parenthetical [Rōthe] ver. 16—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one man (the reading ἐν [τῷ] ἐνὶ παραπτώματι goes with

x ver. 14 reff.
y 2 Cor. viii. 2.
x. 15. James
i. 21 only.
Eccles. i. 3 al.
= Matt. xviii.
8, 9. John v.
29 al. fr.
a = 1 Cor. iv. 8.
Rev. v. 10.
xx. 4, 6.
xxii. 5.
b ch. vii. 3, 25.
viii. 12. ix.
16, 18. xiv.
[12] 19. Gal.
vi. 10 al. 9. P.
c = ver. 12.
d = Rev. xv.
4 only.
Baruch ii. 19. see note on ver. 16.
ii. 2 only +. (-όνειν, Matt. xviii. 17.)

τῷ τοῦ ἐνὸς ^k παραπτώματι ὁ θάνατος ^x ἐβασίλευσεν
διὰ τοῦ ἐνός, ⁿ πολλῶ ⁿ μᾶλλον οἱ τὴν ^y περισσεῖαν τῆς
χάριτος καὶ τῆς ^o δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες
ἐν ^z ζωῇ ^a βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ.
18 ^b Ἀρα ^b οὖν ὡς δι' ἐνός ^k παραπτώματος ^c εἰς πάντας
ἀνθρώπους ^u εἰς ^v κατὰκριμα, οὕτως καὶ δι' ἐνός ^d δικαιο-
ώματος ^c εἰς πάντας ἀνθρώπους ^u εἰς ^e δικαίωσιν ζωῆς.
19 ὥσπερ γὰρ διὰ τῆς ^f παρακοῆς τοῦ ἐνός ἀνθρώπου
e ch. iv. 25 only †. Levit. xxiv. 22 only. f 2 Cor. x. 6. Heb.

17. for τῷ τοῦ ἐνός, ἐν ἐνι AF; ἐν τῷ ἐνι D-gr: ἐν ἐνός 47 am (with demid al) Orig.;
τῷ 44: txt BCKLN vulg D-lat Syr Chr Thdrt Thl Ec Aug. om της δωρεας B
49 Iren-int Orig., Chr-comm Aug^{sape} Bede: τὴν δωρεαν 67² Thl Ruf: add καὶ 63 vulg
syrr Chr-2-mss Cyr Isid Thdrt Ec-comm Ambrst Pelag. om της δικαιοσ. C 70¹
Orig¹. ins τη bef ζωῇ L k 17. 93. βασιλευουσιν o 17. 47. 77. 91 copt
Orig Chr¹. χρ. bef ἰησου B Orig² (agst Orig¹ Iren-int).
18. aft ἐνός ins ἀνθρώπου N¹ (N³ disapproving). παραπτώμα F (per unius delictum)
37. 46. for δικαιοματος, το δικαίωμα DG; καὶ δικαίωμα F (per unius iustitiam).

ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of the one man, much more (logical—a fortiori) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15: beware of the shallow and weakening notion, that it is “for τῆς δικαιοσύνης δεωρημένης”) reign in life (eternal) by means of the one (Man) Jesus Christ.

περισεῖα answers to ἐπερίσσευσεν, ver. 15: τῆς χάριτος, to ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man:—δωρεᾶς, to δωρεά there, but qualified by τῆς δικαιοσύνης, answering to δικαίωμα in ver. 16.

The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, receptores (as Fritz. and Meyer), but signifies that the reception is not one act merely, but a continued process by which the περισσεῖα is imparted. (So Röhre, De W., Thol.) ἐν ζωῇ βασ.
“Antithesis to ὁ θάνατος ἐβασ. We should expect ἡ ζωὴ βασιλεύσει, but Paul designedly changes the form of expression, that he may bring more prominently forward the idea of free personality. ζωῇ is not only corporeal (the resurrection), but also spiritual and moral,—as also in θάνατος we must include διὰ τῆς ἀμαρτίας ver. 12. βασιλεύουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because reigning is the highest development of freedom, and the highest satisfaction of

all desires.” De Wette. 18.] Recapitulation and co-statement of the parallel and distinctions. Therefore (ἄρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) as by means of one trespass (not, ‘the transgression of one,’ as Erasmi, Luth., Calv., Koppe, Fritz., Thol., which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἐνός παραπτώματι. In this summing up, the Apostle puts the antithetical elements as strongly and nakedly as possible in contrast; and therefore abridges the ‘trespass of one’ and ‘the righteousness of one’ into ‘one trespass’ and ‘one righteousness’) it came upon (ἐγένετο, indefinite, being supplied) all men unto condemnation,—so also by means of one righteous act (the Death of Christ viewed as the acme of His Obedience, see Phil. ii. 8 = ἡ ὑπακοὴ τοῦ ἐνός below; not as in ver. 16,—nor Righteousness, as Thol., which would not contrast with παραπτ., a single act) it came upon all men (in extent of grace,—in posse, not in esse as the other) unto justification (conferring, leading to) life. 19.]

For (in explanation of ver. 18) as by the disobedience of (the) one man the many (= πάντες ἀνθρώποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἄνθρ. could not be put, and this is conformed to it: see there) were made (not ‘were accounted as’ [Grot. al.]: nor ‘became by imputation’ [Beza, Bengel]: nor ‘were proved to be’ [Koppe, Reiche, Fritz.]: see reff.) sinners (not ὑπεύθυνοι κολάσει, as Chrys., Theophyl.: ‘actual sinners by practice,’ is

ABCFDE
KLMA b
c d f g h
k l m n
o 17

^g ἁμαρτωλοὶ ^h κατεστάθησαν ⁱ οἱ πολλοί, οὕτως καὶ διὰ ^g τῆς ^k ὑπακοῆς τοῦ ἐνὸς δίκαιοι ^h κατασταθήσονται ⁱ οἱ πολλοί. ²⁰ νόμος δὲ ^l παρεῖληθεν, ἵνα ^m πλεονάσῃ τὸ ⁿ παράπτωμα. οὐ δὲ ^m ἐπλεόνασεν ἡ ἁμαρτία, ^o ὑπερεπερίσ-

λάθρα νυκτὸς ἐντὸς τῶν τοιχῶν, Polyb. ii. 55. 8.
alt. only, exc. 2 Pet. i. 8. 2 Chron. xxiv. 11.
Mark vii. 37.)

m Paul (here bis. ch. vi. 1. 2 Cor. iv. 15
n ver. 15. o 2 Cor. vii. 4 only +. (-ὡς,

19. aft 2nd ενος add ανθρωπου D¹F Iren-gr Cyr₂ Aug₁(omaliq.) Ambr₁ Bede.—του ενος ανθρ. bef υπακοης F.

20. for 1st δε, γαρ L.

for οἷ, οπου F.

meant, the disobedience of Adam having been the *inlet* to all this: compare ἐφ' ᾧ πάντες ἡμαρτον ver. 12 and the notes, on the *kind of sin* spoken of in this whole passage, as being both original and actual), so also (after the same manner or analogy likewise) **by means of the obedience** (unto death, see on last verse) **of (the) One man shall (future, because, as in ch. iii. 30, justification, as regards the many, is not yet completed. De W.) the many** (= πολλοί, compare Matt. xxvi. 28; Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. *In order to make the comparison more strict, the πάντες who have been made sinners are weakened to the indefinite οἱ πολλοί, the πολλοί who shall be made righteous are enlarged to the indefinite οἱ πολλοί. Thus a common term of quantity is found for both, the one extending to its largest numerical interpretation, the other restricted to its smallest) be made* (see above) **righteous** (not by *imputation* merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness of his own, we speak of him as *out of Christ*: but in *Christ* and united to Him, he is *made righteous*, not by a fiction, or *imputation only* of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous *by means of*, as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely *by transference* of the sinfulness of that Head). See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] *How the law (of Moses) came in, in the divine economy. But (i. e. the two things spoken of ver. 19 did not simply and immediately happen)*

the law (of Moses: not *law*, in the abstract, nor 'the law of nature,' as Dr. Peile,—nor even the *law of God* in its general sense, as often in ch. i. ii.;—but here strictly the LAW OF MOSES, as necessitated by vv. 13, 14 in this same argument) **came in besides** (besides the fact of the many being made sinners, and as a transition point to the other result: formed a *third term*, besides these two, in the summary of God's dealings with man: compare προσετέθη, Gal. iii. 19:—not πρὸς καιρὸν ἐδόθη, Theophyl.: not, *came in between Christ and Adam* [the fact, but not the interpretation], as Theodoret and Calv.:—not = εἰσῆλθεν merely), **in order that** (τελικῶς, its design,—not merely ἐκβατικῶς, its result, as Chrys., al.;—here, and every where else. So of ver. 21) **the trespass** (created by the law; for where no law, no transgression, ch. iv. 15:—not merely the knowledge of sin, but actual transgression) **might multiply** (in actual fact: not 'be abundantly exhibited,' or any such evasive sense). No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was an end in the divine purposes, to bring out the necessity of One who should deliver from sin and bring in righteousness. "Those who weaken this telic ἵνα into 'so that,' in order to guard the Apostle from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the οἰκονομία τοῦ θεοῦ." Umbreit. But (this terrible end, the multiplying of transgression, was not, however, God's ultimate end: He had a further and gracious one) **where** ('when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of οὐδ in prose are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered 'in the case where') **sin**

p ver. 14 reff.
q ver. 16 reff.
r ch. iii. 5 reff.
s = ch. xi. 22,
23. Col. i.
23. 1 Tim.
iv. 16. L.P.
[exc. John
viii. 7.]
(Exod. xii.
39 B.)
t ch. v. 20 reff.
u ch. iii. 4 reff.
v Acts x. 41
reff.
w = and
constr., Gal.
ii. 19. (ver. 10, ch. xiv. 8.) w. ἀπό, Col. ii. 20.
y = Col. (ii. 20.) iii. 7 only.

σευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ^p ἐβασίλευσεν ἡ ἁμαρτία ἐν ^{ABCD F}
τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ^p βασιλεύσῃ διὰ δικαιο- ^{KL N a b}
σύνης ^q εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ^{c d f g h}
ἡμῶν. ^{k l m n}
o 17

VI. ¹ ὅτι οὖν ^r ἐροῦμεν; ^s ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ
χάρις ^t πλεονάσῃ; ² μὴ γένοιτο. ^v οὔτινες ^w ἀπεθάνομεν
τῇ ἁμαρτίᾳ, ^x πῶς ἔτι ^y ζήσομεν ^y ἐν αὐτῇ; ³ ^z ἡ ^z ἀγνοεῖτε

x = ch. iii. 6. 1 Cor. xv. 12. Gal. iv. 9. Gen. xxxix. 9
a ch. i. 13 reff.

21. om τω F.

for βασιλευση, -σει KL c l¹ o 77. 115-6-21-2.

χρ. bef ιησ. B.

CHAP. VI. 1. rec επιμενουμεν, with rel Chr Thdrt Gennad-c Diod-c Thl Ae Tert
Augsepe, *permanebimus* vulg G-lat: επιμενομεν KN 1. 57. 68. 109 lect-13 copt Gild:
επιμεινωμεν L 93. 124: txt ABCDF b¹ m o 17 Syr Damasc. ins εν bef τη A, in
peccato latt.

2. aft οτινες ins γαρ F latt syrr (not Tert).

ζησωμεν CFL 17 Diod Chr-ms₁.

(the generic of the specific παράπτωμα) multiplied, (God's) grace exceedingly abounded (not 'did much more abound,' as E. V.: for words compounded with ὑπέρ have a superlative, not a comparative signification, e. g. ref. ὑπερλίαν, ὑπερπικρῶς, ὑπερπύρρον, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word 'abound').

21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal. That, as sin reigned* (the historic indefinite past, because the standing-point of the sentence is, *the restitution of all things hereafter*) *in death* (ἐν, of that *in* and *by which* the reign was exercised and shewn: *death* was the central act of sin's reign. He does not here say, 'death reigned by sin,' as in vv. 12—14, because *sin* and *grace* are the two points of comparison, and require to be the *subjects*), *so also grace may reign by means of* (not ἐν here, though it might be so, if δικαιοσύνη applied to *our being made righteous*: but as it applies to the *Righteousness of Christ* making us righteous, it is διὰ) *righteousness, unto* (leading to) *life eternal through* (by means of) *Jesus Christ our Lord* ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel).

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.]

No encouragement given hereby (see ch. v. 20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1—7) *life, and one* (vv. 8—11) *dedicated to God.*

1.] *What then shall we say?*—the introduction of a difficulty or objection arising out of the preceding argument, and

referring to ch. v. 20. See ch. iii. 5.

ἐπιμένωμεν, 'must we think that we may persist,'—the deliberative subjunctive. So εἰπωμεν ἢ σιγῶμεν, Eur. Ion 758: παρέλθω δόμους, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. *May we persist in* (our natural state and commission of) *sin, that* (God's) *grace may multiply* (ch. v. 20)? 2.] *μὴ γέν.* (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An acknowledged fact in the Christian life follows, which precludes our persisting in our sin. *We who* (οἷτινες describing quality, not merely matter of fact) *died* (historic aorist, not perf. as in E. V.: the time referred to being that of our baptism) *to sin* (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: μένειν ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. 'Sin,' τῇ ἁμ. = as above), *how any longer shall we live in it* (= περιπατεῖν ἐν—but not, as De W., ζῆν with a dative: ζῆν ἐν τινι is a further step than ζῆν τινι, implying *intitroition*, and not merely *sympathy*)?

3.] Or (supposing you do not assent to the argument in the last verse, see reff.) *are ye ignorant* (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) *that all we who were* (i. e. all of us, having been) *baptized into Christ Jesus* ('into participation of,' 'into union with,' Christ, in his capacity of spiritual Mastership, Headship, and Pattern of conformity) *were baptized into* (introduced by our

ὅτι ὅσοι ^b ἐβαπτίσθημεν ^b εἰς χριστὸν Ἰησοῦν, ^b εἰς τὸν θάνατον αὐτοῦ ^b ἐβαπτίσθημεν; ⁴ ^c συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ^d ἡγέρθη χριστὸς ἐκ ^d νεκρῶν διὰ τῆς ^e δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν ^f καινότητι ζωῆς ^g περιπατήσωμεν. ⁵ εἰ γὰρ ^h σύμφυτοι γεγόναμεν τῷ ⁱ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ^k ἀλλὰ καὶ τῆς ^l ἀναστάσεως ἐσόμεθα, ⁶ τοῦτο γινώσκον

13. Zech. xi. 2 only.
i. 22 reff.

i ch. i. 23 reff.

k = 1 Cor. iv. 15 reff. Hom. II. α, 81, f.

l = Acts

3. om ἡσούν B 31-9. 73. 109-18-20-24 lect-8 Chr Thdrt Thl Ambr₁: ἡσ. bef χριστ.
80 Syr æth.

4. om τον D¹ F k¹. for δια, υπο D¹ (appy).

5. for αλλα, αμα F latt. aft αναστ. ins αυτου F Syr arm.

6. ins και bef τουτο B: τοτο δε 179.

baptism into a state of conformity with and participation of) **His Death**? The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death (τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. **We were then** (not the temporal but inferential 'then;' q. d. "You grant my last position: Well then,"...) **buried with Him** (καθάπερ ἐν τινι τάφῳ τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλὰς ὁ παλαιὸς ἄνθρωπος ἀπνέται, καὶ κεφαλὰς κάτω κρύπτεται ὅλως καθάπαξ, Chrys. on John iii. Hom. xxv. 2, vol. viii. p. 151) **by means of our baptism into (His) death** (τοῦ βαπτ. εἰς τὸν θάνατον) belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea; **in order that, as Christ was raised from the dead by the glory** (δόξα and δύναμις are cognate ideas; compare the import of the Heb. ו and the LXX in Ps. lxviii. 35 [lxvii. 34 LXX], Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also his Almightiness. Tholuck.

The renderings 'in *Dei gloriam*' [Beza, Bretschneider], and 'because He is the image of the Father' [Dr. Burton, altern.], are inadmissible for διὰ with a gen.) of the

Father (Theodoret makes ἡ δόξα τοῦ πατρὸς = ἡ οἰκία θεότης of the Son, which is manifestly wrong), **thus we also should walk in newness of life** (not = 'a new life';—nor are such expressions ever to be diluted away thus: the abstract καινότητι is used to bring the quality of *newness*, which is the point insisted on, more into prominence, compare 2 Thess. ii. 11; 1 Tim. vi. 17; Winer, edn. 6, § 34. 3. The comparison is not only (as Stuart) between our Lord's *physical* death and resurrection, and our *spiritual*; but reaches far deeper: see notes on vv. 10, 11).

5.] The Apostle confirms the last verse by a necessary sequence that *those who are united to Him in His Death, shall be also in His resurrection. For (confirmatory) if we have become united with the likeness of His Death (σύμφυτοι = either (1) 'congenital,'—as διὰ τὴν σύμφυτον δικαιοσύνην, spoken of Samuel, Jos. Antt. vi. 3.3,—or (2) 'cognate,' of like nature,—or (3) 'arising simultaneously,'—or (4) 'grown together,'—or (5) 'planted with,' 'consitus.' The rendering of Syr., Vulg., Luth., E. V., 'planted together,' is inadmissible, -φυτος being not from φυτεῖν, but from φύω: as also is that of Erasm. and Calv.,—'insititii.' The fourth meaning, 'grown together,' 'intimately and progressively united,'—'coaluimus,' as Grot.,—seems here to apply best. Obs. σύμφ. is to be connected with τῷ ὁμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the *likeness* only of Christ's *death*, but of His *actual Resurrection itself*, as the change of construction shews: see below), **so shall we be also** (ἀλλὰ after a hypothetical clause serves to strengthen the inference: see*

b Acts viii. 16 reff.
c Col. ii. 12 only +.
d 1 Cor. xv. 12 reff.
e see John xi. 40.
f ch. vii. 6 only. Ezek. xlvii. 12 only.
g = Acts xxi 21. w. ἐν, 2 Cor. iv. 2 reff.
h here only +. Amos ix.

m Eph. iv. 22.
Col. iii. 9.
see 1 Cor. v.
7, 8.
n Matt. xxvii.
44 | Mk. J.
Gal. ii. 20
only τ.
o ch. iiii. 3 reff.
vi. 24. ch. vii. 6 al.

τες, ὅτι ὁ ^m παλαιὸς ἡμῶν ^m ἄνθρωπος ⁿ συνεσταυρώθη, ^{ABCD F}
^{KLW a b}
ἵνα ^o καταργηθῇ τὸ ^p σῶμα τῆς ^p ἁμαρτίας, ^a τοῦ μηκέτι
^{c d f g h}
δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ⁱ ὁ γὰρ ἀποθανὼν ^s δεδι-
^{k l m n}
p gen., = ch. vii. 23, 24. viii. 13. Col. ii. 11. q 1 Cor. x. 13 reff. r Matt.
Deut. xiii. 4 A. s Acts xiii. 39 only. Sir. xxvi. 29.

καταργησῇ A æth.

reff., and Hartung, Partikellehre, ii. p. 40) **with His Resurrection** (a change of construction: because it could not well have been said *σύμφυτοι τοῦ ὁμοιώματος τ. θ.* above, the gen. after adjectives compounded with *σύν* denoting the thing actually partaken [cf. Kühner, § 519, and Bernhardt, Syntax, p. 171: who cites examples in *σύντροφος*, Soph. Philoct. 203, —*σύννομος*, Eur. Hel. 1508, —*σύμφωνος*, Aristoph. Av. 658, —*συμφυής*, Plato Legg. iv. p. 721, —*συνήθης*, ib. v. p. 739, —*σύνψηφος*, Cratyl. p. 398], and hardly the mere figure or likeness of it, — and similarly it could not well here be said *σύμφ. τῇ ἀναστάσει*, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the *inference*, as a logical sequence, — ‘If, &c., . . . A shall = B:’ — but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we ‘shall wake up after his likeness’).

6.] **Knowing** (recollecting) **this**, **that our old man** (former self, personality before our new birth — opposed to *καινός* or *νέος ἄνθρ.*, *καινὴ κτίσις*, — see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24, — not merely the guilt of sin, nor the power of sin, but the *man*. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadasch not bearing the meaning commonly given to it, — and if it did, that book itself being a production probably of the sixteenth century) **was** (at our baptism) **crucified with Him** (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also in the *likeness of*, Christ’s death, — as signal, as entire, as much a death of cutting off and putting to shame and pain), **in order that** (the aim and end of the *συνσταυρωθῆναι*) **the body of sin might be annulled** (“τὸ σῶμ. τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with *καταργ.* as being = ἀπὸ τῆς ἁμαρτ. [Theodoret, Wahl]; — nor is τὸ σῶμ. τ. ἁμ., ‘the totality of sin’ [Orig.

2, Theophyl. 1, Grot.]; nor ‘the substance or essence of sin,’ after the Heb. [Rabbinical] usage of *עצם* and *הוא* [Schöttg.]; nor, ‘the mass of sin’ [Thol. 1.]; — nor a mere figure to carry out the idea of being crucified with Christ [Calov., Wolf, Reiche, Olsh., Stuart 2, al.]; — nor = *ἡ σὰρξ τ. ἁμαρτ.*; but ‘the body, which belongs to or serves sin,’ in which sin rules or is manifested, = τὰ μέλη, ver. 13, in which is ὁ νόμος τῆς ἁμαρτίας, ch. vii. 23, — τὸ σῶμα τ. θανάτου, ch. vii. 24, — αἱ πράξεις τοῦ σώματος, ch. viii. 13, — τὸ σῶμα τῆς σαρκός, Col. ii. 11.” De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat of sin*, or at all events must not so understand those words as if the *principle of sin* lay in the *body*, which is not true, for it lies in the *will*). **καταργηθῇ**, might be rendered **powerless** (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul’s Epistles [elsewhere, Luke xiii. 7, Heb. ii. 14 only], and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1325), **that we should no longer serve** (be slaves to) **sin** (i.e. that the body should no longer be under the dominion of sin, see below, ver. 12). 7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: ‘For, as a man that is dead is acquitted and released from guilt and bondage (among men: no reference to God’s judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.’ I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: ‘is acquitted,’ ‘has his quittance,’ from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται ⁸ ἀπὸ τῆς ἁμαρτίας. ⁸ εἰ δὲ ¹ ἀπεθάνομεν σὺν ^{t = 2 Cor. v. 15.} ^u χριστῷ, ^u πιστεύομεν ^u ὅτι καὶ ^v συνζήσομεν αὐτῷ, ⁹ εἰδότες ^u Mark xi. 23. Acts ix. 26 al. see Acts xv. 11 reff. ^v ὅτι χριστὸς ^w ἐγερθεὶς ἐκ ^w νεκρῶν οὐκ ἔτι ἀποθνήσκει ^v 2 Cor. vii. 3. 2 Tim. ii. 11 only t. ^w θάνατος αὐτοῦ οὐκ ἔτι ^x κυριεύει. ¹⁰ ὃ δὲ γὰρ ἀπέθανεν, ^x τῇ ^z ἁμαρτίᾳ ἀπέθανεν ^a ἐφάπαξ. ^y ὃ δὲ ζῇ, ^b ζῇ τῷ θεῷ. ^w ver. 4. ^x here bis. Luke xxii. 23. ch. vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15 only. L.P. Gen. c and e constr., ¹¹ οὕτως καὶ ὑμεῖς ^c λογιζέσθε ^d ἑαυτοὺς ^e νεκροὺς μὲν τῇ ^z ἁμαρτίᾳ, ^b ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. ¹² μὴ ^z dat., Col. iii. 23 al. c = and e constr., ^{iii. 16.} ^y acc. of object, Gal. ii. 20. Rev. xviii. 7. ^a = Heb. vii. 27. ix. 12. x. 10 (1 Cor. xv. 6) only t. ^b = Gal. ii. 19. 1 Pet. ii. 24. ^c constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 15. ^d 2nd pers., 2 Cor. vii. 11 reff. ^e = and c constr., here only. see ch. vii. 8.

8. for δε, γαρ F tol (and F-lat): ουν Syr. (G-lat has *autem* aut *enim*.) rec (for συνζ.) συζ., with B²CKL rel: txt AB¹DFN n 17.—ομεν CK h Thl: συνζήσομεθα F. for αυτω, τω χριστω D¹F latt (not demid fuld tol) Syr Aug¹ Bede.

11. rec aft νεκρους μεν ins ειναι, with KLN³ rel vss Did Thdrt Hil: bef νεκρ. μεν, BCN¹ Cyr Damasc: om ADF 17 copt æth Chr-ms Tert., rec at end adds τω κυριω ημων, with CKLN rel copt Syr (but pref to χρ. ιησ.) Chr Thl Ambrst Ruf: om ABDF demid flor harl tol æth syr Bas Cyr Thdrt Thl-comm (Ec-comm Tert₂ Hil Aug Pelag Sedul Bede.

ence is thus given to δεδικ. than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of ἁμαρτία, the service of which *is* guilt, and the deliverance from whose service necessarily brings with it acquittal.

8—11.] *This new life must be one dedicated to God.*

8.] **Now** (continuing the train of argument) if we died with Christ, we believe that we shall also (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύομεν used more of *dogmatic belief*, than of *trust*, though the latter meaning is not altogether absent) **live with Him.**

9.] This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ himself. The only difficulty here is in οὐκ ἔτι κυριεύει, as implying that Death *had* dominion over Christ, which we know it *had not*: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it *had*, inasmuch as *He died*.

10.] **For** (the proof of the foregoing) **the death which He died** (not ‘*in that He died*,’ as E. V., nor is δ for καθ’ ὅ, either here or in ref. Gal., but the accus. objective, governed by the verb. So also of δ δὲ ζῇ below, **unto sin He died** (De Wette well remarks that we must in *expressing* this verse abide by the *indefinite* reference to sin in which

the death of Christ is placed; if we attempt to make it more definite, ‘*for sin*,’ or ‘*to that state, in which He suffered the punishment of sin*,’ we shall lose the point of comparison, which lies in ‘*to sin*’ and ‘*to God*.’ If we are to *expand* the words ‘*died to sin*,’ we must say that our Lord at death passed into a state in which He had ‘*no more to do with sin*’—either as *tempting* Him [though in vain], or as *requiring to be atoned for* [this having been now effected], or as *met by Him* in daily contradiction which He endured from sinners) **once for all** (so that it is not to be repeated: see reff.); **but the life which He liveth** (see above) **He liveth unto God** (indefinite again, but easily filled up and explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God’s [properly so called] work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and *to* [for] *God*, as being the manifestation and brightness of the Father’s glory).

11.] **An exhortation to realize this state of death unto sin and life unto God with Christ.** Thus (after the same manner as Christ) **do ye also** (imperative: Meyer only holds it to be indic.). **account yourselves** (better than ‘*infer yourselves to be*,’ as Chrys. and Beza,—see reff. and on ch. iii. 28) **dead (indeed) unto sin** (as ver. 2 and following), **but alive unto God in Christ Jesus** (i.e. ‘*by virtue of your union with Him*’: not through [διδ] Christ Jesus; in this chapter it is not Christ’s *Mediatorship*, but His *Headship*, which is prominent.—ἐν χρ. ἰησ., is not [Reiche, Meyer, Fritz.] to be joined with both νεκρ. τῇ ἁμ. and ζῶν. τ. θ., but

B B

f = ch. v. 14
 g ch. xv. 11.
 h 1 Cor. xv. 53.
 i 2 Cor.
 iv. 11. v. 4
 only. Job
 xxx. 23.
 j ch. iv. 11 reff.
 k = here &c.
 (5 times).
 Luke ii. 22.
 ch. xii. 1.
 Ps. v. 3.
 l Paul (here
 bis. ver. 19
 bis. 1 Cor. vi. 15 [3ce] al22.) only, exc. Matt. v. 29, 30. James iii. 5, 6. iv. 1. Exod. xxix. 17 al. m here
 bis. John xviii. 3. ch. xiii. 12. 2 Cor. vi. 7. x. 4 only. Jer. xxi. 4. n ver. 11. o 1 Cor. ix. 20 reff.

12. *επακουειν* F. *rec αυτη εν ταις επιθ. αυτου* (arry a combination of the two readings), with C³KL rel syr Chr Thdr^t Thl Ec: *αυτη*, omg the rest, DF spec Iren-int Tert Vict-tun: txt ABC³N vulg (not F-lat) D²-lat Syr coptt æth arm Orig₂ Epiph Antch Damasc Jer Aug Sedul Bede.

13. *rec* (for *ωσει*) *ω*, with DFKL 17 rel Chr Thdr^t Thl Ec: txt ABC³N Epiph Damasc. *ζωντες* D¹F. *om τα* [bef 2nd *μελην*] B.

14. for 1st *ου, ουκετι* N¹ (marked for erasure by N³ but the marks erased). [αλλα, so BCD¹FN¹.]

only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively [*τῷ ὁμοίῳ*, ver. 5] and negatively true).

12, 13.] *Hortatory inferences from ver. 11: from μη τὴν ἁμαρτίαν, negative, answering to νεκρὸν τῇ ἁμ.,—then positive, answering to ζῶντας τῷ θεῷ.*

12.] *βασιλευέτω* answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) *οὐκ εἶπε μὴ οὖν ζήτω ἡ σὰρξ μηδὲ ἐνεργεῖται, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω. οὐ γὰρ τὴν φύσιν ἤθεον ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι*: it is no matter of comparison between *reigning* and *indwelling* merely, but between *reigning* and *being deposed*.

But why *τῷ θνητῷ ὑμ. σώματι*? Orig., al., explain it '*dead to sin*,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche suppose the word inserted to remind us of the *other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, '*quoniam, qui peccato ministrum se præbet, adhuc in mortali corpore hæreere nec nisi fragilis vitæ meminisse videtur*;' De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between *sin* and *death* on the one hand, and that *συνζην* which is *freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty in the reading of the latter part of this verse. That which I have adopted is supported by the primary mss. and has the approval of Lachmann, Tischendorf, Meyer,

and De Wette.

13.] *Nor render* (see reff.;—as a soldier renders his service to his sovereign, or a servant to his master) *your members* (more particular than 'your bodies,' the individual members being instruments of different lusts and sins) *as instruments* (or, '*weapons*,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of *ὁψώνια* below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*, of *unrighteousness to sin*; but render (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) *your-selves* (not merely *your members*, but your whole selves, body, soul, and spirit) *to God, as alive from having been dead* (as in vv. 4 ff. and Eph. ii. 1–5), and *your members as instruments* (see above) *of righteousness to God* (dat. '*commodi*,' as indeed is *τῇ ἁμαρτ.* above, the dat. after *παριστ.* being there left to be supplied, because of *τῇ ἁμ.* following).

14.] An assurance, confirming (by the *γάρ*) the *possibility of the surrender to God* commanded in the last verse, that *sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*. The future *κυριεύσει* cannot be taken as a command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like *ἁμαρτία*. The second part of the verse

15 ^p τί οὖν ; ἀμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὁ ὑπὸ νόμον ^{p ch. iii. 9. xi. 7.}
 ἀλλὰ ὁ ὑπὸ χάριν ; ^q μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ᾧ ^{q ch. iii. 4 reff. r ch. v. 16 reff. s ch. i. 5 reff. t constr., Matt. xix. 11. xx. 24.}
^k παριστάνετε ^h ἑαυτοὺς δούλους ^r εἰς ^s ὑπακοήν, δούλοι ἐστε
^t ᾧ ὑπακούετε, ἥτοι ἀμαρτίας ^r εἰς θάνατον ἢ ^s ὑπακοῆς

15. rec αμαρτησομεν, with rel Chr Thdrt, Thl Ec: ημαρτησαμεν F, peccavimus am
 harl D³-lat G-lat: txt ABCDKL^s c m n 17 Clem. [αλλα, so BCFN¹.]
 16. ins η bef ουκ D¹F demid flor harl¹ sah Sedul Bede. om eis θανατον DE

Syr sah arm-zoh(1805) Aug.

refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἀμαρτίας, ὁ νόμος. The stress is on κυριεύσει: q. d. ‘Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,’ ch. viii. 1. It will be seen from the above, that I interpret κυριεύσει rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin’s masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether νόμ. is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not under the law, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the law of the spirit of life in Christ Jesus, ch. viii. 2. Whether we are bound by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God’s government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle’s argument confounded. 15—23.] *The being under grace* (free from the condemnation of sin) *and not under the law, is no en-*

couragement to sin: for (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness: and* (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.* 15.]

τί οὖν (sc. ἐστίν); = τί οὖν ἐροῦμεν; ver. 1. ἀμαρτήσωμεν] *Must we imagine that we may sin? may we sin?—the aor. because he is speaking of committing acts of sin: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle’s own discourse, arising out of what has preceded, and answered by him in the following verses.* 16.]

‘You are the servants either of God or of sin,—there is no third course.’ The former part of the verse as far as ὑπακούετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. ‘Now this must be true of you with regard either to sin or to God.’ Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἥτοι—ἥ only occurs here in N. T. ἥτοι in alternatives is exclusive, cf. Herod. i. 11, δίδωμι αἶρεσιν, ὁκοτέρην βούλει τραπέσθαι . . . ἥτοι κείνόν γε τὸν ταῦτα βουλευσάντα δεῖ ἀπόλλυσθαι, ἥ σὲ τὸν ἐμὲ . . . Isocr. ἀντιδ. p. 317, ἦλθεν ἂν ἥτοι κατηγορήσων ἢ καταμαρτυρήσων, and see Hartung, Partikellehre, ii. 355 f.) (servants) of sin, unto death (‘with death as the result,’—not physical death merely, nor eternal death merely, but DEATH [by sin] in its most general sense, as the contrast to [life by] RIGHTEOUSNESS,—the state of misery induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (τοῦ

u = ch. vii. 25. ^r εἰς δικαιοσύνην; 17 ^u χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι ABCDF
 1 Cor. xv. 57. ^v τῆς ἁμαρτίας, ὑπηκούσατε δὲ ^v ἐκ καρδίας ^w εἰς ὃν KLN a b
 2 Cor. ii. 14. ^x παρεδόθητε ^x τύπον ^y διδαχῆς, 13 ^z ἐλευθερωθέντες δὲ c d f g h
 viii. 16. ix. ^o 17
 15. ^v Mark xii. 30. ^a ἀπὸ τῆς ἁμαρτίας ^a ἐδουλώθητε τῇ δικαιοσύνῃ. 19 ^b ἀν-
 53. Luke x. ^b θρώπωνον λέγω διὰ τὴν ^c ἀσθένειαν τῆς σαρκὸς ὑμῶν.
 27. 1 Tim. i. ^c ὥσπερ γὰρ ^d παρεστήσατε τὰ ^d μέλη ὑμῶν ^e δούλα τῇ
 5. 2 Tim. ii. ^f ἀκαθαρσίᾳ καὶ τῇ ^g ἀνομίᾳ ^h εἰς τὴν ^g ἀνομίαν, οὕτως
 22. 1 Pet. i. ⁱ
 22. Deut. ^j
 iv. 29. ^k
 w constr., ch. ^k
 i. 24. see
 note.
 x Acts xxiii.
 25. 3 Macc.
 iii. 30. ^y Acts ii. 42 reff.
 1. 21 Ald. 2 Macc. i. 27. ii. 22 reff.
 c = 1 Cor. ii. 3 reff. ^d ver. 13.
 i. 24 reff. ^e ch. iv. 7 reff.
^z John viii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only+. Sir.
^a Acts vii. 6 reff. ^b Acts xvii. 25 reff. see ch. iii. 5.
^e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. ^f ch.
^h ch. v. 16 reff. Acts xi. 18 reff.

17. ins καθαρὰς bef καρδίας A 13. 26 Chr., mss (txt^h. 1), ex toto corde æth.

18. for δε, ουν CN¹: om 37-9. 62 lect-12 tol copt.

19. for δούλα (twice), δουλεύειν F latt. om εἰς τὴν ἀνομίαν B Syr Sedul.

θεοῦ, sc.—obedience to Him who alone ought to be obeyed) unto righteousness (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTEOUSNESS in its most general sense as the contrast to death,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, eternal life: and so throughout this passage)?

17, 18.] The dilemma solved for them by reference to the matter of fact: that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on ἦτε as referring to a state past. So Eph. v. 8: on account of which stress apparently the μέν, which would naturally follow it, is omitted. 17. ὅπ. . . .

διδαχῆς] Attr.: the simple construction would be ὑπηκούσατε τῷ τύπῳ τῆς διδ. εἰς ὃν (or ὃν) παρεδόθητε, ye obeyed (ὅπ. on account of ὑπακοή above) from the heart (reff.) that form of teaching (so μόρφωσις ch. ii. 20: see examples in Fritzsche, vol. i. p. 418; most probably used of the practical norma agendi accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered (this inversion to the passive agrees admirably with τύπος, as a mould, exemplar, or pattern after which they were to be fashioned: so κατὰ τὰ δόγματα τυποῦσθαι, Arrian. Enchir. ii. 19 [Thol.]: and Beza,—hoc dicendi genus magnam quandam emphasin videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi cujus-

dam esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde proveiret. [Thol.] And Chrys. remarks, τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθειάν αἰνίττεται. See on the construction, Winer, edn. 6, § 24. 2. b).

18. ἐλευθ. . . . δικαιοσ.] And (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the fact of ver. 17 the minor) being freed from sin, ye were enslaved (see on next verse) to righteousness. 19.]

For the expression ἐδουλώθητε the Apostle apologizes: 'it is not literally so; the servant of righteousness is no slave, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word: I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) weakness of your flesh (i. e. 'because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.' Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: 'I require of you nothing which your fleshly weakness will not bear': for (explanatory of ἐδουλώθ.) like as ye (once) rendered up your members (as) servants to impurity and to lawlessness (two divisions of ἁμαρτία—impurity, against a man's self,—lawlessness against God), unto lawlessness (both which, ἀκαθ. and ἀνομ., lead to ἀνομία, result in it: 'qui justitiae serviunt, praeferunt: ἀνομοί, iniqui, sunt iniqui, nihil amplius.' Bengel: not 'from one ἀνομία to another,' as Ecum., Theophyl., Luth., Grot., Erasmus,

νῦν ^a παραστήσατε τὰ ^a μέλη ὑμῶν ^e δοῦλα τῇ δικαιοσύνῃ ⁱ Paul (here bis. ver. 22.
^h εἰς ⁱ ἁγιασμόν. ²⁰ ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ¹ Cor. i. 30
¹ ἐλεύθεροι ἦτε τῇ ^k δικαιοσύνῃ. ²¹ τίνα οὖν ¹ καρπὸν ^{14.} 2 Pet.
¹ εἶχετε τότε; ^m ἐφ' οἷς νῦν ⁿ ἐπαισχύνεσθε, τὸ μὲν γὰρ ¹ 2 Macc.
^o τέλος ἐκείνων θάνατος. ²² νυνὶ δὲ ^p ἐλευθερωθέντες ^p ἀπὸ ¹ xiv. 36.
¹ τῆς ^p ἁμαρτίας, ^p δουλωθέντες δὲ τῷ θεῷ, ¹ ἔχετε τὸν ^k dat., ver. 2
¹ καρπὸν ὑμῶν ^h εἰς ⁱ ἁγιασμόν, τὸ δὲ ^o τέλος ζωῇν αἰώ- ^{ref.} 1 Cor.
¹ νιον, ²³ τὰ γὰρ ^a ὀφώνια τῆς ἁμαρτίας θάνατος, τὸ ¹ xiv. 20.
¹ δὲ ^r χάρισμα τοῦ θεοῦ ζωῇ αἰώνιος ἐν χριστῷ Ἰησοῦ ¹ ch. i. 13 reff.
¹ 15. Phil. iii.
¹ 19. Heb. vi.
¹ 8. 1 Pet. iv.
¹ 17. Wisd.

iii. 19.

p ver. 18.

q Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xi. 8 only t. Esdr. iv. 56. 1 Macc. x. 29.

iii. 28. xiv. 32 only.

r = ch. v. 15, 16. xi. 29.

aft οὕτως ins και K 7 tol Syr arm Tert. Sedul.

for 2nd δουλα, σπλα Α.

21. rec om μεν, with ACD³KLX¹ rel Clem Chr Thl (Ec: ins BD³FN³ syr Chr-mss
 Thdr̄t. for δε, τε (but corrd) N¹. at end ins εστιν F latt(not fuld).

al.: because [De W.] ἀνομία is not an act, but a principle), so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) holiness—(contrast to ἀνομία, and both embracing their respective consequences). 20—23.] As a further urging of the above exhortations, the Apostle contrasts the end of their former life with that of their present.

20.] γὰρ introduces a motive for the foregoing: but the verse belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, edn. 6, § 31. 1) righteousness. There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared. 21.]

‘Well, then, ye were free: and what was the benefit?’ οὖν concedes and assumes.

There are two ways of pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνους before ἐφ' οἷς, adopted by Chrys., Ec., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is ‘actions,’ the fruit of the man considered as the tree, not ‘wages,’ or ‘reward,’ the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melaneth., Koppe, Flatt, Tholuck, Rückert, Köllner, Olsh., Lachm., Griesb.,

De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς ν. ἐπαισχ. the answer. What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed. τὸ μὲν γὰρ τέλ. ἐκ.

θ.] the reason of their present shame. For the end (= virtually ὀφώνια, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 22.]

Contrast of your present state to that former one: freedom from sin as a master,—servitude (compare ἀνθρώπινον λέγα, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument),—fruit (see on καρπός, above, ver. 21,—and remark τὸν καρπὸν, your fruit, fruit actually brought forth, q. d. ἔχετε καρπὸν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting.

23.] The ends of the two courses placed pointedly and antithetically, and the inherent difference, that whereas death (see above) is the wages (ὀψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid down,—eternal life is no ὀφώνιον, nothing earned, but the free gift of God to His

m ch. vi. 3
(reff.).
n ch. vi. 9, 14
reff.
o generic sing.,
Matt. xix. 10.
Mark ii. 27 al.
p 1 Cor. vii. 39.
Gal. iv. 1.
see 2 Pet. i.
13. Deut.
xii. 19.
q here only.
Num. v. 29.
Prov. vi. 24,
29. Sir. ix.
9. xli. 21
only.
r = 1 Cor. vii. 27, 39.
vi. 18, 22. 2 Cor. xi. 3.
6, § 30. 2. β.
ii. 14 only. Ezek. xvi. 38 al.
z = here See only. Levit. xxii. 12.

τῷ κυρίῳ ἡμῶν. VII. 1 m^a H m ἀγνοεῖτε, ἀδελφοί, γινώ-
σκουσιν γὰρ νόμον λαλῶ, m^o τι ὁ νόμος n κυριεύει o τοῦ
ἀνθρώπου p ἐφ' p ὅσον p χρόνον ξη; 2 ἡ γὰρ q ὑπανδρος
γυνὴ τῷ ζῶντι ἀνδρὶ r δέδεταί νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ
ἀνὴρ, s^t κατήργηται tu ἀπὸ τοῦ νόμου v τοῦ ἀνδρός. 3 w ἄρα
w οὖν ζώντος τοῦ ἀνδρός x μοιχαλὶς y χρηματίσει, ἐὰν
za γένηται ἀνδρὶ ab ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα

ABCDF
KLX a b
c d f g h
k l m n
o 17

s ch. iii. 3 reff. t ver. 6. Gal. v. 4. u = ch.
v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn.
x here bis. Matt. xii. 39. xvi. 4 || Mk. James iv. 4. 2 Pet.
y = Acts xi. 26 only. ἐξηρατίσε βασιλεὺς, Diod. Sic. xx. 53.
a Deut. xxiv. 2 (4). Jer. iii. 1. b ver. 23 reff.

CHAP. VII. 1. γινώσκουσιν L.

2. om 2nd του F (but not G).

3. aft ζωντος, add x̄p G.
A opt Orig₁ Chr₁.

χηρμ. bef μοιχ. DF latt goth Jer.
aft o ανηρ ins αυτης DF Syr.

add η γυνη

soldiers and servants;—and that in (not 'through,'—true enough, but not implied in ἐν, see above on ver. 11) **Christ Jesus our Lord.** VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, οὐ γὰρ ἔσπε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν: the answer to the question of vi. 15 having occupied vi. 16—23.

1—4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c.

Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with ὁψώνια τῆς ἁμαρτ. θάνατος. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e. g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead with Christ and alive to Him is freed from the law* (ver. 4).

ἀδελφοί! Not addressed particularly to Jewish Christians: see below: but generally to the Roman church. γινώσκουσιν γ. νόμ. λαλ.] For I am speaking (writing) to men acquainted with the law; i. e. the persons to whom I address this epistle are such as know the law: not 'I speak to those who know the law,' as if he were now addressing a different class of persons,—which would require τοῖς γὰρ γινώσκουσιν τὸν νόμον τοῦτό φημι, see Gal. iv. 21. Nor does the knowledge of

the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes.

ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . .] that the (Mosaic: for of that, and not of any other law, is the whole argument) law hath power over a man (not ὁ νόμ. τοῦ ἀνθρώπου, 'a man's law,' and κυριεύει absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) as long time as he (the man, see vv. 4 and 6:—not the law, as Origen, Erasmus, Grot., Estius, al., which would introduce the irrelevant question of the *abrogation of the law*, whereas the whole matter in argument is the *relation of the Christian to the law*) lives.

2.] For (not merely = e. g., but, as Thol., the example is itself the proof) the married (ref.) woman is bound by the law to the living husband: but if the husband have died, she is set free from (lit. annulled from) the law of ('regarding,' compare reff. and ὁ νόμος τοῦ λεπροῦ, Levit. xiv. 2) the husband (no hypallage).

3.] And accordingly (ἀρα οὖν, 'from the same consideration, it follows that') while her husband lives she shall be called (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) an adulteress, if she attach herself to (become the wife of) another man: but if her husband have died, she is free from the law (τοῦ ἀνδρός), so that (it matters little whether τοῦ μή is the result or the purpose: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) she is not an adulteress, though she have attached herself to another man. So far all is

ἐστὶν ^u ἀπὸ τοῦ νόμου, ^c τοῦ μὴ εἶναι αὐτὴν ^x μοιχαλίδα ^c 1 Cor. x. 13
^{za} γενομένην ἀνδρὶ ^{ab} ἐτέρῳ. ⁴ ὥστε ἀδελφοί μου, καὶ ὑμεῖς ^d Matt. x. 21
^d ἐθαυατώθητε ^e τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς ^{al} 5, in
^{to} ^{za} γενέσθαι ὑμᾶς ^{ab} ἐτέρῳ, τῷ ^f ἐκ νεκρῶν ^f ἐγερθέντι, ἵνα ^{Gosp. ch.}
^g καρποφορήσωμεν τῷ θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ ^h σαρκί, ^{viii. 13, 36}
^e dat., ch. vi. 10, 11. ^f 1 Cor. xv. 12 reff. ^g here bis. ^{Matt. xiii. 23 ||} ^{Mark iv. 28.} ^{Col. i. 6, 10}
^{only.} ^{Hab. iii. 17.} ^{Wisd. x. 7 only.} ^(-pos, Acts xiv. 17.) ^{h = ch. viii. 12 al.} ^{see note.}

4. καὶ υμεῖς βεβ ἀδελφοί μου **κ**.
 in ver 5 F.

μοι F.

καρποφορεσσωμεν and -φορεσαι

5. ημεν D¹. om 1st εν F.

clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:—*(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further it will not hold: for in the *example*, the *liberated person* is the *survivor*,—in the *thing treated*, the *liberated person* is the *dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by *the law having died to us*, (which matter here is not treated,) but by *our having died to the law*. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, ‘we are dead to the law,’ instead of ‘the law is dead to us;’ indeed such a supposition would, from what is said above, much weaken the argument, which rests on our *being slain with Christ*, and so *freed from the law*.

4.] So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), **my brethren, ye also** (as well as the woman in my example, who is dead to the law of her husband) **were slain to the**

law (*crucified*, see Gal. ii. 19, 20. The *more violent word* is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historic aorist* to remind them of the great Event by which this was brought about) **by means of the (crucified) Body** (compare διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) of Christ, that you should become attached to another, (even) to Him who was raised from the dead (alluding both to the comparison in vv. 2, 3, γένηται ἀνδρὶ ἐτέρῳ, and to ch. vi. 4, 5, ἵνα ὥσπ. ἡγέρθη χριστὸς κ.τ.λ.), that we should (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *ecclastic*, as Fritzsche) **bring forth fruit** (alluding to καρπὸν, ch. vi. 22, and at the same time [Luke i. 42] carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul’s way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) **to (dat. commodi, ‘to the honour of’) God.**

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.* The Law (ch. v. 20, alluded to again vi. 14) was the *multiplier of sin*. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. **For when we were in the flesh** (= virtually, “under the law:” see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov.,

i Paul, ch. viii. 18 al7. Heb. 10. x. 32. 1 Pet. i. 11 al3. only t. k gen. obj., ch. i. 26. 1 Acts iii. 16. 1 Pet. i. 21. m Matt. xiv. 2 || Mk. Paul, 1 Cor. xii. 6 al5. James v. 16 only. Isa. xli. 4. v. 4 || ch. i. 18. 2 Thess. ii. 6. n ch. vi. 13 reff. r ch. vi. 6. o ver. 12 reff. Acts xx. 19 reff. p ver. 2. q = [John s ch. vi. 4 only. Ezek. xlvii. 12 only. t ch. ii. 29. 2 Cor. iii. 6. u here only t. Eurip. Hel. 1062. (-os, ch. vi. 6.) v ch. iii. 5 reff. w ch. iii. 4 reff.

6. rec αποθανόντος (see note): του θανάτου DF latt Jer: txt ABCKLN rel am¹ syrr copt goth æth arm Bas Chr Cyr Thdrt Damasc Tert Ruf. om ημας BF.

Olsh., al., who interpret it of the state of the unregenerate. But *how* does ἐν τῇ σαρκί denote 'under the law'? Some say, *on account of its carnality*, as more or less Theodoret, Ec., Hammond, Grot., al.: some, *on account of the power of sin under the law*,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period *before death with Christ*, in which we were sensual and sinful: so that ἐν τῇ σαρκί εἶναι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of ἐν [τῇ] σαρκί [εἶναι],—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the stirrings ('passions of sins,' objective gen., which led to sins: not by heudiadys for παθῆμ. ἁμαρτωλά, which, as always, destroys the force) of sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of διὰ τοῦ νόμου must be kept, 'which were by means of the law': i. e. the law occasioned them. Locke argues for the rendering, 'under the law,' 'in the time of the law,' which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought ('energized': not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver. 3: the καρποφ. was the final object of their energizing, not the mere result. In καρποφ. here, the allusion to progeny is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) unto death (only a verbal antithesis to τῷ θεῷ: —'whose end was death'): 6.] But now (opposed to ὅτε, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held

(the reading αποθανόντος cannot even be brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text [and of Chrysostom's commentary, who did not read it],—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ᾧ either refers directly to νόμου, αποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of αποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πᾶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;), so that we serve (not 'should serve,' as E. V.: the pres. describes the actual state:—understand 'God' after serve) in the newness of the Spirit (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii.) and not in the oldness of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, attributes of the genitives which follow them, but states in which those genitives are the ruling elements.

7—25.] An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case. In this most important and difficult passage, it is of the first consequence to have a clear view of the form of illustration which the Apostle adopts, and of the reason why he adopts it. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου τὴν ὧς τε ^{ἂν omitted, John ix. 33. xv. 22. xix.}

11. Gal. iv. 15. Winer, edn. 6, § 42. 2.

y = ch. i. 26. [2 Cor. x. 8.

why St. Paul suddenly changes here to the first person? And the answer is, because he is about to draw a conclusion negating the question (ὁ νόμος ἁμαρτία;) upon purely subjective grounds, proceeding on that which passes within, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as his own? Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all others exhibits), then we must dismiss from our minds all exegesis which explains the passage of any other, in the first instance, than of Paul himself: himself indeed, as an exemplar, wherein others may see themselves: but not himself in the person of others, be they the Jews, nationally or individually, or all mankind, or individual men. This being done, there arises now a question equally important,—Of what self is it that he speaks throughout this passage? Is it always the same? If so, is it always the carnal, unregenerate self? or always the spiritual, regenerate? Clearly not the latter always; for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the present, of ver. 14. Clearly not the former always: for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the complex self, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? Not always this: although this seems nearer to satisfying the conditions: for in the description ver. 9, ἐγὼ ἔζων χωρὶς νόμου ποτέ, and in ἐγὼ σάρκινός εἰμι κ.τ.λ. ver. 14, there is no complexity, but the ἐγὼ is clearly the carnal man. Therefore not always the same. If not always the same, where is the distinction? If we look carefully, the Apostle himself will guide us to it. Having carried on the ἐγὼ unqualified and unexplained till ver. 18, he there has occasion to say οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθόν. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν

ὁμῖν: he therefore finds it necessary to correct himself by an explanation, what ἐγὼ he meant, and adds to ἐν ἐμοὶ,—τουτέστιν ἐν τῇ σαρκὶ μου. So that ἐγὼ there is equivalent to ἡ σὰρξ μου, i.e. 'myself in my state of life to the law and sin, and acting according to the motions of sin.' Again, when the approval of the law of God is affirmed (not the mere θέλω, which I will treat by and by), it is not barely ἐγὼ, but to avoid confusion, in ver. 22 the Apostle adds κατὰ τὸν ἔσω ἄνθρωπον, and in ver. 25, prefixes αὐτός; in both cases shewing that (see notes below) he speaks of the complex man, himself made up of an ἔσω, and an ἔξω ἄνθρωπος, of ὁ νοῦς and ἡ σὰρξ. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the θέλω from ver. 15 onwards: no such will existing in the carnal unregenerate man. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is historical, and the ἐγὼ there is the historical self, under the working of conviction of sin, and shewing the work of the law; in other words, the carnal self in the transition state, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, transfers himself into his present position,—altering the past tense into the present, still however meaning by ἐγὼ (in ver. 14), ἡ σὰρξ μου. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the ἐγὼ e.g. in ver. 17, of whom it is said, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, being the entire personality, the complex self, is of far wider extent than the ἐγὼ of whom it is said οὐκ οἰκεῖ ἐν ἐμοὶ τουτέστιν ἐν τῇ σαρκὶ μου, ἀγαθόν. But the latter ἐγὼ, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly ἐγὼ, but ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία,—and so it passes altogether out of sight after ver. 20, and its place is taken by the actual then existing complex self of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though deca-

z ch. i. 24
reff.

ἡ γὰρ ἐπιθυμία οὐκ ἦδεν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ

ABCD F
K L N a b
c d f g h
k l m n
o 17

dent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the αὐτὸς ἐγὼ of ver. 25, the *real self*, the nobler and better part of the man, serve, with the νοῦς (see there) the law of God: whereas it is only with the flesh, according to which (ch. vii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the δουλεία τῆς φθορᾶς, is fully set out, in its nature,—consequences to the carnal,—and uses to the spiritual,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients supposed ἐγὼ to represent *mankind*, or the *Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] τί οὖν ἐρ., see note, ch. vi. 1.

ὁ ν. ἁμαρτία;] Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which awoke the conscience to action) *sin*?—not 'the cause of sin,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' ὁ νόμος itself being abstract, that which is predicated of it is abstract also. The contrast is, ὁ νόμος ἄγιος, ver. 12. The question itself refers back to ver. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. ἀλλά] Is but here in contrast to ὁ νόμ. ἁμαρτ., meaning, 'so far from that,'—or is it a qualification of μὴ γένοιτο, meaning 'but still it is true, that . . . ?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's

working as regards sin, to prove it to be holy. I would rather understand ἀλλά, but what I mean is . . . ,—I say not that, but . . . There surely is no contrast to ὁ νόμ. ἁμαρτία, see ver. 8. οὐκ ἔγνων] 'non cognoscebam, ni . . . ,'
—I was living in a state of ignorance of sin, were it not . . . This construction comprehends in it οὐκ ἂν ἔγνων as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . . ,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition.

There is some difficulty in understanding the mutual relation of the clauses, τὴν ἁμ. οὐκ ἔγνων, and τὴν τε γὰρ ἐπιθ. οὐκ ἦδεν. It is well known that τε differs from καί, in not coupling things co-ordinate, but attaching things subordinate, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τέ μοι δοκεῖ . . . , on which Poppo remarks (cited by Thol.), 'Sequitur exemplum auctæ Græcorum opulentia . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an example being a subordinate verification of a general categorical statement. The γὰρ also shews that the second clause is subordinated to, and alleged in substantiation of the first. Then what is ἁμαρτία? Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that ἁμ. οὐκ ἔγν. should mean, 'I had not known sin,' i.e. 'had not sinned:' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, 'I had not known the nature of a sinful act:' for this would not agree with the subordination of ἐπιθυμία below: the ἐπιθ. being more general (πάσαν ἐπιθ.) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: I had not recognized such a thing as sin, but by means of the law. So Calv., Melaneth., Calov., Rückert, Kölln., Olsh., Thol., De Wette.

The law here is in the full sense of the *Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to others.

τὴν τε γὰρ . . .] For neither ('neque enim') had I known (by experience: 'known any thing of') concupiscence (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or

^a ἐπιθυμήσεις ^{8 b} ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ ^c τῆς ^a ἔκδο. xx. 17. DEUT. v. 21. absol., ch. xiii. 9. 1 Cor. x. 6. James iv. 2. 2 Kings xxiii. 15. ^c ἐντολῆς ^d κατηργάσατο ἐν ἐμοὶ ^e πᾶσαν ^z ἐπιθυμίαν ^f χωρὶς γὰρ νόμου ἁμαρτία ^g νεκρά. ⁹ ἐγὼ δὲ ^h ἔζων ^f χωρὶς νόμου ⁱ ποτέ. ^k ἐλθούσης δὲ ^c τῆς ^c ἐντολῆς ἡ ἁμαρτία ^b ver. 11. 2 Cor. v. 12. xi.

12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only. c = Luke xxiii. 56. 1 Tim. vi. 14. d ch. iv. 5 reff. e = Acts xx. 19 reff. f ch. iii. 21 reff. g = James ii. 17 al. h (subjective) here only. i = John ix. 13. ch. xi. 30 al. k = but objective, Gal. iii. 23, 25.

7. om τε F latt.

for 2nd νομος, λογος L.

ἐπιθυμησις K.

8. om δε D (and lat^l).

rec κατεργάσατο, with AB²CFKL² rel: txt B¹D d.

ins η bef αμαρτια N³.

aft νεκρα ins ην FK latt Syr Jer Aug Sedul

Ambrst Ruf-txt Pel.

9. ἐζην B: ἐζουν 17.

not:—this *motion* he would not have *perceived*, because he was simply *moving with it*) if the law had not said, *Thou shalt not desire* (reff. Exod. Deut.). ‘*Desire*,’ in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in ἐπιθυμήσεις. And it may well be said and strictly, that the ‘*desire*’ there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8.] But (proceeding with the development of sin by means of the law) **sin** (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) **taking occasion** (ἀφορμή, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς:—for (1) ἀφορμ. λαβεῖν διὰ would not express *whence* the ἀφορμή is taken, as παρά or ἐκ, but only *by what means* some ἀφ. is taken from some source,—which would not here suit the Apostle’s meaning, seeing that the *source itself* was the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Wetst.) **by means of the commandment** (not = τοῦ νόμου, but the *tenth commandment*, the prohibition in question) **wrought in me** (not ‘*wrought out*,’ ‘*brought into action*,’ but ‘*originated*’) **all (manner of) concupiscence; for without the law sin is** (not ‘*was*’ the omission of the verb substantive shews the sentence to be a *locus communis*,—and compare ch. iv. 15) **dead** (powerless and inactive: compare 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος). This *deadness of sin without the law* must not be understood as meaning that sin was committed but not

recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the νεκρά,—‘*Quum ante legem proditam* (but see below) *quædam peccata nescirem, quædam ita scirem, ut mihi tamen licere putarem, quod vitia non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidus amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitione cæpit acrius ad peccandum sollicitare.*’ Compare also Prov. ix. 17, and (Wetst.) Ovid. Amor. ii. 19. 3, ‘*Quod licet ingratum est, quod non licet acrius urit*’: and ib. iii. 4. 17, ‘*Nitimur in vetitum semper, cupimusque negata*’: and Seneca, de Clem. i. 23 (Thol.), ‘*Parricidæ cum lege cæperunt, et illis facinus nota monstravit*’: and a remarkable passage from Cato’s speech in Livy xxxiv. 4, ‘*Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.*’

9.] It is a great question with Interpreters, *of what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state *as a Pharisee*: this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time*, be it

1 Luke xv. 24 (32. ch. xiv. 9. Rev. xv. 5 v. r.) only. 2 Cor. iv. 2 reff. n ellips., ver. 5. o = Matt. xix. 17. Deut. xxx. 15. p = ch. v. 12. q ver. 8 reff. r ch. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. 1 Tim. ii. 14 only. P. Exod. viii. 29 B only. Susan. 56 Theod. t μέν solitar., Acts i. 1 (and note). iii. 13. Col. ii. 23. Heb. xii. 9 al. Winer, § 63, i. 2. e. v ch. ii. 10 reff. ABCDF KL^a a b c d f g h k l m n o 17

10. om 2nd η L m¹ 48. 77. 100 Chr-ms.

13. rec for *εγενετο, γεγρονε* (*cornn*, the *historic aor* not being understood), with KL rel Chr Cyr-c Gennad-c Thdr̄t (Ec Thl: om F: txt ABCDN Meth Damasc. [αλλ,

mere childhood or much more, before the law began its work within him,—before the deeper energies of his moral nature were aroused (see on *ἐλθούσης* below).

But (*ἔζων* opposed, but only formally, to *νεκρά*, and so having *δέ*: so Meyer and De W.) **I was alive** (not merely '*lived*,' 'went on,' but emphatic, '*vivus eram*,' as Aug., i. e. '*lived and flourished*,'—contrasted with *ἀπέθανον* below) **without the law** (the law having no recognized place in my moral existence) **once**; but **when the commandment** (above, ver. 8) **came** (purely subjective; not '*was enacted*,' 'came in,'—but '*came to me*,' as we say, '*came home to me*,' 'was brought home to me'), **sin sprung into life** (not '*revived*,' however true it may be that sin was merely dormant, the idea insisted on here, is, that it was dead and came to life, began to live and flourish:—but this is not to be compared with *ἀνέβλεψα* in John ix. 11; see note there),

10.] but I died (ceased to live-and-flourish as before,—fell into that state of unhappiness, which even afterwards under the gospel he calls *θάνατος*, ver. 24, ch. viii. 2): and (not an additional particular, but = 'and so,'—merely changing the *subject* from 'I,' to 'the commandment') the **commandment which was** (for (tending to) life (compare ch. x. 5, *ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς*, and reff. there: the *life* is one of *prosperity* primarily, but capable of, and indeed requiring [x. 5] a higher interpretation), **this (very commandment)** (*αὕτη* directs attention in a marked way to the antecedent subject: so frequently *αὐτός* and *ἐκεῖνος*: see Matt. xxiv. 13: Winer, edn. 6, § 23. 4) **was found** (subjective—*οὐκ εἶπεν ὅτι ἡ ἐντολὴ γέγονέ μοι θάνατος*, ἀλλ' εὗρέθη, τὸ καινὸν καὶ παράδοξον τῆς ἀπορίας οὕτως ἐρμηνεύων, Chrys.) **by me** (to be) unto (tending to) **death** (explained on *ἀπέθ.* above).

11.] For (explanatory how

ver. 10 happened) **sin** (the sinful principle within me) **taking occasion** (absol. as in ver. 8, where see note),—**by means of the commandment deceived me** (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and last after the forbidden thing: see reff. 2 Cor., 1 Tim.), **and by it slew me** (i. e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter).

12.] So that (seeing it was not the law in general, nor this particular commandment, that wrought concupiscence in me, but the *sinful principle in me taking advantage of these*, which themselves were given *εἰς ζωὴν* and not *εἰς θάνατον*) the law (indeed) is **holy** (*μὲν*, as understanding a *δέ* to follow—'but it was sin,' &c.: which does follow in an expanded form, in ver. 13), **and the commandment** (*οὐκ ἐπιθυμῆσεις*, ver. 8) **holy and just and good** (Theodoret thus accounts for the epithets: *ἀγίαν προσηγόρευσεν ὡς τὸ δέον διδάξασαν δικαίαν δέ, ὡς ὁρθῶς τοῖς παραβάταις τὴν ψῆφον ἐξενεγκούσαν: ἀγαθὴν δέ, ὡς (ζῶν τοῖς φυλάττουσιν εὐτρεπίζουσιν*. See also 1 Tim. i. 8).

13.] Did then the good (= 'that which was good,' i. e. ἡ ἐντολή, but made abstract for the sake of greater contrast) **become death** (so *δὸ νόμ., ἁμαρτία*, ver. 7) **to me?** Was it, after all, the *commandment itself* that became to me this death of which I speak?

Far from it: but (it was) **sin** (that became death to me. The construction adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἂμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατον, is hardly admissible);—that it might appear (be shewn to be) **sin**, (by) **working death to me by means of the good** (that which was good: see above. The misuse and perversion of good is one of the tests

φανῇ ἁμαρτία, διὰ ^ν τοῦ ^ν ἀγαθοῦ μοι ^κ κατεργαζομένη ^κ ^{ch. ii. 9 reff.}
 θάνατον, ἵνα ^ν γένηται ^κ καθ' ^{za} ὑπερβολὴν ^b ἁμαρτωλὸς ἡ ^{y = ch. iii. 4.}
 ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ ^c οἶδαμεν γὰρ ^c ὅτι ὁ νόμος ^{xii. 6. 1 Cor.}
^a πνευματικός ἐστιν, ἐγὼ δὲ ^e σάρκινός εἰμι ^f πεπραμένος ^{1 Cor. i. 1.}
 ὑπὸ τῇ ἁμαρτιᾷ. ¹⁵ ^δ γὰρ ^κ κατεργάζομαι οὐ γινώσκω. ^{z 1 Cor. xii. 31.}

only. P.+ (-βάλλειν, 2 Cor. iii. 10. -λλόντως, 2 Cor. xi. 23.) b = here only. (ch. iii. 7 reff.)
 c ch. ii. 2. iii. 19. viii. 22, 28. 1 Cor. viii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al. d ch. i. 11. 1 Cor.
 xii. 1. xiv. 1 al.+ e 1 Cor. iii. 1. 2 Cor. iii. 3. Heb. vii. 16 only. 2 Chron. xxxii. 8. Ezek.
 xi. 19. xxxvi. 26 only. (-ικός, ch. xv. 27.) f = here only. 4 Kings xvii. 17. 1 Macc. i. 15. (Acts
 iv. 34 reff.)

so BCF a k m. (A uncert.)]

14. for γαρ, δε ADL syr-mg Orig₁ Cyr Thdrt Aug₁ Hil Ruf Ambr Bede: om aeth
 arm Aug₂ Jer₁: txt BCFKN rel vss Orig₂ Tit Did Chr Cyr Phot Thl (Ec Aug Jer₂
 rec σαρκικός (cornn to more usual and appy more appropriate word? but the
 two are constantly confused), with K(e sil) LN³ Orig Chr Thdrt Phot (Ec Thl: txt
 ABCDFN¹ b¹ o 17 Meth Ephr Nyss Bas Cyr Thdrt Damasc.

whereby the enērgy of evil is detected; so that sin, by its perversion of the [good] commandment into a cause [evil] of death, was shewn in its real character as sin. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the subject: 'that sin might appear to be working death, &c.' ['so that sin appears to have effected my death,' &c. Dr. Burton, most ungrammatically]: there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above), that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) sin might, by means of the commandment, become above measure sinful: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shewn to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been historical: now the Apostle passes to the present time, keeping hold yet of the carnal ἐγὼ of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators,

may, as Thol. and De W. observe, well be united): but I (see beginning of section) am carnal (σάρκινος, stronger than σαρκικός; carneus rather than carnalis, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.; but the similitude must not be exacted in all particulars, for it is only the fact of slavery, as far as its victim, the man, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγὼ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio; the ἐγὼ is a slave, and has not his own will: as ver. 23 shews, the ἐγὼ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ μόνον, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῖον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι." The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature. 15.] For (a proof of this πεπράσθαι under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοτοῦμαι φησί, συναρπάζομαι, ἐπὴρειαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελί-ζομαι, Chrys. The meaning, 'I approved not,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last

g here only +.
Xen. Anab.
v. 8. 8.
h = 1 Tim. i.
18. iv. 4. see
below (p).
i = ch. xi. 6.
k ver. 13.
l here 3ce. ch.
viii. 9, 11.
1 Cor. iii. 16.
Gen. iv. 16.
xvi. 3.
m as above (l).
1 Cor. vii. 12,
13. 1 Tim.
vi. 16 only.
n Acts xix. 4 reff.
Anab. vii. 3. 22.

οὐ γὰρ ὁ θέλω, τοῦτο πράσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. ABCDF
16 εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, ὁ σύμφημι τῷ νόμῳ ὅτι KLN a b
h καλός. 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ κ καταργάζομαι αὐτό, c d f g h
ἀλλὰ ἡ ἰμ οἰκουσα ἔν ἐμοὶ ἀμαρτία. 18 οἶδα γὰρ ὅτι οὐκ k l m n
ἰμ οἰκεῖ ἔν ἐμοί, n τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ o 17
γὰρ θέλειν ὁ παράκειται μοι, τὸ δὲ κ καταργάζεσθαι p τὸ
p καλὸν οὐ. 19 οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω
o here only bis +. Sir. xxxiv. (xxxv.) 16. Hom. Od. χ. 65. Polyb. iv. 38. 7. iii. 57. 8. Xen.
p here bis. 2 Cor. xiii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st *τοῦτο* DF goth Meth₁ Pelag Ambr₁ (copt om both): ins ABCKLN rel
vulg Orig Meth₁ Chr Thdr̄t Aug. ἀλλὰ N.

16. *συνφημι* DFN. for καλός, καλὸν ἐστίν F.

17. [ἀλλὰ, so BDFL.] for οἰκουσα, ἐνοικουσα BN am Ambrst (ἐνοικεῖ am
Ambrst and follg ver).

18. ins *το* bef ἀγαθόν F Meth₃ Cyr. for δε, γαρ, and for καλόν, ἀγαθόν F.
rec (for ου) ουχ ευρισκω, with DFKL rel arm-mg Chr Thdr̄t Thl (Ec Jer Sedul:
txt ABCN vulg Syr copt arm Meth Procl Cyr gr-mss-mentd-by-Aug Aug_{sap^e}.

19. ins *τοῦτο* bef ποιῶ C c vulg Jer^{alig} Ruf-comm. [ἀλλὰ, so BD^N.]
for ου θελω, μισῶ F vulg-sixt(with F-lat) Thdr̄t Aug₁ Ruf-comm: om G.

assertion, shewing how such blind service comes to pass) **not what I wish, that do I** (this θέλω is not the full *determination of the will*, the standing with the bow drawn and the arrow aimed; but rather the *inclination* of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), **but what I dislike** (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), **that I do** (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20). The Commentators cite several parallel passages from profane writers: e. g. Seneca, Hippol. 604, 'Vos testor omnes cœlites, hoc quod volo, me nolle';—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἀμαρτάναν οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατὰρθῶσαι, δηλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ, καὶ ὁ μὴ θέλει ποιεῖ:—the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor':—Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser':—&c. 16.] **But if** (= 'now seeing that'; takes up the foregoing and draws an inference from it) **what I wish not, that I do, I agree with** (bear witness to) **the law that it is good** (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing,—the law, and my wish, tend the same way'). 17.] **Now however** ('quod autem quum ita sit,' not of time, as Grot., 'nunc post legem datam,'—or Koppe, 'ex

quo Christianus factus sum') it is no longer (not a chronological, but a logical sequence, 'it can no more be said, that; see reff.) **I that perform it** (κατεργ, as recalling vv. 8—15), **but sin that dwelleth in me**. Here the ἐγὼ is *not the complex responsible self*, by which the evil deed is wrought, and which incurs the guilt of working it: but the *self of the will in its higher sense*, the ἔσω ἄνθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e. g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the ἔργα of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] *An explanation of the οἰκουσα ἐν ἐμοὶ ἀμαρτία of the last verse. For I know* (by experience, detailed in the next verse) **that there dwells not in me, that is, in my flesh, (any) good (thing)**. I said, *sin that dwelleth in me*, because I feel sure, from experience, that *in me* (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) *dwells no good thing*. And what is my proof of this? How has experience led me to this knowledge? **For** (the proof from experience) **the wish** (to do good) **is present with me** (παρ-, not metaphorical, see reff., but, as προκείμεαι in Homer, used commonly of meats served up to, lying before, any one); **but to do that**

κακόν, τοῦτο πράσσω. ²⁰ εἰ δὲ ὁ οὐ θέλω [ἐγώ], τοῦτο ποιῶ, ¹ οὐκ ἔτι ἐγὼ ^k κατεργάζομαι αὐτό, ἀλλὰ ἡ ^{lm} οἰκοῦσα ¹ ἐν ἐμοὶ ἁμαρτία. ²¹ εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν ^p τὸ ^p καλόν, ὅτι ἐμοὶ ^s τὸ ^s κακόν ^o παράκειται. ²² ^t συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ^u ἔσω ^u ἄνθρωπον, ²³ ^v βλέπω δὲ ^w ἕτερον νόμον ἐν τοῖς ^x μέλεσιν

iv. 16. 1 Pet. iii. 4. ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 589.
w = Matt. viii. 21. vv. 3, 4 al. x ch. vi. 13 reff.

v = and constr., Heb. x. 25.

²⁰. rec aft θελω ins εγω (corr'n for emphasis: or for conformity with εγω below?), with AKLN rel syr copt goth Thdrt Ec Aug^{sape}: om BCDF b o latt Syr aeth arm Chr-ms, Cyr Thl-comm Ambr Pelag Aug, Ambrst. [αλλα, so BD¹.N.]

²¹. om οτι το παρακειται F.

²². for θεου, κυριου 34: νοος B.

which is good, is not (the absence of εὐρίσκω in ABCN, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with *οὐ*,—are too strong presumptions of its being an interpolation, to allow of its retention) (present with me). ^{19.}] And this *οὐ παρακείσθαι* of the *doing* good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do. ^{20.}] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγὼ which in the present verse does not the evil thing, is the better ἐγὼ of the ἔσω ἄνθρωπος,—whereas the ἐμοὶ in which sin dwells and rules, though included in the complex self, is the lower ἐγὼ, ἡ σὰρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two. ^{21.}] I find then (i. e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ρήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 [De W.]). This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer [ed. 1, but in subsequent editions he has altered his view more than once], De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these do violence to the context. Tholuck's remark, that had νόμον meant as above, it would have been anathrous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὐρίσκω, to which he also objects as inadmissible in any language, is

justified by Soph. Œd. Col. 966, οὐκ ἂν ἐξέυροις ἐμοὶ ἁμαρτίας θνείδος οὐδέν,—and by Plato, Rep. iv. p. 421, ἕτερα . . τοῖς φύλαξιν εὐρήκαμεν, 'alia invenimus nostris custodibus observanda,' Ficin.) to me (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.

^{22, 23.}] Explanation of the conflict above alleged to exist. For I delight in (σύν not signifying participation with others, but as perhaps in συνλυπούμενος, Mark iii. 5, and in the phrase σύννοιά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) the law of God after the inner man (= νοῦς, ver. 25,—see reff.—and compare Peter's ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not merely the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to presuppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σὰρξ and ὁ νοῦς, and the operations of the two are detailed as if unassisted,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= 'find':—as if he

y here only +.

z Luke xxi.

24. 2 Cor.

x. 5. 2 Tim.

iii. 6 only.

3 Kings

viii. 46.

(τος, Luke

iv. 18

only. -τεύειν, Eph. iv. 8 only.

-σία, ib. and Rev. xiii. 10 bis only.)

iii. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16.

-ρεῖν, James iv. 9.)

i. 10 al. Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al.

Ps. cxxxix. 1.

μου ^γ ἀντιστρατευόμενον τῷ ^ι νόμῳ τοῦ νοός μου, καὶ ^z αἰχμαλωτίζοντά με [ἐν] τῷ νόμῳ ^a τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς ^x μέλεσιν μου. 24 ^b ταλαίπωρος ἐγὼ ἀνθρώπος· τίς με ^c ῥύσεται ἐκ τοῦ σώματος ^a τοῦ θανάτου τούτου; 25 ^d χάρις

ABCDF
KLW a b
c d f g h
k l m n
o 17

a genit., = ch. vi. 6 reff.

b Rev.

c = and constr., Luke i. 74. 2 Cor.

d = ch. vi. 17 reff..

23. ἀντιστρατ. κ. αἰχμαλ.: (omg με) τω νομ. του νοος μου τω οντι A. rec om 2nd εν, with (A) CL rel syrr Meth₂ Cæs Chr Cyr (Ec Thl: ins BDFKX b¹ c k m n o 17 latt coptt goth Clem Thdrt.

25. rec for χαρις τω θεω, ευχαριστω τω θεω (see notes), with AKLW¹ rel syrr goth Orig₁ Chr (Ec Thl: η χαρις του θεου D vulg Thdrt-comm(appy) lat-fl, η χαρις του κυριου F: txt B 213 sah æth Meth Orig₁, and χ. δε τω θ. C² (C¹ uncert) N-corr¹ 10-7. 31. 73.

were a spectator of that which is going on within) a different law (differing in kind and aim, not = ἄλλος merely) in my members (= ἐν τῇ σαρκί μου, ver. 18), warring against (ἀντιστρ. is not to be joined with βλέπω so as to = ἀντιστρατεύεσθαι, though that would be an allowable construction, see Acts viii. 23; 1 Cor. viii. 10,—but βλέπω—μουν forms an independent sentence antithetic to συνήδομαι—ἀνθρώπου) the law of my mind (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοῦς, in harmony with the law of God,—the other in the μέλη or σάρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self—the ‘me’ of personality and action) into captivity with (ἐν, not exactly ‘by means of,’ but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be ‘by means of,’ as Chrys., Theodoret, Theophyl.,—but merely ‘to:’ the dat. commodi aft. αἰχμαλ.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members. Commentators have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσιν μου, are different, or the same. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition,

which is a very death in life, who shall deliver him? σώματος cannot well be figurative, ‘universitas vitiorum,’ or ‘mortifera peccati massa,’ but must, on account of the part which ἡ σάρξ and τὰ μέλη have hitherto borne, be literal. Then how is τούτου to be taken? Some (Syr., Erasm., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (edn. 6, § 34. 3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then the body of this death will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ compare σῶμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be set free, as ch. viii. 2, from the law of sin and death.

Some Commentators, misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be delivered from the body (by death), and expresses a weariness of life.

The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken. 25.] The rec. εὐχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τίς above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ. The sentence is (not, of course, constructionally, as the var. readg. ἡ χάρις τοῦ θεοῦ, but logically) an answer to the preceding question: Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord. This exclamation and

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ἔαρα εὖν
 αὐτὸς ἐγὼ τῷ μὲν ¹νοὶ ²δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ
 νόμῳ ἁμαρτίας. VIII. ¹οὐδὲν ἄρα νῦν ^hκατάκριμα
 τοῖς ἐν χριστῷ Ἰησοῦ. ²ὁ γὰρ νόμος τοῦ ⁱπνεύματος τῆς

e ch. v. 18 reff.
 f = ver. 23.
 see 2 Thess.
 ii. 2.
 g = Acts xx.
 19 reff.
 h ch. v. 16, 18
 only +.
 i (ver. 10.) Rev.
 xi. 11.
 Ezek. xxxvii. 5.

80. 93 copt arm Meth Cyr Paulin Jer.
 om μὲν F^N1 latt lat-ff.

εγω bef αυτος D¹(and lat) vulg.

CHAP. VIII. 1. om νῦν D¹ Syr æth arm Cyr Jer Victorin Prædest. rec at end
 ins μη κατα σαρκα περιπατοῦσιν (so far, with AD² vulg Syr goth arm Bas Chr lat-ff)
 ἀλλὰ κατα πνευμα (supplied from ver 4, from a misunderstanding of the argument :
 see notes), with D³KL^N3 rel Thdr̄t (Ec Thl: om BCD¹F^N1 coptt æth Orig-schol Ath
 Cyr Dial Ruf Aug.

thanksgiving more than all convince me, that Paul speaks of none other than himself, and carries out as far as possible the misery of the conflict with sin in his members, on purpose to bring in the glorious deliverance which follows. Compare I Cor. xv. 56, 57, where a very similar thanksgiving occurs.

ἄρα οὖν κ.τ.λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the relation that it holds to sin, viz. that of vivifying it by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (essentially, not practically and energetically) to the law of sin, — which subjection, in its nature and consequences, is so nobly treated in ch. viii. So then (as appears from the foregoing), I myself (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not 'I alone,' without Christ, as opposed to the foregoing,—as De Wette, Meyer: nor, 'ego idem,' I, one and the same person, as Beza, Eras., Calv., Olsh.: nor 'ille ego,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 [αὐτὸ τὸ πνεῦμα]; ix. 3; xv. 14; 2 Cor. xii. 13, in all which places [see on ch. xv. 14] it has the same force) with my mind (indeed) (ὁ νοῦς = ὁ ἔσω ἄνθρ. as in ver. 23) serve the law of God (cf. συνήδομαι, ver. 22), but with my flesh

(the ἐγὼ of ver. 18; and the σάρξ throughout of ch. viii.) the law of sin. It remains to be seen how this latter subjection, which in the natural man carries all with it, is neutralized, and issues only in the death of the body on account of sin, in those who do not walk after the flesh, but after the Spirit. CHAP. VIII. 1—39.] In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that (vv. 1—17), though incompletely, not inconsiderably, even here in this state, —and (vv. 18—30) completely and gloriously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ. 1—17.] Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ. 1.] There is therefore (an inference from ch. vii. 25, because with their mind, and that mind dwelt in and led by the Spirit of Christ, they serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —rebus sic stantibus,—now that a deliverance has been effected from the body of this death, by Christ. This is certain from the γὰρ which follows, setting forth the fact of the deliverance) no condemnation (reff.; = the penal consequence of sin original and actual) to those (who are) in Christ Jesus. The expression ἐν χρ. Ἰησ. refers particularly to the last place where God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking as they do not according to the flesh but according to the Spirit,' are probably a

k ch. vi. 18 reff. i
l see Acts xiv.
s reff. constr.
nom., see
Heb. viii. 1.
acc., 2 Cor.
xii. 17.
m = Heb. ii. 18.
n = 2 Cor. xiii.
3.

ζωῆς ἐν χριστῷ Ἰησοῦ ^k ἡλευθέρωσέν * με ἀπὸ τοῦ νόμου ^{ABCD F}
τῆς ἀμαρτίας καὶ τοῦ θανάτου. ³ τὸ γὰρ ¹ ἀδύνατον τοῦ ^{KL N a b}
νόμου, ^m ἐν ᾧ ⁿ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ ^{c d f g h}
^{k l m n}
^{o 17}

2. * σε BFN spec Syr Chr₃ (but mss vary) Aug; ημας copt æth Dial Meth: με
ACDKL rel vulg syr sah goth æth Chr Thdrt (Ec Thl Tert Jer Ambr.

gloss introduced from ver. 4, right enough in sense (see there), but out of place here, because this *moral* element of 'those in Christ' is *not yet brought in*: the present assertion is *general*, and is made good in detail by and by. See digest. 2.] For (a reason why there is no condemnation) the law (*nomos*, method = influence, as in ἕτερον νόμον, ch. vii. 23,—used here perhaps for sharper contrast to the νόμος ἀμαρτ. below) of the Spirit of life (the Lord and Giver of life—life used in an incipient higher sense than ἔζων in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion). There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it [as so often], to bring out more clearly the glorious deliverance to follow. If σε be read, the address is a general one to the reader, leading on to the ἡμῖν below: and the foregoing argument does not apply) in Jesus Christ (I follow the more regular grammatical arrangement in taking ἐν χρ. Ἰησ. with the verb. Thus also Thol. and De Wette.

It may be taken [notwithstanding the absence of the art., at which indeed only tiros will stumble] with ζωῆς, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ., as Piscator and Flatt,—or with δ νόμ. τ. π. τ. ζ., as Calv.) from the law of sin (vii. 25) and death (death again here bears a higher meaning than in ch. vii. We are now on higher ground:—κατάκριμα having been mentioned, which is the punishment of sin, death now involves that, and is not only temporal misery, but eternal ruin also. This 'law of the Spirit of life' having freed him from the law of sin and death, so that he serves another master, all claim of sin on him is at an end—he is acquitted, and there is no condemnation for him). 3.] For (explanation of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the construction is a moninativus pendens, as in ref. Heb., in ap-

position with the following sentence, ὁ θεὸς κ.τ.λ.: so Rückert, Meyer, Fritz., De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by ἐποίησεν understood [stating however in edn. 6, the nom. pendens as an alternative; see also § 63. 2. d]: Olsh. al., make it an acc. absol. or supply κατά: Camerarius and Beza, διὰ;—but the above seems the simplest. τὸ ἀδύνατ. τοῦ νόμου may mean either, 'that part of the law which was impossible,'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or, 'the inability of the law' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, 'that which was unable to be done by the law.' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἡσθ. κ.τ.λ.:—the second would give the first clause the meaning, 'that wherein the inability of the law shewed itself,' viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning: see below on διὰ τ. σ.) in that (this clause gives a reason and explanation of the ἀδύνατον, see however the note on ref. Heb.) it was weak (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δέ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαίνει . . . οὐδὲ γὰρ εἶπε τὸ ποιητὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον καὶ πάλιν ἐν ᾧ ἡσθένει, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐπεβούλευε. Hom. xiv. p. 563) through the flesh (i.e. in having to act through the flesh: not, 'on account of the flesh,' i.e. of the hostility, or weakness of the flesh, which would be διὰ τὴν σάρκα. The flesh was the medium through which the law,—being a νόμος ἐντολῆς σαρκίνης, Heb. vii. 16,—wrought, and οἱ ἐν σαρκὶ the objects on which. So the gen. here is similar to that in 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, and 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, indicating the state in or medium through which, the action is carried on),—God (did) sending His own Son (the stress is on ἑαυτοῦ, and the word is pregnant with meaning:—His own, and therefore like Himself, holy and sinless. This implication should be borne in mind, as the suppressed antithesis to ἀμαρτ., three times repeated afterwards. Another anti-

υἱὸν πέμφας ἐν ὁμοιώματι ^ρ σαρκὸς ^ρ ἁμαρτίας καὶ ^α περὶ ὁ ch. i. 23 reff.
 ἁμαρτίας ^κ κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ p constr., Phil.
 iii. 21 bis.
 q = Heb. x. 6,
 18. Num.
 r ch. ii. 1 reff.

viii. 8. Lev. v. 11.

thesis may be implied—ἐαυτοῦ, and therefore *spiritual*, not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) **in the likeness of the flesh of sin** (the flesh *whose attribute and character was sin*. The gen. is not = ἁμαρτωλοῦ, but implies far more—the belonging to and being possessed by. De Wette observes,

‘The words ἐν ὁμοίῳ. σαρκ. ἁμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σὰρξ ἁμαρτ. is *flesh* [human nature, John i. 14; 1 John iv. 2; Heb. ii. 14] *possessed with sin*: the Apostle could not then have said ἐν σαρκί ἁμ. without making Christ *partaker of sin*: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοίῳ. σαρ. ἁμ.,—meaning by that, He had a nature *like sinful human nature*, but had not Himself a *sinful nature*,—compare Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας. The *likeness* must be referred not only to σὰρξ, but also to the epithet τῆς ἁμ.:—it did not however consist in this, that He took our sins [literally] on Himself, and became Himself sinful [as Reiche], which would not amount to likeness of *nature*,—but in this, that He was *able to be tempted*, i. e. subjected to sensuous incitements, e. g. of *pain*, which in other men break out into sin, but in Him did not.’ See Phil. ii. 7, and note.

σὰρξ is not = σῶμα, but as in John i. 14, the *material*, of which man is in the body compounded),—**and on account of sin** (to be joined with πέμφας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, “und verdammte die Sünde in Fleisch durch Sünde.” The ‘*for*,’ or ‘*on account of*,’ sin, is at present *indefinite*, and not to be restricted to Christ’s death as a sin-offering, which is not just now the subject. ‘On account of sin’ then, = *to put away sin*, as reff. Heb.), **condemned sin in the flesh** (not ‘the sin which was in the flesh,’ which would probably [not certainly] have been τὴν ἐν τ. σ., and which is against the context, in which ἁμ. is throughout an *absolute principle*. κατέκρινεν is allusive to κατακρίμα ver. 1. Hence it has been taken to mean that God con-

demned, *punished*, sin in the flesh by the death of Christ: so Orig., Erasm., Calv., Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the *guilt*, but of the *practice* of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν κατακρίμα on the δουλεύω νόμῳ θεοῦ—on the *new and sanctifying power of the Spirit by Christ*, in spite of the *continued subjection of the flesh to the law of sin*. 2. The context shews that the weakness of the law was, its having no *sanctifying* power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying* power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of περιπατεῖν κατὰ πνεῦμα.

We must then look for the meaning of κατακρίνειν in the *effects* and accompaniments of condemnation,—*victory over*, and *casting out* of sin. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus [Hær. iii. 20, 2, p. 214] this was seen to be the sense: ‘ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem:’—so Chrys., ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε.—Ecum. 2, πῶς ἐξῆρε; κατακρίνας αὐτήν—καὶ δείξας ἀλοῦσαι. πῶς οὖν ἐάλω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προσιέναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἐάλω κ. ἡττήται,—and Theophyl. [τὴν σάρκα] ἡγίασε κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσληφθεῖσα καὶ δείξας ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it ‘interfecit’ or ‘supplicio affectit,’ and understand the occasion to have been the *Death of Christ*,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification*, but the *sanctification*, of Christians is the leading subject. It is a strong con-

r = ch. i. 32
 reff.
 s = ch. xiii. 8
 al.
 t ch. i. 3, 4
 (reff.).
 u ch. vi. 4 reff.
 v constr., Matt.
 xvi. 23. Luke
 ii. 49, ch. ii.
 14. Thuc.
 viii. 31.
 w = Matt. xvi.
 23 | Mk. ch.
 xii. 16.
 Phil. iii. 19.
 Col. iii. 2.
 1 Macc. x. 20.
 x here 3ce.

ver. 27
 only r.

2 Macc. vii. 21. xiii. 9 only.

xiii. 12. Gal. v. 20.

xxii. 12. Gal. v. 20.

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ἰ δικαίωμα τοῦ νόμου ὁ πληρωθῇ ἐν ἡμῖν τοῖς μὴ ἰ κατὰ ἰ
 ἰ σάρκα ἰ περιπατοῦσιν, ἀλλὰ ἰ κατὰ πνεῦμα. ὁ οἱ γὰρ ἰ
 ἰ κατὰ ἰ σάρκα ὄντες ἰ τὰ τῆς σαρκὸς ἰ φρονοῦσιν, οἱ δὲ ἰ
 ἰ κατὰ ἰ πνεῦμα ἰ τὰ τοῦ πνεύματος. ὁ τὸ γὰρ ἰ φρόνημα
 τῆς σαρκὸς θάνατος, τὸ δὲ ἰ φρόνημα τοῦ πνεύματος ζωὴ
 καὶ εἰρήνη. ἰ ὁ διότι τὸ ἰ φρόνημα τῆς σαρκὸς ἰ ἔχθρα εἰς
 θεόν τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ἰ ὑποτάσσεται, οὐδὲ γὰρ
 δύναται ὁ οἱ δὲ ἰ ἐν ἰ σαρκὶ ὄντες θεῷ ἰ ἀρέσαι οὐ δύναται.

ver. 27

only r.

xxii. 12. Gal. v. 20.

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y = ch. ii. 10 reff.
 z = ch. i. 21. 1 Cor. xv. 9.
 a Luke
 b Luke
 c Acts vi. 5 reff. ch.
 d Acts vi. 5 reff. ch.
 e ch. ii. 28 reff.
 f ch. ii. 28 reff.
 g ch. ii. 28 reff.
 h ch. ii. 28 reff.
 i ch. ii. 28 reff.
 j ch. ii. 28 reff.
 k ch. ii. 28 reff.
 l ch. ii. 28 reff.
 m ch. ii. 28 reff.
 n ch. ii. 28 reff.
 o ch. ii. 28 reff.

7. for διότι, οτι F.
 8. ins τω bef θεω D.

for δυναται, ουνται X¹.

firmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of [ver. 2] my being freed from the law of sin and death: because, viz. Christ's victory over sin is mine, by my union with Him and participation in His Spirit. ἐν τῇ σαρκί is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. [Peschito], Beza, Grot., Reiche, Olsh., al., but 'in the flesh,' which Christ and ourselves have in common), 4.] in order that (the purpose of God's condemning sin in the flesh) the requirement of the law (= all its requirements [statutes], but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαίωμα, 'justificatio,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (find its full accomplishment;—not merely = 'be performed by us,'—for the Apostle has a much deeper meaning, viz. that the aim of God in giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) who walk (not 'walking as we do,' which would be anathrous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit (who, notwithstanding that we are bound up with a σὰρξ ἁμαρτίας, do not walk in our daily life according to, or led by, the νόμος τῆς ἁμαρτίας ὁ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the

νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken). 5.] For (explanation of the last) those who live according to the flesh (ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the evidence of the former, and a consequence of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) mind ('think of,' 'care for, and strive after,' see reff.) the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (= οἱ πνευματικοί, see above), (mind) the things belonging to the Spirit (the higher aims and objects of desire of the spiritual life). 6.] For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims as above) of the flesh is (ends in—the copula [=], as when it joins the two signs of an algebraic operation;—'amounts to, being worked out') death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. 7.] Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ζωή, and that ἔχθρα against Him

⁹ ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, ^f εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ^h εἰ δέ τις ⁱ πνεῦμα χριστοῦ ^h οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. ¹⁰ εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. ¹¹ εἰ δὲ τὸ πνεῦμα τοῦ ἐγγείραντος [τὸν] Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγγείρας χριστὸν ἐκ νεκρῶν ¹ ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ

vii. 9.
m ch. vi. 12 reff.

i 1 Cor. vii. 40. Jude 19.

k 1 Cor. xv. 12 reff.

1 ch. iv. 17 reff.

9. [αλλὰ, so BD¹⁸.]

10. om εἰ δὲ χρ. εν νμ. F.

aft σωμα ins εστιν F.

[δια αμ., so ABCD³FL

d g m.] for ζων, ζη F vulg(not am fuld harl) arm.

11. ins τον bef ιησ. ABN¹ o : om CDFKL³ rel (Clem) Cyr-jer Chr Thdrt (Ec Thl. rec ins τον bef χριστον, with KLN³ rel Hipp Thdrt Ec Thl: om AB(C)D¹³FN¹ gr-lat-ff.—for χριστον, χρ. ιησ. A(aft νεκρ.) D¹ N¹(aft νεκρ.) gr-lat-ff: ιησ. χρ. C(aft νεκρ.) vulg copt aeth: τον ιησουν lect-13, τον κυριον 114-5, τ. κυρ. ημ. ιησ. χρ. Syr : txt BD³FKL rel syr sah Thdrt Dial-trin Ec Thl Iren-int Did Tert₂ Hil. om και AN 39. 47. elz δια του ενοικουντος αυτου πνευματος (see notes), with ACN

is the absence of all true peace): for it is not subject (or, 'does not submit itself,' perhaps better) to the law of God,—for neither can it be (this was proved in ch. vii.):

8.] but (takes up the other and inferential member of the proposition, answering to a suppressed μέν preceding,—τὸ μὲν φρόνημα κ.τ.λ. Calv., Beza, al. render it 'therefore,' and so E. V., 'so then,' erroneously) they who are in the flesh (as their element of life and thought: nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα) cannot please God. Melancthon remarks (Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.'

9.] But (oppos. to οἱ κατ. σάρ. ὄντες) ye are not in the flesh (see above), but in the Spirit, if so be that ('provided that;,' not 'since,' as Chrys., Olsh., al., which would be ἐπεὶπερ: Chrys. tries to prove εἶπερ = ἐπεὶπερ here by adducing ref. 2 Thess., where, however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not (οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a

member of Him).

10.] But (contrast to the last verse) if Christ is in you (= πν. θεοῦ οἰκεῖ ἐν ὑμῖν, see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical [and eternal?]) because of sin which it, *per se*, stands in, and serves), but the (your) spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἦδη, γεγεννημένην. Schol. ap. Mat-thæi [Thol.]: or rather perhaps he uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if only our human spirits were meant, but the description would be in the adjectival form) on account of righteousness (not here the imputed righteousness of justification, which is not now under treatment, but the implanted righteousness of the sanctification of the Spirit. This appears not only from the context, but also from the διὰ ἁμαρτίαν, which answers to it).

11.] But (δὲ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular [whence the contrast] τοῦ ἐγγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore powerful over death, and besides renders you partakers of Christ's Resurrection), He who raised Christ from the dead (the personal name, JESUS, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name, CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in

n 2 Cor. vi. 16.
Col. iii. 16.
2 Tim. i. 5.
14 only. Lev.
xxvi. 32.
o ch. v. 18 reff.
p ch. i. 14 reff.
q constr., 1 Cor.
x. 13 reff.
r ch. i. 3 reff.

s = Acts xxi. 27. xxviii. 6.
x. 38. xii. 9.

ἡ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. ¹² ὅρα ὃ οὖν, ἀδελφοί,
ᾧ οφείλεται ἐσμέν οὐ τῇ σαρκὶ ^α τοῦ ^τ κατὰ ^τ σάρκα ζῆν.
¹³ εἰ γὰρ ^τ κατὰ ^τ σάρκα ζῆτε, ^ς μέλλετε ἀποθνήσκειν· εἰ δὲ
πνεύματι τὰς ^τ πράξεις τοῦ σώματος ^υ θανατοῦτε, ^ν ζήσεσθε.

t = Acts xix. 18 reff.

u ch. vii. 4 reff.

v = Heb.

ABCDF
KLNS a b
c d f g h
k l m n
o 17

Dial-trin (*Dial* iii. 20, *Athanas. Opp.* vol. iv. p. 452. *The Maced. has previously said* οὗτος οὐ γέγραπται διὰ τοῦ . . . ἀλλὰ διὰ τῆς . . ., and adds ἐὰν οὖν πον ἐν ἡ δευτερον ἀντίγραφον εὐρεθῇ ἐσφαλμένον παρ' ὑμῖν . . . to which the Orthodox replies, ἔχομεν δεῖξαι ὅτι ἐν ὕλοις ἀρχαίοις ἀντιγράφοις οὕτω γέγραπται· ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι καὶ ἐξ ἄλλης γραφικῆς ἀποδείξεως. *Maced.* εἰπέ, τοῦτο γὰρ ἀντιλέγεται) syr copt aeth Clem Hipp Ath₃ Did Bas₃ Epiph₃ Chr₂ Cyr Mac Ambr Aug^{sape} Vig: txt BDFKL b c f g h k l n o 17 latt Syr sah Orig₃ Meth Chr₁ Thdrt Sevrn Max Ec-comm Thl Iren-int Tert Hil Ambrst Ruf Jer Ambr_{aliq} Aug₁ Pelag Sedul Fulg.

¹³ for του σωματος, της σαρκος DF latt Orig₂ Did Iren-int Tert Cypr Ambrst Ambr Jer Aug Ruf Pelag Sedul Bede: txt ABCKLN rel sah Orig₅ Chr Thdrt.

all) shall quicken (not merely ἐγερῆ, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) **even your mortal bodies** (the higher phase of the ζωοποιεῖν takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death [eternal].—the other, the quickening it out of death [physical] to be a new and glorified body. And the καὶ joined with θνητά, here, signifies that the working of the πνεῦμα ζωοποιούν shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend *even to the building up the spiritual body in the future new and glorious life*), on account of His Spirit which dwells in you.

Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified *for what reason* it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus *both* may imply that the Holy Spirit is the *agent* in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant

parties. As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on πνεῦμα ζωοπ., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the *whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paulatim mortificans, caelestem vitam in nobis instaurat.' Calv.:—but perhaps 'non solum de ultima resurrectione,' would have been more correct: for it certainly is *one thing* spoken of.

¹², ¹³.] So then, brethren, we are (inference from the assurance in the last verse) **debtors** (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), **not to the flesh, to live according to the flesh** (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλασσαν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. Ἵν' οὖν μὴ νομίσῃς ὅτι ταύτην ἀναιρεῖ τὴν διακονίαν, εἰπὼν οὐκ ἐσμ. ὀφ. τῇ σαρκ., ἐρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν· . . . τούτέστι μὴ ποιῶμεν αὐτὴν κυρίαν τῆς ζωῆς τῆς ἡμετέρας. Hom. xiv. p. 576): for if ye live according to the flesh, ye will (μέλλετε of the *certain* end of your present course) **die** (ζῆν and ἀποθν. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from *any* resurrection—only from that which is truly ζῆν,—any more than the spiritual are exempted from *all* death, but only from

14 ὅσοι γὰρ πνεύματι θεοῦ ^w ἄγονται, οὗτοι ^x υἱοὶ εἰσιν ^{w = and constr. Gal. v. 18. 2 Tim. iii. 6.} θεοῦ. 15 οὐ γὰρ ^y ἐλάβετε ^{y²} πνεῦμα ^{z^a} δουλείας ^b πάλιν ^b εἰς ^{x ver. 19 reff. y Acts viii. 15 reff.} φόβον, ἀλλὰ ^y ἐλάβετε ^{y²} πνεῦμα ^{z^c} υἰοθεσίας, ^d ἐν ᾧ ^{ef} κρά-

^z constr., 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7.
^{xx.} 2 al.
^b = ch. v. 16 reff.
^d = Gal. vi. 1.

^a ver. 21. Gal. iv. 24. v. 1. Heb. ii. 15 only. Exod. c ver. 23. ch. ix. 4. Gal. iv. 5. Eph. i. 5 only & f Mark x. 48 || L. Ps. lxxvi. 1. cvi. 6, &c.

14. *rec* εἰσιν υἱοὶ θεοῦ (*corr'n of order, as is also v. θ. ei.*), with KL rel Chr Thdr̄t Iren-int: υἱ. θε. εἰσ. ACDN fuld æth Orig, Damasc Cyr Cassiod Gaud: txt BF am (with demid al) Syr Orig, Did Hil₂ Aug Ruf Bede.
 15. [ἀλλὰ, sō ABCN.]

that which is truly *θάνατος*): but if by the Spirit ye slay (abolish, annul) the deeds (hardly as Thol. 'sensu obsceno,' but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) of the body (= τῆς σαρκός, but here concrete to give more vivid reality: compare τὰ ἔργα τῆς σαρκός, Gal. v. 19), ye shall live (not μέλλετε ζῆν, this *Life* being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, 'ye shall live,' from Christ's Apostle. On ζῆν, see above).

14.] For (ground of the assurance contained in ζήσεσθε) as many as are led by (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) the Spirit of God, these (emphatic—'these and no others') are Sons of God. υἱὸς θ. differs from τέκνον θ. in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence our Lord is never called τέκνον but always υἱὸς θεοῦ. This latter, applied to a Christian, signifies 'one born of God' in its deepest relation to him,—and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15, 16.] Appeal to the CONSCIOUSNESS of the Christian to confirm the assertion (assumed for the moment that he is led by God's Spirit) that he is a son of God. For (confirmantis) ye did not receive (at your becoming Christians) the spirit of bondage (= 'the Spirit which ye received was not a spirit of bondage.' πν. is not merely a spirit, a disposition, but evidently refers to the same πν. which afterwards is πν. υἰοθεσ., and αὐτὸ τὸ πν. The Apostle seems however in this form of expression, both here and elsewhere, see reff., to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next verse they are separated) again (it has been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the

O. T. dispensation. In this two different sets of Commentators have found difficulties; (1) those, as Chrys.,—who would hold from John vii. 39, that the Holy Spirit was absolutely not given under the O. T., and (2) those, as Cocceius, who holding Him to have been given, deny that His character was πν. δουλείας. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the natural man is δουλεία: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to retain them in, or take them back into their old state, viz. a state of slavery:—to whom, or whether to different masters, is not here in question, but the state merely—the object of the gift of the Holy Spirit was not to lead them back into this) towards fear (so as to bring about or result in fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβ.), but ye received the Spirit of (the Spirit whose effect was, see above) adoption (this stricter meaning, and not that of mere sonship, is plainly that intended by the Apostle, both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the adoption to be a son involves sonship, but not the converse), in whom (compare ἐν πνεύματι ch. ii. 29, and ver. 9. Luth. and Tholuck, 'through, by means of, whom?' but τὸ πνεῦμα = Him in whom, not merely Him by whom, not being merely an external agent, but an indwelling and pervading power) we cry (the earnest expression of supplicating prayer, see reff. LXX) Abba, Father (I have said, on ref. Mark, that ὁ πατ. does not appear to be a mere explanation of αἰς, but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' אב, in the Heb. expression. Luther, to express the familiarity of Abba, renders 'lieber Vater,' 'dear Father'). See on the whole, the strictly parallel place, ref.

g Gal. as above
(e). Mark
xiv. 36 only.
h absol., Acts
x. 19 reff.
i ch. ii. 15. ix.
1 only +.
k = Acts xvii.
16 reff.
l = ver. 21, ch.

ix. 8. John i. 12. xi. 52. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2. (see Gal. iv. 28, 31. Eph. v. 8)
iv. 13 reff.
p 1 Cor. xii. 26 only +.

ζομεν^{eg} Ἀββὰ^g ὁ πατήρ. 16 αὐτὸ^h τὸ πνεῦμαⁱ συμμαρτυρεῖ^{ABCD}
τῷ^k πνεύματι ἡμῶν ὅτι ἐσμέν¹ τέκνα¹ θεοῦ. 17 εἰ δὲ τέκνα,
καὶ^m κληρονόμοι. ^m κληρονόμοι μὲν θεοῦ, ⁿ συγκληρονόμοι
δὲ χριστοῦ. ^o εἴπερ ^p συνπάσχομεν, ἵνα καὶ ^q συνδοξασθώ-

ABCD
KLNa b
c d f g h
k l m n
o 17

m ch.
o ver. 9 reff.

n Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only +. (-μεν, Sir. xxii. 23.)
q here only +.

16. at beg ins ωστε D: aft αυτο ins γαρ 115-24 vulg(demid harl¹ mar¹: not am) Cyr Thdrt Thl Ruf Pel.

17. for 1st κληρον., συγκληρονόμοι D¹.

[συνπασχ., so AB¹CDFN.—χωμεν A.]

Gal. 16.] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησίν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τίκεται . . . οὐ γὰρ τοῦ χαρίσματος ἐστὶν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεὰν παρακλήτον· αὐτὸς γὰρ ἡμᾶς οὗτος ἐδίδαξε διὰ τοῦ χαρίσματος οὕτω φέγγεσθαι. Hom. xiv. p. 579. This verse being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, κράζομεν,—as if it were αὐτοῦ τοῦ πν. συμμαρτυροῦντος κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. **The Spirit itself** (not '*idem Spiritus*,' as Erasmi and similarly Luth., Reiche, al.: the αὐτό expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) **testifies to our spirit** (see ch. ii. 15, and note: not '*una testatur*,' the σύν in composition does not refer to τῷ πν. ἡμ., but to *agreement in the fact*, as in '*contestari*,' '*confirmare*') **that we are children of God.** What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is *something separate from and higher than, all subjective inferences and conclusions.* But on the other hand it does *not consist in mere indefinite feeling*, but in a *certitude of the Spirit's presence and work continually asserted within us.* It is manifested, as Olsh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, *ultimately*, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term '*belief*,' = '*conviction personally applied*') has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the

believer is studying it, infuses itself into him." The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes **ONE SPIRIT** with the Lord Himself (1 Cor. vi. 17). **τέκνα θεοῦ]** Here, (not υἱοί) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God*: the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him.

17.] **CONSEQUENCES of our being children of God.** But (announcing a result, as in a mathematical proposition: '*but, if &c.*') **if children, also heirs** (which is the universal rule of mankind: but κληρ. here must not be carried to the extent of the idea of *heir* in all directions: it is merely the *one side of inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham);—**heirs of God** (as our Father, giving the inheritance to us), **and joint-heirs with Christ** (whom God has made κληρονόμον πάντων, Heb. i. 2). Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity* of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—23; John

μεν¹⁸ ῥ^r λογιζομαι γὰρ ὅτι οὐκst ἄξια τὰ^u παθήματα^v τοῦ^r
 νῦν^v καιροῦ^{sw} πρὸς τὴν^{xy} μέλλουσιν^{yz} δοῦσαν^{ya} ἀποκα-
 λυφθῆναι^b εἰς ἡμᾶς. 19 ἡ γὰρ^c ἀποκαταδοκία τῆς^d κτίσεως

24. Prov. iii. 15. viii. 11. Sir. xxvi. 15. (see note.) u ch. vii. 5 reff.
 w = Jer. xxiii. 28. x = ver. 13. w. inf. aor., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. transp. of
 words, Gal. iii. 23. 1 Cor. xii. 22. y 1 Pet. v. 1. z = ch. ii. 7 reff.
 xvii. 30. ch. i. 18. b = here only. c Phil. i. 20 only +. (-κεῖν, Ps. xxxvii.
 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8.) d = Mark xvi. 15. (ver. 39). Judith xvi. 14.

18. for γαρ, δε A 9 æth: ergo Ambrst.

xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is the *rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12."

If at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i.e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the *εἴπερ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, whose aim is, wherever it is found, to be glorified with Him.

Thol. takes the *ἵνα* as dependent on συγκληρ. (= ὥστε), and εἴπερ συνπ. as quasi-parenthetical; but the above seems to me more satisfactory. The connexion of suffering with Christ, and being glorified with Him is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.

18.] For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the παρουσία of Christ) are insignificant (οὐκ ἄξια = ἀνάξια,—no gen. or verb understood. ἄξιος and ἀνάξιος are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. Il. θ. 234, νῦν δ' οὐθ' ἐνδὸς ἄξιον ἐσμέν 'Εκτορος, and Plato, Protag. [Wetst.], ἀνάξια ἐστι τ' ἀγαθὰ τῶν κακῶν, and again τίς ἄλλη ἀνάξια ἡδονὴ πρὸς λύπην ἐστίν;) in comparison with the glory which shall be revealed (μέλλ. put first,

as in reff., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς οὖσι νόμοις κυρτοῖς, in which there is no emphasis, as neither in ref. 1 Cor.

ἀποκαλ., at the ἀποκάλυψις of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the εἰς in a pregnant sense as ἦν κηρύσσων εἰς τὰς συν., Luke iv. 44). Bernard amplifies this —de Convers. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—'non sunt condignæ passionibus hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.'

19 ff.] The greatness of this glory is shewn by the fact that ALL CREATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God. For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφόδρα προσδοκία, as Chrys., whom Luther and E. V. follow; but better προσδοκία εἰς τὸ τέλος,—the ἀπό denoting, as also in ἀπεκδέχεται, that the expectation continues till the time is exhausted, and the event arrives) of the Creation (= all this world except man, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God ('revelatur gloria: et tunc revelantur etiam filii Dei.' Beng. *νῶν*, not *τέκνων*, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i.e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e.g. as applying only, 1. to inanimate creation, as Chrys., Theophyl., Calv., Beza, Aret., 'mundi machina,' Luther, the Schmidts, al., Fritz., 'mundi machina, cæli sidera, aer, terra:—against this are the words

e ch. ii. 5.
1 Cor. i. 7.
2 Thess. i. 7
al. Sir. xi.
27.
f Matt. v. 9.
Luke vi. 35.
xx. 36. ver.

τὴν ^e ἀποκάλυψιν τῶν ^f υἱῶν τοῦ θεοῦ ^g ἀπεκδέχεται. ²⁰ τῇ ^{ABCD F}
γὰρ ^h ματαιότητι ἡ ^d κτίσις ⁱ ὑπετάγη οὐχ ^k ἐκούσα ἀλλὰ ^{KLNa b}
διὰ τὸν ⁱ ὑποτάξαντα, ^m ἐπ' ἐλπίδι, ²¹ ὅτι καὶ αὐτὴ ἡ ^{cd fgh}
^{k l m n}
^{o 17}

14. Gal. iii. 26. Rev. xxi. 7.

iii. 20 only †.

7 reff.

viii. 6. Eph. i. 22. Phil. iii. 21.

19. om του F.

21. διوتي D¹FN.

g here &c., 3ce. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. i. 2. (οὐσθα, ch. i. 21.) 1 ver.
h = here (Eph. iv. 17. 2 Pet. ii. 18) only. Eccles. i. 2. (οὐσθα, ch. i. 21.) 1 ver.
i 1 Cor. ix. 17 only. Exod. xxi. 13 only. 1 act, 1 Cor. xv. 27 & Heb. ii. 8, from Ps.
m ch. iv. 18 reff.

20. for ουχ εκουσα, ου θελουσα F.
om η F.

εφ B¹D¹FN.

οὐχ ἐκούσα and συνστενάζει κ. συνωδίνει, implying *life* in the κτίσις,—for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *mankind*; Aug., Turret., all., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*: (6) al., of *all Christians*:—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of κτίσις too wide, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it too indefinite, as Koppe and Rosenm.: 'tota rerum universitas.' The right explanation is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic word: Isa. xi. 6 ff.; lxx. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the REASON WHY all creation waits, &c.* For the Creation was made subject to vanity (= ἡτῶ, Ps. xxxix. 6,—where (xxxviii. 5) the LXX have τὰ σύνπαντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) *not willingly* ('cum a corruptione naturâ res omnes abhorreant.' Bucer in Thol.) *but on account of* (διὰ is so far from losing its proper meaning by the reference of τὸν ὑποτάξ-

αντα to God, as Jowett affirms, that it gains its strictest and most proper meaning by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) *Him who subjected it* (i.e. God. Chrys., al., interpret it of Adam, who was the occasion of its being subjected; and at first sight the acc. with διὰ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a *conscious act of intentional subjugation*, and not merely an *unconscious occasioning of the subjugation*? Thus we have it said of God, ref. 1 Cor., πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ὅταν δὲ κ.τ.λ., δηλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. διὰ is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἐκούσα, i.e. διὰ τὸ θέλημα ἑαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the occasion pointed at by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change*. The explanation of ὁ ὑποτάξας as meaning 'the devil' [Locke, al.], hardly needs refutation. See Matt. x. 28, and note),—in ('on condition of,' 'in a state of,' see ch. iv. 18, and note on ἐφ' ᾧ, ch. v. 12) hope (ἐπ' ἐλπίδι, must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the *hope of the υποτάξας*,—but with ὑπετάγη, being the hope of the ὑποταγείσα), because (not 'that,' after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subjective to the ἐλπίς*, would be to attribute to

^d κτίσις ⁿ ἐλευθερωθήσεται ἀπὸ τῆς ^o δουλείας τῆς ^p φθορᾶς ⁿ ch. vi. 18 reff.
 εἰς τὴν ^a ἐλευθερίαν τῆς ^r δόξης τῶν ^s τέκνων τοῦ ^s θεοῦ. ^p = 1 Cor. xv. 42, 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12, bis) 19 only. Jonah ii. 7. q 2 Cor. iii. 17. James i. 25. ii. 12 al. Lev. xix. 20. r ver. 18. s ver. 16 reff.

t here only +.

w Phil. i. 5.

23. xvi. 15. 2 Thess. ii. 13.

2 Cor. iii. 1 reff.

b ver. 15 reff.

u here only +.

x ch. v. 3. 2 Cor. viii. 19 al. fr.

James i. 18. Rev. xiv. 4 only.

a Mark vii. 34. 2 Cor. v. 2, 4.

c ver. 19.

v = ch. i. 13. 1 Cor. iv. 11. 2 Cor. iii. 14.

y ch. xi. 16. xvi. 5. 1 Cor. xv. 20,

Exod. xxiii. 19 al. fr.

Heb. xiii. 17. James v. 9 only.

z 1st pers.

Gal. iv. 2 al.

1 Cor. xv. 20,

Isa. xlv. 7.

Isa. xlv. 7.

22. for γαρ, δε A : om æth.

[συνστεναζει, so B¹ D¹ F 17.]

for συνωδ.,

ωδυνει F.

23. rec 2nd και bef ημεis, with (DF)KL 17 rel Chr Thdrt₁ (readg κ. ημ. αυτ. before) (Ec: txt ACN copt Damasc.—DF transpose και ημεis αυτοi and και αυτοι: B Epiph (omg ημεis) have και αυτοι both times: for other variations see Scholz. συν- στεναζομεν (or συστ.) D f 38. 72. omν νοθεσιαν DF Ambrst.

the yearnings of creation, intelligence and rationality,—consciousness of itself and of (God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: shall be delivered from, &c., and admitted into) the freedom of the glory (beware of the fatal hendiadys: ‘the freedom of the glory’ is not in any sense = ‘the glorious freedom;’ in the latter, ‘glorious’ is merely an epithet whereby the freedom is characterized, as in ‘His rest shall be glorious;’ in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children (τέκνων and not υἱῶν here, perhaps as embracing God’s universal family of creation, admitted, each in their share, to a place in incorruptibility and glory).

22.] For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails with us or with mankind, which would render the οὐ μόνον δὲ ἀλλά of the next verse superfluous. On the figure in συνωδίνει see John xvi. 21, note) up to this time (= from the beginning till now: no reference to time future, because οἶδαμεν γὰρ expresses the results of experience).

23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. But (moreover) not only (the creation), but even ourselves, possessing (not ‘who possess,’ οἱ ἔχοντες, but ‘though we possess’) the firstfruit of the Spirit (i.e. the indwelling and influences

of the Holy Spirit here, as an earnest of the full harvest of His complete possession of us, πνεῦμα and σὰρξ and ψυχὴ, hereafter. That this is the meaning, seems evident from the analogy of St. Paul’s imagery regarding the Holy Spirit: he treats of Him as an earnest and pledge given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) ‘the first outpouring of the Spirit,’ in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) ‘the highest gifts of the Spirit,’ as the Schmidts, al. The gen. πν. may be partitive or subjective:—the firstfruits of the Spirit,—which Spirit is the harvest,—or the firstfruits of the Spirit,—which the Spirit gives:—or even in apposition, the firstfruits of the Spirit, i.e. which consist in (the gift of) the Spirit. I prefer the first, from analogy—the Spirit being generally spoken of as given, not as giving,—and God as the Giver), even we ourselves (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some [Wolf, Kölln.] have imagined the Apostles only to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of our adoption (ἀπεκδ., as above, ver. 19, but even more strongly here, ‘wait out,’ ‘wait for the end of.’ Our adoption is come already, ver. 15, so that we do not wait for it, but for the full manifestation of it, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before νοθ. is pro-

d ch. iii. 24 reff.
e = 2 Cor. iv.
18 (4 times).
f 1 Cor. xv. 29,
30.
g Heb. xii. 1.
h ch. ii. 7 reff.
i 1 Cor. xi. 25
reff.
k Luke x. 40
only. Gen.
xxx. 8 Ed-
vat. (B def.)
Exod. xviii.
22. Num. xi.
17. Ps.
lxxxviii. 21
only. (ἀντὶ τῆς, Acts xx. 35.)
xxii. 30. 1 Thess. iv. 1. principally L.P.
only. Levit. ix. 5 B.
only t. = ἀνεκλ., 1 Pet. i. 8.

τὴν ^d ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴ τῇ γὰρ ἐλπίδι
ἐσώθημεν, ἐλπίς δὲ ^e βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ
βλέπει τίς, ^f τί ^[καὶ] ἐλπίζει; ²⁵ εἰ δὲ ὁ οὐ βλέπομεν,
ἐλπίζομεν, ^g εἰ ^h ὑπομονῆς ⁱ ἀπεκδεχόμεθα. ²⁶ ὥσαύτως
ἐκ καὶ τὸ πνεῦμα ^k συναντιλαμβάνεται τῇ ^l ἀσθενείᾳ ἡμῶν.
^m τὸ γὰρ τί προσευξόμεθα ⁿ καθὼ δὲ οὐκ οἶδαμεν, ἀλλ'
αὐτὸ τὸ πνεῦμα ^p ὑπερεντυγχάνει ^q στεναγμοῖς ^r ἀλαλήτοις·

ABCFD
KLN a b
c d f g h
k l m n
o 17

24. ins η bef βλεπομένη F 55. om τι B¹ (added by original scribe: see table) N
rec ins καὶ, with ACKLN: om BDF 47-marg (noting τὸ παλαιὸν οὕτως ἔχει) 47¹.
latt. for ἐλπίζει, υπομένει AN¹ 47-marg Cyr: *expectat* syrr Ambr.
26. rec τὰς ἀσθενείας (see note), with KL 17 rel vss Chr Thdr̄t Ec̄ Thl: της
δεσσεως F: txt ABCDN m vulg Syr Cyr-jer Damasc lat-ff. προσευξόμεθα DKL rel
Orig Naz Cyr-jer Mac Chr₁ Damasc Ec̄: προσευχομεθα F: txt ABCN Chr₂ Thdr̄t₂ Thl.
rec aft ὑπερεντυγχάνει ins υπερ ημων, with CKLN³ 17 rel vulg D³-lat Syr Cyr-jer
Did Epiph Chr Thdr̄t Aug^{sape} Jer: om ABDFN¹ arm Orig₃ (always adds τω θεω)
Epiph Damasc Aug.

bably on account of its preceding its verb,
—*υἰοθ.* ἀπεκδ. = ἀπεκδ. τὴν υἰοθ., for
emphasis' sake), the redemption (in op-
position with *υἰοθ.*, or rather with the fulness
of sense implied in *υἰοθ.* ἀπεκδ., q. d. '*ex-
pecting that full and perfect adoption
which shall consist in . . .*') of our body
(not, '*rescue from our body*,' as Eras-
m., Le Clerc, Reiche, Fritz., al.,—which though
allowable in grammar,—see Heb. ix. 15,—
is inconsistent with the doctrine of the
change of the vile and mortal into the glo-
rious and immortal body,—Phil. iii. 21;
2 Cor. v. 2—4,—but the [entire] redemp-
tion,—rescue,—of the body from corrup-
tion and sin). 24, 25.] For (confirma-
tion of the last assertion, proving *hope to
be* our present state of salvation)—in *hope
were we* (not, '*are we*,' nor '*have we been*')
saved: i. e. our first apprehension of, and
appropriation to ourselves of, salvation
which is by faith in Christ, was effected in
the condition of *hope*: which hope (Thol.)
is in fact *faith in its prospective attitude*,
—that faith which is *ὑπόστασις ἐλπιζο-
μένων*, Heb. xi. 1. The dat. *ἐλπίδι* is not
a dat. of reference,—'*according to hope*,'
—but of the form or condition. Now
hope that is seen (the object or fulfilment
of which is present and palpable) is not
hope: for that which any one sees, why
does he [at all] hope for? If *καὶ* is to
stand in the text, it conveys, after an
interrogative word, a sense of the utter
superfluity of the thing questioned about,
as being irrelevant, and out of the ques-
tion. 'Qui interrogat τί χρὴ προσδοκᾶν,
expectat aliquid, sed dubius est quid even-
iat. Qui interrogat τί χρὴ καὶ προσ-
δοκᾶν; desperat de salute, nec eam usquam

expectari posse existinat.' Bremi in De-
mosth. Phil. i. 46, cited in Hartung, Par-
tikellehre, i. 137.

25.] But if that
which we do not see, we hope for, with
patience we wait for it. Patience (en-
durance) is the state, in which,—through
which as a *medium*,—our waiting takes
place: hence δὲ ὑπομονῆς, as ἔγραψα
ὑμ. διὰ πολλῶν δακρύων, 2 Cor. ii. 4.

26.] Likewise (another help to
our endurance, co-ordinate with the last
—our patience is one help to it, but not
the only one) the Spirit also (the Holy Spi-
rit of God) helps our weakness (not, helps
us to bear our weakness, as if the weakness
were the burden, which the Spirit lifts for
and with us,—but, helps our weakness,—
us who are weak, to bear the burden of
ver. 23. And this weakness is not only
inability to pray aright, which is only an
example of it, but *general weakness*. This
has been seen, and the reading consequently
altered to the plural, which was at first per-
haps a marginal gloss). For (example of
the help above mentioned)—the τὸ binding
together the clause,—see reff.,—and here
implying '*exempli gratiâ*,'—for *this viz.*
what to &c.) what we should pray as
we ought (two things);—*what we* should
pray,—the *matter* of our prayer;—and *how*
we should pray it,—the *form and manner*
of our prayer) we know not: but the Spirit
itself (Thol. remarks,—αὐτό brings into
more prominence the idea of the πνεῦμα,
so as to express of what dignity our Inter-
cessor is,—an Intercessor who knows best
what our wants are) intercedes (ὁπέρ here
does not intensify the verb, as in ὑπερ-
νικᾶν and the like, and as Ec̄., Eras-
m., Luth., Bengel, render it,—but implies

27 ὁ δὲ ^s ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ ^s φρόνημα τοῦ ^s John v. 39. vii. 52. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23 only. ^u κατὰ ^u θεὸν ^v ἐντυγχάνει ὑπὲρ ^w ἁγίων. ^{πνεύματος}, ὅτι ^u κατὰ ^u θεὸν ^v ἐντυγχάνει ὑπὲρ ^w ἁγίων. ²⁸ οἶδαμεν δὲ ὅτι τοῖς ^x ἀγαπῶσιν τὸν ^x θεὸν πάντα ^y συνεργεῖ ^t vv. 6, 7 reff. ^u 2 Cor. vii. 1 Cor. viii. 3 reff. (γος), 9—11. ^v Acts xiv. 24 reff. ^w ch. i. 7 al. fr. Acts ix. 13 reff. ^x 1 Cor. xvi. 20. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 22 only†. ^y Esdr. vii. 2. 1 Macc. xii. 1 only. (γος), ch. xvi. 3.)

27. [εραυνων N: txt B(Verc expr, Tischdf).]
χανι N.

υπερεντυγχanei L 73: εντυγ-

the *advocacy*,—‘convenire aliquem super negotio alterius,’ as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) with groanings which cannot be expressed:—i. e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 586) interprets it of the χάρισμα of prayer,—and adds, ὁ γὰρ τοιαύτης καταξιώθεις χάριτος, ἐστὼς μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προστίπτων, τὰ συμφέροντα πᾶσιν ῥῆται:—similarly (Ec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would otherwise have been unutterable by us: and similarly Beza, Grot. ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—mute (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl.): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: compare ἀνεκδιήγητος, 2 Cor. ix. 15,—ἄρρητος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.). Macedonius gathered from this verse that the Holy Spirit is a creature, and inferior to God, because He prays to God for us. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, ‘non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quia gemere nos facit.’ No intercession in heaven is here spoken of, but a pleading in us by the indwelling Spirit, of a nature above our comprehension and utterance. 27.] But (opposed to ἀλαλήτοις—‘though unutterable by us’) He who searcheth the hearts (God) knoweth what is the mind (intent, or bent, as hidden in those sighs) of the Spirit. A difficulty presents itself in the rendering of the next clause. If ὅτι be causal, because He (the Spirit) pleads for the saints according to the will of God, it would seem that οἶδεν must bear the meaning ‘*ap-proves*,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer,

Fritz. render ὅτι, ‘that,’ and construe,—‘*knows what is the mind of the Spirit*,’—that He pleads with God (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ θ.) for the saints: justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but the fact that the very Spirit who thus pleads, does it κατὰ θεόν,—in pursuance of the divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἶδαμεν ὅτι immediately following. All these pleadings of the Spirit are heard and answered, even when inarticulately uttered: we may extend the same comforting assurance to the imperfect and mistaken verbal utterances of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we would express, but cannot. Compare 2 Cor. xii. 7—10, for an instance in the Apostle’s own case. 28.] Having given an example, in prayer, how the Spirit helps our weakness, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to all things—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but we know better concerning them. But (the opposition seems most naturally to apply to ver. 22, the groaning and travailling of all creation) we know (as a point of the assurance of faith) that to those who love God (a stronger designation than any yet used for believers) all things (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., c. ix. [24], vol. x. pt. i. p. 930, the sins

z = ch. xiii. 4 * z εἰς z ἀγαθόν, τοῖς κατὰ ^a πρόθεσιν ^b κλητοῖς οὖν. ABCDF
 a Acts xxvii. 13 reff. 29 ὅτι οὗς ^c προέγνω, καὶ ^d προώρισεν ^e συμμόρφους τῆς K L N a b
 b ch. i. 7 al. c ch. xi. 2. Acts xxvi. 5. 1 Pet. i. 20. 2 Pet. iii. 17 only+. Wisd. vi. 13. viii. 8. xviii. 6. (-γνωσις, Acts ii. 23.) c d f g h
 d 1 Cor. ii. 7 reff. e Phil. iii. 21 only+. (-φίξεσθαι, Phil. iii. 10.) k l m n
 o 17

28. *aft συνεργεῖ ins ὁ θεὸς ABN (Orig₂): om CDFKL rel vulg Clem Orig₁
 (Cyr-jer) Chr Thdrt (Ec Thl Lucif Ambr Aug. ins το bef αγαθον L a f k 48. 57.
 72-3-4. 109-77 lectt-8-13 Clem-Orig₂ Cyr-jer Chr-ms Thl.

of believers in this πάντα, as making them 'humiliores et doctiores,' is manifestly to introduce an element which did not enter into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead to sin) work together* (συνεργεῖ, absolute, or ἀλλήλοις implied: not, '*work together for good with those who love God*,'—'*loving God*' being a '*working for good*:' which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, *all things*, as *one party working*, set over against of ἀγαπῶντες τ. θ., the *other party working*: whereas πάντα συνεργεῖ gives rather the sense of all things *co-operating one with another*. If the reading of ABN be adopted, we should understand either (1) that God causeth all things to work, &c.: taking συνεργεῖ as from συνέργω, *concludo*: or (2) that, as Syr. renders it, "*in every thing He helpeth them for good*." But in this last case, we should require τὰ πάντα for (towards, to bring about) good (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἥ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only invited, but effectually called—see below) according to (His) purpose. In this further description the Apostle designates the believers as not merely *loving God*, but being *beloved by God*. The *divine side* of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because *they love Him who worketh all things*, but also because *He who worketh all things hath loved and chosen them*, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far ex-

ceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being *from Him*:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY,—on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom*. They belong, as truths, no less to *natural* than to *revealed religion*: and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two* are *futile*, in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the *elective and predestinating decree of God* where it is treated of, as I have done, in other places, the *free will of man*. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc.

29, 30.] The Apostle now goes backward from κλητοῖς, to explain *how this calling came about*. It sprang from God's *fore-knowledge*, co-ordinate with His *fore-determination* of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but

^fεἰκόνας τοῦ υἱοῦ αὐτοῦ, ^gεἰς τὸ εἶναι αὐτὸν ^hπρωτό-
 τοκον ἐν ⁱπολλοῖς ἀδελφοῖς. 30 οὓς δὲ ^dπροώρισεν,
 τούτους καὶ ^kἐκάλεσεν καὶ οὓς ^kἐκάλεσεν, τούτους καὶ
^lἐδικαίωσεν· οὓς δὲ ^lἐδικαίωσεν, τούτους καὶ ^mἐδόξασεν.
 31 ⁿΤί οὖν ⁿἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,
 τίς ^oκαθ' ἡμῶν; ³²ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ^pἐφέλιστο,
 iv. 4 al. i Matt. xx. 28. Heb. ii. 10. ix. 28. k = ch. ix. 11. 1 Cor. vii. 15. Gal.
 v. 8. Eph. iv. 1. 2 Thess. ii. 14 al. 1 ch. ii. 13 reff. m = (of Christ), John vii. 39 and
 passim. Of us, here only. see Esther iii. 1. vi. 6, 7. n ch. iii. 5 reff. o = Matt.
 xii. 30. Gal. iii. 21. v. 23. p ch. xi. 21 reff. Gen. xxii. 16.

30. for προωρισεν, προσεγνω Α.

καὶ οὐς ἐδικ. Α ἀθη.

32. ος ουδε νιου ιδιου εφεισ. F; os (add γε D³) ουδε του ιδιου νιου εφεισ. D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because to *Him* who sees the end from the beginning,—*past, present, and future* ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED. Because whom He foreknew (but in what sense? This has been much disputed: the Pelagian view,—‘*eos quos præciperat credituros*,’ is taken by Orig., Chrys., Ec., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Erasim. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasim. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elected, adopted as His sons*, by Calvin,—‘*Dei autem præcognitio, cuius hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discrevit*,’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of *foreknew*, especially as it is guarded from being a ‘*nuda præscientia*’ by what follows: see below and Gal. iv. 9), He also pre-ordained (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having pre-ordained all things) conformed (i.e. to be conformed) to the image of His Son (the dat. and gen. are both found after words like *σύμμορφος*; compare *σύμφωντος*, ch. vi. 5).

The image of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body* and *sanc-tification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, as regards us, of our

election by God; not merely to rescue us from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both ‘the form of *God*’ in which Christ was, and ‘the form of a *servant*’ in which He became incarnate), that He might (or *may*, as Calv., but the reference in the aorists is to the *past* decree of God) be firstborn among many brethren (i.e. that He might be shewn, acknowledged to be, and glorified as THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, as regards Christ: His glorification in us, as our elder Brother and Head): 30.] but whom He fore-ordained, those He also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

ἐκάλεσεν, supply, εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): and whom He called, these He also justified (the Apostle, remember, is speaking entirely of *God’s acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, on *his part*, obtained): but whom He justified, them He also glorified (He did not merely, in His premundane decree, acquit them of sin, but also clothe them with glory: the aorist ἐδόξασεν being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—39.] *The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God’s love in Christ.*

31.] What then shall we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God’s love on behalf of the believer)? If God is for us

q ch. iv. 25 reff.
r Acts xxv. 11,
16. 1 Cor. ii.
12. 2 Cor.
ii. 7, 10 al.
L. P. 2 Macc.
iii. 33.

s Acts xix. 38
reff. constr.,
here only.
Soph. Philo-
loct. 328.

t Matt. xx. 16.
xxiv. 22, &c.
ch. xvi. 13.

al. Isa. xxviii. 16.

z = Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. 1. x. 12. xii. 2.

ὕπερ, Heb. vii. 25. (Acts xxv. 24 reff.)

vii. 26. Wisd. i. 3.

ἀλλὰ ὑπὲρ ἡμῶν πάντων ^aπαρέδωκεν αὐτόν, πῶς οὐχὶ
καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν ^rχαρίζεται; ³³ τίς ^s ἐγ-
καλέσει κατὰ ^{tu} ἐκλεκτῶν ^u θεοῦ; θεὸς ὁ ^v δικαίων; ³⁴ τίς
ὁ ^w κατακρίνων; χριστὸς ὁ ἀποθανών, ^x μᾶλλον δὲ [καί]
^y ἐγερθεῖς, ὃς καὶ ἔστιν ^z ἐν ^z δεξιᾷ τοῦ θεοῦ, ὃς καὶ
^a ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵ τίς ἡμᾶς ^b χωρίσει ἀπὸ τῆς

ABCDP
KLNa b
c d f g h
k l m n
o 17

u Col. iii. 12. Tit. i. 1. gen., ch. i. 6, 7.

x = Gal. iv. 28. v. 11.

1 Pet. ii. 22 only. Ps. xv. 11.

b Matt. xix. 6. Ezek. xlii. 19. w. ἀπό, ver. 39. Heb.

v ver. 30.

y ver. 11.

a = and w.

w Matt. xxvii.

y ver. 11.

a = and w.

[ἀλλα, so BD¹FN.]

om τα D¹F.

34. aft χριστος ins ιησους ACFLN 17 vulg copt æth arm Did Cyr Damasc Ruf Aug, Maximin: om BDK rel syrr Cyr-ger Chr Thdrt Ec Thl. rec ins 1st kai, with DFKL rel latt (but not am) syr Iren-int Cyr-ger Chr Thdrt Thl Ec Hil Ambr Aug Maximin: om ABCN g k l 17 Syr copt Did Damasc Ruf Victorin. (kai is left out in B ed Mai, as in Tischdf and in the collations of Btly and Beh; but Mai has got into some confusion with regard to Beh's reading.) aft εγερθ. add εκ νεκρων ACN¹ (om N³?) 17 copt æth Chr Damasc Thl. om και (bef εστιν) ACN¹ b c o copt vulg D¹-lat Iren-int Cyr-ger Did Chr Cyr Thdrt Thl Ruf: ins BDFKLN³ am harl² syrr Ec Thl Maximin Ambrst. om του B o.

(and this He has been proved to be, vv. 28-30,—in having foreknown, predestinated, called, justified, glorified us), **who (is) against us?** 32.] (God) **Who even** (taking one act as a notable example out of all) **did not spare His own Son** (His own,—His υἱὸς μονογενῆς, the only one of God's sons who is one with Him in nature and essence, begotten of Him before all worlds. No other sense of ἰδίου will suit its position here, in a clause already made emphatic by γε, in consequence of which whatever epithet is fixed to υἱοῦ must partake of the emphasis), **but delivered Him up** (not necessarily εἰς θάνατον only, but generally, as ἔδωκεν, John iii. 16: 'largitus est, quem sibi retinere poterat,' as Tholuck, from Winer) **on behalf of us all** (so that every one of us believers, even the most afflicted, has an equal part in Him. Of others, nothing is said here), **how shall He not** (how can it be that He will not) **also with Him** (in consequence of and in analogy with this His greatest gift: it is a question 'a majori ad minus') **give freely to us all things** (all that we need or hope for; or even more largely, all created things for ours, to subserve our good, and work together for us: compare 1 Cor. iii. 22)? 33.] The punctuation of these verses is disputed. Many (Aug., Ambr., Reiche, Köllner, Olsh., Meyer, De Wette, and Griesb., Knapp, Lachmann) follow, in vv. 33, 34, the undoubted form of ver. 35, and place an interrogation after each clause, as in the text; while Luther, Beza, Grot., Wolf, Tholuck, al., make θεὸς ὁ δικ. and χριστὸς ὁ ἀποθ. κ.τ.λ. the reply to and rejection of the questions preceding them. The former

method is preferable, as preserving the form of ver. 35, and involving no harshness of construction, which the other does, in the case of χριστός followed by the two participles.

Who shall lay (τι) any charge against the elect of God (ἐγκαλέω usually with a dat. see reff.)? Shall God (ἐγκαλέσει), who justifies them (Chrys. strikingly says, οὐκ εἶπε "θεὸς ὁ ἀρεῖς ἁμαρτήματα," ἀλλ' ὁ πολλῶν μείζον ἦν θεὸς ὁ δίκαιον. ὅταν γὰρ ἡ τοῦ δικαστοῦ ψῆφος δίκαιον ἀποφῆν, καὶ δικαστοῦ τοιοῦτου, τίνος ἄξιος ὁ κατηγορῶν; Hom. xv. p. 597)? **Who is he that condemns them** (the pres. part. as expressing the official employment, 'is their accuser,' is better than the fut., as corresponding more closely with δικαίων)? **(Is it) Christ who died, yea who rather is also risen, who moreover is at the right hand of God, who also intercedes for us?** "All the great points of our redemption are ranged together, from the death of Christ to His still enduring intercession, as reasons for negating the question above." De W.

35.] **Who (i. e. what: but masc. for uniformity with vv. 33, 34) shall separate us from the love of Christ?** Is this (1) *our love to Christ*, or (2) *Christ's love to us*, or (3) *our sense of Christ's love to us*? The first of these is held by Origen, Chrys., Theodoret, Ambr., Erasm., al. But the difficulty of it lies in consistently interpreting ver. 37, where not our *endurance in love to Him*, but our *victory by means of His love to us*, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question. The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche,

ἀγάπης τοῦ χριστοῦ; ° θλίψις ἡ ° στενοχωρία ἡ ^d διωγμός ^c ch. ii. 9 (reff.).
 ἡ ° λιμός ἡ ^f γυμνότης ἡ ^g κίνδυνος ἡ ^h μάχαιρα; ³⁶ καθὼς ^d 2 Cor. xii. 10
 γέγραπται ὅτι ἐνεκεν σοῦ ⁱ θανατούμεθα ὅλην τὴν ἡμέραν, ^e Paul, 2 Cor.
^{kl} ἐλογίσθημεν ^l ὡς πρόβατα ^m σφαγῆς. ³⁷ ἀλλ' ἐν τού- ^{xi. 27 only.}
 τοις πᾶσιν ⁿ ὑπερνικῶμεν διὰ τοῦ ° ἀγαπήσαντος ° ἡμᾶς. ^{Acts xi. 28 al.}
³⁸ ^p πέπεισμαι γὰρ ὅτι οὔτε ^q θάνατος οὔτε ^q ζωὴ, οὔτε ^r 2 Cor. xi. 27.
 ἄγγελος οὔτε ^r ἀρχαί, οὔτε ^q ἐνεστῶτα οὔτε ^q μέλλοντα, ^{Rev. iii. 18.}
^h = Matt. x. 34. ^{Jer. ix. 16.}

i ch. vii. 4 reff. Psal. xlii. 22.

m Acts viii. 32. James v. 5 only. l. c. Isa. xxxiv. 2, 6.

o of Christ, Gal. v. 20. Eph. v. 2.

2 Macc. ix. 27.

vii. 27 Theod.

k = ch. ix. 8 reff.

gen., Zech. xi. 4.

p constr., ch. xiv. 14. xv. 14.

q so 1 Cor. iii. 22.

s = 1 Cor. vii. 26 reff.

11 Cor. iv. 1. 2 Cor. x. 2. Job xli. 20.

n here only †.

r = (see note) 1 Cor. xv. 24. Eph. i. 21 al. Dan.

t Acts xxiv. 25 reff.

35. aft τις ins ουν F latt(not am) Ruf Sedul. for του χριστου, θεου N al: του
 θεου της εν χριστου ιησου B. om 2nd η D.
 36. rec ενεκα (so LXX-B), with CK Thdrt Damasc Ec Thl: txt (so LXX-AN)
 ABDFLN m n 17 Clem Orig Meth Chr.
 37. τον αγαπησαντα DF lat.

38. αγγελος DF Aug₃ Ambrst: not Hil Aug_{supre}. aft ουτε αρχαι add ουτε
 εξουσαι (see Col ii. 15 al) C f n 46. 73. 80. 109-21 syr-w-ast: pref. D. rec ουτε
 δυναμεις bef ουτε ενεστῶτα ο. μ., with KL rel vulg Syr goth Chr Thdrt Ec Thl Aug:
 txt ABCDFN m tol syr copt Orig Eus Ephr Cyr Damasc lat-ff (ovt. dyn. has been
 suspected as spurious [Fritz., Tholuck, in De Wette]: but no mss omit it, unless
 [appy] 121 [Mtt] and one or two lat-ff who have ουτε εξουσαι).

Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i. e. shall ever be able to pluck us out of the Father's hand. 36.]

The quotation here expresses,—‘all which things befall us, as they befell God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?’ 37.]

But (negation of the question θλίψις . . . μάχαιρα;) in all these things we are far the conquerors (hardly, ‘more than conquerors’: the ὑπέρ intensifies the degree of νικᾶν, as in ὑπερπερισσεύειν and the like, but does not express a superiority over νικᾶν) through Him who loved us (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them). The reading

διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—‘on account of Him who loved us’ implying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether ‘He who loved us’ be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς . . . ἐν τῷ αἵματι VOL. II.

αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that where unexplained, as here, it would also designate Him.

38.] For I am persuaded (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well explained by De W. as the two principal possible states of man, and not as = ‘any thing dead or living,’ as Calvin and Koppe), nor angels, nor principalities (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 [see note]; of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, generally. ἄγγελοι, absolutely, seems never to be used of bad angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of an angel from heaven preaching another gospel, Gal. i. 8), nor things present nor things to come (no vicissitudes of time), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὐτ. ἀρχαί οὐτ. ἐξουσαί οὐτ. ἐνεστ. οὐτ. μέλλ. οὐτ. δυνάμεις οὐτ. ἄγγελοι; Basil, οὐτε ἄγγ. οὐτ. ἀρχ. οὐτ. ἐξουστ. οὐτ. δυνάμεις οὐτ. ἐνεστ. οὐτ. μέλλ. I follow, with Griesb., Lachm., Tischdf., the very strong consent of the ancient mss.), nor height nor depth (no extremes of space), nor any other created thing (κτίσις cannot here be the whole creation, as Chrys.,—δ λέγει τοι D D

u = Matt.
xxiv. 29 ||
1 Pet. iii. 22.
Isa. xxxiv.
4.

v 2 Cor. x. 5
only. Job
xxiv. 24.
Judith x. 8.
xiii. 4 only.

w Eph. iii. 18 al. Isa. vii. 11.
xiii. 9. 1 Tim. i. 10.
xii. 6. Eph. iv. 25. Ps. xiv. 2.
i. 20. 1 Tim. ii. 7.

x = ch. i. 25. (vv. 19, &c.) Heb. iv. 13. Judith ix. 12.
z ver. 35. a = ch. v. 5. 2 Cor. xiii. 13.
c = 2 Cor. xii. 19. Eph. iv. 17.

y = ch.
b = 2 Cor.
d 2 Cor. xi. 31. Gal.

ABCDEF
KLN a b
c d f g h
k l m n
o 17

οὐτε ἡ δυνάμεις, ³⁹ οὐτε ἡ ψῆμα οὐτε ἡ βάθος, οὐτε τὶς
κτίσις ἑτέρα δυνήσεται ἡμᾶς ἡ χωρίσαι ἀπὸ τῆς ἀγά-
πης τοῦ θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

IX. ¹ Ἀλλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι,

39. om τις DF latt syrr.

του κυριου ACF.

οὐτὸν ἔστιν· εἰ καὶ ἅλλη τοσαύτη κτίσις ἦν
ὅση ἡ ὁρωμένη, ὅση ἡ νοητή, οὐδὲν ἂν
μὲ τῆς ἀγάπης ἐκείνης ἀπέστησε,—but
any creature, such as are all the things
named) shall be able to sever us from the
love of God which is in Christ Jesus
our Lord (here plainly enough *God's*
love to us in Christ,—to us, as we are
in Christ, to us, manifested in and by
Christ).

CHAP. IX.—XI.] The Gospel being now
established, in its fulness and freeness, as
the power of God unto salvation to every
one that believeth,—a question naturally
arises, not unaccompanied with painful dif-
ficulty, respecting the exclusion of that
people, as a people, to whom God's ancient
promises were made. With this national
rejection of Israel the Apostle now deals :
first (ix. 1—5) *expressing his deep sym-
pathy with his own people* : then (vv.
6—29) *justifying God, Who has not* (vv.
6—13) *broken His promise, but from the*
first chose a portion only of Abraham's
seed, and that (vv. 14—29) *by His un-*
doubted elective right, not to be murmured
at nor disputed by us His creatures : ac-
cording to which election a remnant shall
now also be saved. Then, as to the rejec-
tion of so large a portion of Israel, *their*
own self-righteousness (vv. 30—33) *has*
been the cause of it, and (x. 1—12) *their ig-*
norance of God's righteousness,—notwith-
standing that (vv. 13—21) *their Scriptures*
plainly declared to them the nature of the
Gospel, and its results with regard to
themselves and the Gentiles, with which
declarations Paul's preaching was in per-
fect accordance. Has God then cast off
his people (xi. 1—10) ? *No—for a re-*
nant shall be saved according to the elec-
tion of grace, but the rest hardened, not
however for the purpose of their destruc-
tion, but (xi. 11—24) *of mercy to the*
Gentiles : which purpose of mercy being
fulfilled, Israel shall be brought in again
to its proper place of blessing (xi. 25—32).
He concludes the whole with a humble
admiration of the unsearchable depth of
God's ways, and the riches of His Wisdom
(xi. 33—36).

In no part of the Epistles of Paul is it
more requisite than in this portion, to bear
in mind his habit of *INSULATING the one*
view of the subject under consideration,
with which he is at the time dealing. The
divine side of the history of Israel and the
world is in the greater part of this portion
thus *insulated* : the facts of the divine
dealings and the divine decrees insisted on,
and the *mundane or human side* of that
history kept for the most part out of sight,
and only so much shewn, as to make it
manifest that the Jews, on their part, failed
of attaining God's righteousness, and so lost
their share in the Gospel.

It must also be remembered, that, what-
ever inferences may justly lie from the
Apostle's arguments, with regard to God's
disposal of *individuals*, the assertions here
made by him are universally spoken with
a *national* reference. Of the eternal salva-
tion or rejection of any individual Jew there
is here no question : and however logically
true of any individual the same conclusion
may be shewn to be, we know as matter of
fact, that in such cases *not the divine, but*
the human side, is that ever held up by the
Apostle—the universality of free grace for
all—the riches of God's mercy to all who
call on Him, and consequent exhortations
to all, to look to Him and be saved. De
Wette has well shewn, against Reiche and
others, that the apparent inconsistencies of
the Apostle, at one time speaking of absolute
decrees of God, and at another of culpability
in man,—at one time of the election of
some, at another of a hope of the conver-
sion of all,—resolve themselves into the
necessary conditions of thought under
which we all are placed, being compelled
to acknowledge the divine Sovereignty on
the one hand, and human free will on the
other, and alternately appearing to lose
sight of one of these, as often as for the
time we confine our view to the other.

IX. 1—5.] *The Apostle's deep sympathy*
with his own people Israel. The subject
on which he is about to enter, so unwel-
come to Jews in general, coupled with their
hostility to himself, and designation of him
as a *πλάνος* (2 Cor. vi. 8 : compare also

^e συμμαρτυρούσης μοι τῆς ^f συνειδήσεώς μου ἐν πνεύματι ^e ch. ii. 15. viii. 16 only+. ^f 2 Cor. i. 12 reff. ^g ἀδίαλειπτος ^g 2 Tim. i. 3 only+. (-τως, ch. i. 9). ^h ὁδύνη τῇ καρδίᾳ μου. ⁱ ἡνυχόμεν γὰρ ^k ἀνάθεμα εἶναι ^h 1 Tim. vi. 10 only. Jer. ^l αὐτὸς ἐγὼ ^l ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, ^l 1 Tim. vi. 10 only. Jer. ^m viii. 18. ⁿ i Acts xxvii. 29 reff. imperf., = Acts xxv. 22 reff. ⁿ xii. 3. xvi. 22. Gal. i. 8, 9 only. Deut. vii. 26. ⁿ ii. 20. 2 Thess. i. 9. ^o k Acts xxiii. 14. 1 Cor. 1 = ch. vii. 2. 2 Cor. xi. 3. Col.

CHAP. IX. 1. aft χριστω add ἰησου D¹F Ps-Ath Ambrst.

for 2nd ἐν, συν F.

2. τῆς καρδίας K 17. 219¹.

3. ευχομην DKL c k l n 17 Thdrt-mss: ευχομαι 41. ειναι bef αναθεμα R.

rec αὐτος ἐγὼ bef αναθεμα ειναι, with CKL rel vss Ath Thdrt Cyp: txt ABDF(R) syr

2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a *προπαλαίτησις* or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people.

I say (the) truth in Christ (as a Christian,—as united to Christ; the ordinary sense of the expression ἐν χριστῷ, so frequent with the Apostle.

It is not an oath, ‘*by Christ*,’—for though ἐν with ὁμνυμι bears this meaning, we have no instance of it where the verb is not expressed).—**I lie not** (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—**my conscience bearing me witness of the same** (the σύν in composition, as in reff., denoting *accordance with the fact, not joint testimony*) **in the Holy Spirit** (much as ἐν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι), **that** (not *because*, or *for*, as Bengel: *ὅτι*, as in 2 Cor. xi. 10, introducing the *matter* to which the asseveration was directed,—I say the truth, when I say, that . . .) **I have great grief and continual sorrow in my heart**. The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] For I could wish (the imperf. is not *historical*, alluding to his days of Pharisaism, as Pelag. and others, but *quasi-optative*, as in reff.: ‘*I was wishing*,’ *had it been possible*,—*ἡνυχόμεν εἰ ἐνέχῳρει, εἰ ἐνεδέχετο*, Phot. The sense of the imperf. in such expressions is the proper and strict one [and no new discovery, but common enough in every schoolboy’s reading]: the act is unfinished, an obstacle intervening. So in Latin, ‘*faciebam, ni . . .*,’ the com-

pleted sentence being, ‘*faciebam, et perfecissem, ni . . .*’) that **I myself** (on αὐτὸς ἐγὼ see ch. vii. 25; it gives emphasis, as ἐγὼ Παῦλος, Gal. v. 2: ‘*I, the very person who write this and whom ye know*’) **were a curse** (a thing accursed, ἀνάθεμα in the LXX = *קללה*, an irrevocable devotion to God, or, a thing or person so devoted. All *persons* and *animals* thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: “*St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen*.”—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) **from Christ** (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπὸ in the sense of *ὑπὸ*, making Christ the *agent* of the curse, would be hardly admissible: still less the joining,—as Carpoz and Elsner,—ἀπὸ with *ἡνυχόμεν*. On this wish, compare Exod. xxxii. 32) **in behalf of** (in the place of; or, if thus I could benefit, deliver from perdition) **my brethren, my kinsmen according to the flesh**.

The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to

m = ch. xvi. 7, &c. (?) Levit. xxv. 45.
 n ch. i. 3 reff.
 o = Acts x. 41 reff.
 p ch. viii. 15 reff.
 q = Heb. ix. 5. Exod. xl. 34. 3 Kings viii. 11.
 r = Acts iii. 25. vii. 8. Heb. passim. (plur., Gal. iv. 24. Eph. ii. 12 only.) Gen. xvii. 2 al.
 vi. 23 only. (-θετείν, Heb. vii. 11. -της, James iv. 12.) u see ch. iv. 13. xv. 8. Gal. iii. 16.
 only. Exod. xii. 25, 26. t John xvi. 2. ch. xii. 1. Heb. ix. 1, 6
 w = Eph. iv. 6 al. x ch. i. 25. 2 Cor. xii. 31. Ps. lxxxviii. 52 v absol., Acts vii. 19 reff.
 xiv. 61. Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3 only. y (see note.) as above (x). Mark
 ...αμην C. ABDF KLN a b c d f g h k l m n o 17

goth Chr Ambr, Ruf Pac. υπο DG. om αδελφ. μ. των B¹(ins B²-marg[see table]). om 2nd μου D¹F Cyr lat-ff: add των DF a² Syr Cyr Thdrt.

4. om ων η υιοθ. το επαγγελια A: om και αι διαθ. κ. η νομοθ. L. η διαθηκη BDF demid harl² Ath Chr-mss Cypr Ruf-ms Jer, Sedul: txt CKN rel latt(inclg am harl¹ tol) syrr copt goth Epiph Chr Thdrt Phot Hil. η επαγγελια D Chr-mss: επαγγελια F.

5. om οι F. om και F Hip Cypr Pelag (not Iren Aug). for το, τα C¹: om το F Epiph Cyr, Thdrt., om θεος Ephr Cypr-ed Hil-ed, Leo₁: but it is in most gr-lat-ff, and δ ων &c is cited by very many fathers as in apposition to ο χριστος. (The various punctuations &c see in notes, and more particulars in Wetstein and Scholz.)

surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation. 4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories. **Who are Israelites** (a name of honour, see John i. 48; 2 Cor. xi. 22; Phil. iii. 5); **whose (is) the adoption** (see Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa. i. 2 al.), **and the glory** (perhaps their general preference and exaltation, consequent on the *υιοθεσία*,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see reff.), **and the covenants** (not, *the two tables of the law*,—as Beza, Grot., al.,—which formed but one covenant, and are included in *νομοθεσία*; nor, *the Old and New Testament Covenants*,—as Aug., Jer., Calov., Wolf,—see Gal. iv. 24 ff.: but *the several renewals of the covenant* with Abraham, Isaac, Jacob, and finally with the whole people at Sinai:—see Gen. xv. 9—21; xvii 4, 7, 10; xxvi. 24; xxviii. 13;

Exod. xxiv. 7, 8 al.), **and the law-giving** ('si alii Solonibus et Lycurgis gloriantur, quanto iustior est gloriandi materia de Domino!') Calv. *νομοθ.* is both the act of giving the Law, and the Law thus given), **and the service** (ordinances of worship: see ref. Heb.), **and the promises** (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as τὸν ἔχοντα τὰς ἐπαγγέλιας),—**whose are the fathers** (probably to be limited to Abraham, Isaac, and Jacob:—so De W., but Stephen gives οἱ πατ. a much wider meaning in Acts vii. 11, 12, 19, 39, 44, and so apparently Paul himself, Acts xiii. 17. In all those places, however, except Acts vii. 19, ἡμῶν follows, whereas here the word is absolute: so that the above limitation may be true),—**and of whom is Christ**, as far as regards the flesh (τό,—acc., as also in ch. xii. 18,—implies that He was not *entirely* sprung from them, but had another nature: q. d. 'on his human side,'—*duntaxat quod attinet ad corpus humanum*, as Erasmus), **who is God over all** (prob. neuter; for τὰ πάντα, not οἱ πάντες, is the equivalent nominative in such sentences: see ch. xi. 36) **blessed for ever. Amen.** The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ,—so Iren., Tert., Orig. h. l., Athan., Epiph., Chrys., Theodoret, Theophyl., &c. Wetstein has, it is true, collected passages

6 οὐχ^z οἶον δὲ ὅτι^a ἐκπέπτωκεν ὁ^b λόγος τοῦ^b θεοῦ· οὐ^z = here only. Winer, edn. 6, § 64. 6. a = here only. see James i. 11. = πίπτειν, Luke xvi. 17. διαπ., Josh. xxi. 43 (45). Judith vi. 9. b Acts xi. 1 reff.

from the fathers to shew that they applied the words *ὁ ἐπὶ πάντων θεός* to the FATHER alone, and protested against their application to the SON; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Eph. iv. 5, 6, *εἰς κύριος*, and *εἰς θεός κ. πατὴρ πάντων, ὁ ἐπὶ πάντων*, are plainly distinguished. That our Lord is not, in the strict exclusive sense, *ὁ ἐπὶ πάντων θεός*, every Christian will admit, that title being reserved for the Father: but that He is *ἐπὶ πάντων θεός*, none of the passages goes to deny. Had our text stood *ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεός ὁ εὐλογητός εἰς τοὺς αἰῶνας*, it would have appeared to countenance the above error, which as it now stands it cannot do.

The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 321. Wetst.) *τὸν γοῦν Ἰησοῦν οὐτε Παῦλος ἐτόλμησεν εἰπεῖν θεόν, οὐτε Ματθαῖος οὐτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης*. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after *σάρκα*, thus insulating *ὁ ὧν ἐπὶ πάντων . . . ἁμήν*, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasmus, Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate *εὐλογητός* (τῆς) precedes the name of God. (In the one place, Ps. lxxvii. 19 LXX, κύρ. ὁ θ. εὐλογητός, εὐλογητός κυρ. ἡμέραν κυρ' ἡμέραν, which seems to be an exception, the first εὐλ. has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxii. 2, are no exceptions, as in all of them the verb *εἶη* or *γένοιτο* is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted.

(2) That the *ὧν*, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent *inanity* of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the *incarnation of Christ* is the exciting cause, the *τὸ κατὰ σάρκα* comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression *εὐλογητός εἰς τοὺς αἰῶνας* is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence. The places are, ch. i. 25, *ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητός εἰς τοὺς αἰῶνας. ἁμήν*,—and 2 Cor. xi. 31, *ὁ θεός κ. πατὴρ τ. κυρ. Ἰησοῦ οἶδεν, ὁ ὧν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι*: whereas he twice uses the phrase *εὐλογητός ὁ θεός* as an ascription of praise, without joining *εἰς τοὺς αἰῶνας*. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, *ὁ ὧν*, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to *τὸ κατὰ σάρκα*, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after *πάντων* and refer *ὁ ὧν ἐπὶ πάντων* to Christ, understanding by *πάντων* all the preceding glorious things, or the *πατέρες* only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read *ὁ θεός*. Variety of reading there is none worth notice: the very fathers generally cited as omitting *θεός*, having it in the best manuscripts and editions. Crell (not Schlichting, see Thol.

c John viii. 33. γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. ἡ οὐδ' ὅτι εἰσὶν ABDF
 37. (Acts iii. κλη- KLN a b
 25. vii. 5, 6.) c σπέρμα c' Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ d κλη- c d f g h
 ch. xi. 1. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς k l m n
 2 Cor. xi. 22. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς o 17
 Gal. iii. 29. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 Heb. ii. 16. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 Isa. xli. 8. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 d GEN. xxi. 12. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 = Isa. xlviii. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 1. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 e Acts xix. 4. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 reff. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 f ch. viii. 16. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 reff. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 g Gal. iv. 28. ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 only: ἠθέσται σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 h ch. ii. 26 (reff.). v. 3, &c. viii. 36. Acts xix. 27. Wisd. ix. 6. i GEN. xviii. 10 (see note). see Acts
 xii. 1. xix. 23. j see John xiv. 23. k ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.

6. for 2nd *ισραηλ*, *ισραηλειται* DF latt(not tol) Nys Chr-ms,(and Mtt's mss₂) (Ec-comm Ambrst Aug₁: txt ABKL^N rel Orig₂ Cæs Chr-ed Thdrt (Ec Thl Aug_{sape} Tich.

7. *ισακ* N.

8. aft *τουτ' ἔστιν* add *οτι* B¹(sic: see table)N³ m 116 Orig₁. om *του* F m 67².
 70. 114-20.

9. om o D.

p. 484, note, edn. 1842) proposed (and is followed by Whiston, Whitby, and Taylor) to transpose *ὁ δὲν* into *ὅν δ*;—but besides the objection to the sense thus arising, *ἐυλογη-τός* would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of MSS. and versions. The rendering given above is then not only that most agreeable to the usage of the Apostle, but the only one admissible by the rules of grammar and arrangement. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever. *ἀμὴν* implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25.

6—13.] *God has not broken his promise: for He chose from the first but a portion of the seed of Abraham (6—9), and again only one out of the two sons of Rebecca (10—13).*

6.] *Not however that (οὐχ οἶον δέ, ὅτι = οὐ τοῖον δέ λέγω, οἶον ὅτι . . . , 'but I do not mean such a thing, as that . . . , or 'the matter however is not so, as that . . . ' De W. cites from Athen. vi. p. 244, οὐχ οἶον βαδίζει, and from Phrynich. p. 332, οὐχ οἶον ὀργίζομαι, in a similar sense. The rendering, 'it is not possible that,' would require ordinarily οἶον τε with an infinitive,—and St. Paul is asserting, not the impossibility, however true, of God's word being broken, but the fact, that it was not broken) the word (i. e. the promise) of God has come to nothing (see reff., so Lat., *excidit*); viz. by many, the majority of the nominal Israel, missing the salvation which seemed*

to be their inheritance by promise. For

not all who are sprung from Israel (= Jacob, according to Tholuck: but this does not seem necessary: Israel here as well as below may mean the *people*, but here in the popular sense, there in the divine idea), (these) are Israel (veritably, and in the sense of the promise).

7.] *Nor, because they are (physically) the seed of Abraham, are all children (so as to inherit the promise), but (we read), "In Isaac shall thy seed be called" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders καλεῖν here by *erwecken*, 'to raise up'):*

8.] *that is (that amounts, when the facts of the history are recollected, to saying) not the children of the flesh (begotten by natural generation, compare John i. 13, and Gal. iv. 29) they are the children of God; but the children of the promise (begotten not naturally, but by virtue of the divine promise [Gal. iv. 23, 28], as Isaac) are reckoned for seed.*

9.] *For this word was (one) of promise (not, 'For this was the word of promise,' i. e. οὗτος γὰρ ὁ λ. τῆς ἐπαγγ. The stress is on ἐπαγγελίας: the children of promise are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of promise), According to this time (τῇ ᾠρᾷ, 'when the time (shall be) revisited,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέφων ἤξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, κ. ἔξει υἱὸν Σάρρα ἢ γυνή σου. The change into ἔσται τῇ Σάρρα υἱός is probably made for the sake of emphasis—the promise was to Sarah) will I come, and Sarah shall have a son.*

10, 11.] *And not only (so) (i. e. not only have we an example of*

Ῥεβέκκα ἐξ ἐνὸς ¹κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ¹ = here (Luke xi. 7. ch. xiii. 13. Heb. xiii. 4.) only. Num. v. 20. Heb. ix. 8 only. Tit. ii. 8 only. John iii. 20. v. 29. James iii. 16 only. Prov. 12 ἐρρέθη αὐτῇ ὅτι ὁ ^sμείζων ^tδουλεύσει τῷ ^uἐλάσσονι,

xxii. 8.
p Acts xxvii. 13 reff.
r = ch. viii. 30 reff.
viii. 33. Acts vii. 7, from Gen. xv. 14.
i. 16.)

o Acts ix. 15. ch. xi. 5, 7, 28. 1 Thess. i. 4. 2 Pet. i. 10 only + t. Isa. xxii. 7 Aq.
q = Matt. xi. 23. 1 Cor. iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 25, from Isa. xl. 8.
s = Heb. xi. 24. Gen. x. 21. xxix. 16. GEN. xxv. 23. t = John u = 1 Tim. v. 9 (John ii. 10. Heb. vii. 7) only. l. c. (Gen.

11. for μηδε, η F latt. rec (for φαυλ.) κακον (more usual word), with DFKL rel Chr Thdrt Ec Thl: txt ABN m Orig₃ Cyr Damasc. rec του θεου bef προθεσις, with (Syr) Chr: txt ABDFKL^s rel latt syr goth arm Orig₃ Chr-2-mss Thdrt. μεινη F.

12. rec ερρηθη, with B²D²L rel Orig Chr: txt AB¹D¹FKN b d f h k n o Thdrt. om αυτη D¹(and lat) harl¹ Orig₃ Ambrst Bede. μείζων N¹.

the election of a son of Abraham by one woman, and the rejection of a son by another, but also of election and rejection of the children of the same woman, Rebecca, and that before they were born. οὐ μόνον δέ introduces an *à fortiori* consideration.

In the construction supply τοῦτο only), but also Rebecca having conceived (see ref. Num. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by two wives; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the identity of the father also is brought into view. This is well put by Chrys.: ἡ γὰρ Ῥεβέκκα καὶ μὴν τῷ Ἰσαὰκ γέγονε γυνή, καὶ δύο τεκούσα παῖδας, ἐκ τοῦ Ἰσαὰκ ἔτεκεν ἀμφοτέρους· ἀλλ' ὅμως οἱ τεχθέντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρός, τὰς αὐτὰς λύσαντες ὠδῖνας, καὶ ὁμοπάτριον ὄντες καὶ ὁμομήτριον, καὶ πρὸς τοῦτοις καὶ δίδυμοι, οὐ τῶν αὐτῶν ἀπῆλυσαν. Hom. xvi. p. 610), our father Isaac (τ. πατ. ἡμ., probably said without any special reference, the Apostle speaking as a Jew. If with any design it might be, as Thol. remarks, to shew that even among the Patriarchs' children such distinction took place. Christians being τέκνα ἐπαγγελίας, the expression might apply to them: but, as the same Commentator observes, the argument here is to shew that not all the children of promise belonged to the ἐκλογή. See ch. iv. 1—12. As to the construction here, it is best to regard ἀλλὰ καὶ . . . ἔχουσα . . . ἡμῶν as a sentence begun but intercepted by the remark following, and resumed in another form at ἐρρ. αὐτῇ),—for (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Apostle's mind of

the force of the example which he is about to adduce. For this use of γάρ see John iv. 44, note; Herod. i. 8, Γύγη, οὐ γὰρ . . . ; 30, ξεῖνε Ἀθ. παρ' ἡμέας γὰρ . . . Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ . . . ; and other examples in Hartung, Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers. μή instead of οὐ is frequently used by later Greek writers in participial clauses: Winer, edn. 6, § 55. 5; so Acts ix. 9, ἦν . . . μὴ βέβωον κ. οὐκ ἔφαγεν . . . , and Luke xiii. 11, μὴ δυναμένη ἀνακίψαι. See Schäfer, Demosth. iii. 395, and Hartung, ii. 130—132) or having done any thing good or ill (φαυλ.) an unusual word with Paul = properly ἀπλοῦν, ῥάδιον, εὐτελές, as Timæus in Lex. to Plato, with whom it is a very common word in this sense. Ruhken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα· ἐπὶ τε προσώπου καὶ πράγματος τὸ κακόν. τὸ μικρόν, κ. τὸ εὐκαταφρόνητον, κ. τὸ ἀσθενές. κ. τὸ ἄδοξον. κ. τὸ ἀνόητον, κ.τ.λ. This will shew the connexion of the strict and the wider meaning), that the purpose of God according to (purposed in pursuance of, or in accordance with, or [Thol.] with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, 'propositum electivum,' and as in Polyb. vi. 34. 8, εἰς ἐκάστης ἀνὴρ λαμβάνεται κατ' ἐκλογήν, 'electively') may (not might; the purpose is treated as one in all time, which would be nullified if once thwarted) abide (stand firm; the opposite of ἐκπίπτειν, see reff. 1 Pet., Isa.),—not of works (ch. iii. 20; iv. 2) but of Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐρρέθη, Calv., Luth.;

v Mat. i. 2, 3.
w ch. iii. 5 reff.
x Luke xiii. 27.
ch. i. 29 al.
Ps. xci. 15.
y ch. ii. 11.
Demosth., p.
318. 13.
z ch. iii. 4 reff.
a Matt. ix. 27.
al. Exod.
xxxiii. 19.
-άν (pres.) here bis.
c ch. v. 18 reff.

¹³ καθὼς γέγραπται ὅτι ὁ Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαΐ ἐμίσησα. ¹⁴ τί οὖν ἐροῦμεν; μὴ ἡ ἀδικία ὑπαρὰ τῷ θεῷ; ¹⁵ καὶ μὴ γένοιτο. τῷ Μωσῇ γὰρ λέγει ὁ θεὸς ἡλεῶ, καὶ οὐκ ἐκτερίψω ὃν ἂν οὐκ ἐκτερίψω. ¹⁶ ἄρα οὐκ οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἡλεῶντος θεοῦ.

ABDF
KL^a b
c d f g h
k l m n
o 17

—άν (pres.) here bis. Jude 23 only. Prov. xxi. 26 A (not F) B¹N. b here bis only. 4 Kings xiii. 23. d = 1 Cor. ix. 24. Gal. v. 7. Ps. cxviii. 32. gen., Acts i. 7. Heb. v. 14.

13. καθάπερ B Orig.

14. om τω D¹F.

15. rec γαρ bef μωση, with AKL rel Chr Thdrt: txt BDF^a Damasc. μωνσ. FKL^a a b f h k l: txt ABD.—σει B²F c d g Chr-2 mss: -ση AB¹DKL^a Thdrt.

16. rec ελεουντος, with B²K gr-ff; ευδοκουντος L rel: txt AB¹DF^a.

—or μένη, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general characteristic of the whole transaction; see a similar ἐκ in ch. i. 17. Thol., De W.

Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol.,—it was said to her (ἔτι is recitantis; the LXX have καί), “The elder shall serve the younger” (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations, — λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David [2 Sam. viii. 14];—under Joram they rebelled [2 Kings viii. 20], but were defeated by Amaziah [2 Kings xiv. 7], and Elath taken from them by Uzziah [2 Kings xiv. 22]; under Ahaz they were again free, and troubled Judah [2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7],—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who [Jos. Antt. xiii. 9. 1] reduced them finally, so that thenceforward they were incorporated among the Jews): as it is written, **Jacob I loved, but Esau I hated** (there is no necessity here to soften the ‘hated’ into ‘loved less’: the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, “The people against whom the LORD hath indignation for ever”).

14–29.] This election was made by the indubitable right of God, Who is not therefore unjust.

14.] What then shall we say (anticipation of a difficulty or objection, see reff.,—but not put into the mouth of an objector)? Is there unrighteousness (injustice) with (in) God

(viz. in that He chooses as He will, without any reference to previous desert)? Let it not be: 15.] for He saith to Moses, “I will have mercy on whomsoever I have mercy, and will compassionate whomsoever I compassionate.”

The citation is from the LXX, who insert the indefinite ἄν, the Heb. being . . . ἡς ἔσται ἡ ἐλεῶ; the meaning apparently being, ‘whenever I have mercy on any, it shall be pure mercy, no human desert contributing;’ which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἂν; and is not inconsistent with ver. 18, ὃν θέλει, ἐλεῶ: because if God’s mercy be pure mercy without any desert on man’s part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

16.] So then (inference from the citation) it is not of (God’s mercy ‘does not belong to,’—‘is not in the power of,’ see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham’s wish for Ishmael, Gen. xvii. 18, and Esau’s running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy. I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes. At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the

17 λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι ¹ εἰς ² αὐτὸ ³ τοῦτο ^{e sing., Mark}
^h ἐξήγειρά σε, ὅπως ⁱ ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου ^{xii. 10. xv.}
καὶ ὅπως ^k διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. ^{28. John ii}
18 ἄρα ^c οὖν ὃν θέλει ^{*a} ἐλεεῖ, ὃν δὲ θέλει ¹ σκληρύνει. ^{22 and}
^{g Acts xxiv. 15 reff.} ^{h = here (1 Cor. vi. 14) only.} ^{Judg. v. 12.} ^{Ps. vii. 6 al.} ^{Jos. Antt. viii. 11.}
^{i and constr., 1 Tim. i. 16. (see ver. 22.)} ^{Exod. ix. 16.} ^{k Luke ix. 60.} ^{Acts xxi. 25 only. l. c.}
^{1 Acts xix. 9.} ^{Heb. iii. 8, 13, 18. iv. 7 only.} ^{Exod. iv. 21 (פָּרַח). vii. 3 (פָּחַח), al.} ^{passim. ch.}
^{iv. 3 al.} ^{f Mark i. 38.} ^{John xvii.} ^{37. Acts ix.}
^{21.}

17. aft σπας ins αν F.

ενδειξομαι FL c 1¹ Chr-ms.

διαγγελει L f o.

18. In A, from ον δε θ. to η ουκ εχει ver. 21 is in a later hand. *ελεα D¹ F.
aft ελ. ins ον δε θελει ελεει B¹ (Tischdf: om B²).

salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the *immediate subject* is the *national rejection of the Jews*: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful *not to fall short of what is written*: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its *darker side*:—not only as regards God's mercy, but His wrath also. For (confirmation of the *universal* truth of the last inference) the *Scripture* (identified with God, its Author: the case, as Thol. remarks, is different when merely something contained in Scripture is introduced by ἡ γραφὴ λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where the *text itself* speaks, or where God spoke, or, as here, *some man under inspiration of God*) saith to Pharaoh, **For this very purpose** (δτι recitantis; the LXX have καὶ ἔνεκεν τούτου) **raised I thee up** (LXX διαιτηρήθης, 'thou wert preserved to this day'; Heb. פָּרַחְתָּךְ from פָּרַח, *stetit*, in Hiph. *stare fecit*; hence taken to signify (1) 'constituit, muneri præfecit,' as 1 Kings xii. 32; Isa. xxi. 6 [LXX σεαυτῷ στήσον σκόπον]; Esth. iv. 5,—(2) 'confirmavit,' as 1 Kings xv. 4 al,—and (3) 'prodire fecit, excitavit,' Dan. xi. 11; Neh. vi. 7: the meaning 'incolumem præstitit,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the

plagues. This has been done by modern interpreters to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξεγείρω, in its transitive sense, is often used by the LXX for 'to rouse into action': see besides reff. Ps. lvi. 8; lxxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit,' was evidently that intended by ἐξεγείρω, that **I may shew in thee** ('in thee as an example,'—'in thy case,'—'by thee') **my power** (τ. ισχύν μου LXX-B: δύν. [which is read in A] is perhaps chosen by the Apostle as more *general*, ισχύς applying rather to those deeds of miraculous power of which Egypt was then witness), and that **my Name may be proclaimed in all the earth** (compare as a comment, the words of the song of triumph, Exod. xv. 14—16).

18.] Therefore whom He will, He hath mercy on (ref. to ver. 15, where see note), and whom He will, He hardeneth. The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπεσκληρύνε τὰ τέκνα ἐαυτῆς [αὐτῆς AN] the LXX version of the Heb. פָּחַח, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off her offspring in her hardness;' the E. V. has, 'She is hardened against her young ones.' Whatever difficulty there lies in this assertion, that God *hardeneth* whom

m ch. iii. 7. Gal. v. 11. n Heb. viii. 8 (Mark vii. 2 rec.) only t. Sir. xi. 7. xli. 7. 2 Macc. ii. 7 only. o Acts xxvii. 43. 1 Pet. iv. 3 only t. x. 14 (19). 2 Macc. xv. 5 only. r Luke xiv. 6 only. s Judg. v. 29 A. Job xvi. 9. xxxii. 12 only. t 1 Tim. ii. 13 only. u Acts vi. 10 reff. v. 29 A. Job xvi. 9. xxxii. 12 only. w ch. x. 18 (Luke xi. 28 v. r.) s here only. Job c d f g h k l m n o 17

19 ἔρεῖς μοι οὖν ^m τί [οὖν] ἔτι ⁿ μέμφεται; τῷ γὰρ ^o βουλή-
ματι αὐτοῦ τίς ^p ἀνθέστηκεν; 20 ὃ ἄνθρωπε, ^q μενοῦνγε
σὺ τίς εἶ ὃ ^r ἀνταποκρινόμενος τῷ θεῷ; μὴ ἔρεῖ τὸ
^s πλάσμα τῷ ^t πλάσαντι τί με ἐποίησας οὕτως; 21 ἢ

19. rec 1st οὖν bef μοι, with DFKL latt Orig₂ Chr Thdrt: om οὖν 73. 118 arm: txt ABN m syr goth Orig₁. rec om 2nd οὖν, with AKLN rel vulg Orig₁ Chr Thdrt Aug: ins BDF Jer Ruf Sedul. elz om γαρ, with G-lat: ins ABDFKL³ rel Orig Ath Chr Thdrt Thdor-mops Damasc Aug.

20. rec μενοῦνγε bef ω ανθρ. (to suit the arrangement in other places: see reff. Had the μενοῦνγε been transposed in A &c to avoid placing it first in the sentence [see Phryn Lobeck, p. 342], the same various reading would have occurred in the other places, which it does not), with D³KLN³ rel syrr copt Orig Chr Thdrt Thdor-mops (Ec Thl: om μενοῦνγε D¹F latt æth Jer Ruf: txt A(B)N¹ m Chr-ms₁ Damasc.—om γε B. for ἐποίησας, ἐπλάσας D Syr Thl-marg.

He will, lies also in the daily course of His Providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. cxciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuita misericordia per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissimā veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest iudiciorum ejus tam magnum profundum,—verumtamen caveat præcipitum." 19.] Thou wilt say then to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a general one, applying to all mankind, and likely to arise in the mind of any reader. The expression ὃ ἄνθρωπε seems to confirm this), Why then doth He yet find fault (ἔτι as ch. iii. 7, assuming your premises,—‘if this be so:’ at the same time it expresses a certain irritation on the part of the objector: ‘exprimat morosum fremitum,’ Bengel. μέφομαι has a stronger sense than mere blame here: Hesych. interprets it αἰτιάται, ἐξουθενεῖ, καταγινώσκει: see the apocryphal reff. Thol.)? For who resists (not, ‘hath resisted:’ ἀνθέστηκεν, like

ἔστηκεν, is present, see Winer, edn. 6, § 40. 4. b, and compare ἐφέστηκεν, 2 Tim. iv. 6.) His will (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? Yea rather (μενοῦνγε, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: ‘that which thou hast said, may be correct human reasoning—but as against God’s sovereignty, thy reasoning is out of place and irrelevant’), O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic σὺ following, and we have ἄνθρωπε unemphatic in ch. ii. 1), who art thou that repliest against (the ἀντί seems to imply contradiction, not merely dialogue: see besides reff., ἀνταπόκρισις, Job xiii. 22, BCN) God?—implying, ‘thou hast neither right nor power, to call God to account in this manner.’ Notice, that the answer to the objector’s question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the spirit of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—καὶ οὐδὲ τὴν λύσιν εὐθέως ἐπάγει, συμφερόντως καὶ τοῦτο ποιῶν ἀλλ’ ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω μενοῦνγε . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἀκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἰδέναι τί μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἢ πρό-

οὐκ ἔχει ^u ἐξουσίαν ὁ ^v κεραμεὺς τοῦ ^w πηλοῦ, ἐκ τοῦ ^u αὐτοῦ ^x φυράματος ποιῆσαι ^y ὃ μὲν ^z εἰς τιμὴν ^a σκευός, ^v ὃ δὲ ^z εἰς ^b ἀτιμίαν; ²² ^c εἰ δὲ θέλων ὁ θεὸς ^d ἐνδείξασθαι τὴν ὀργὴν καὶ ^e γνωρίσαι τὸ ^f δυνατόν αὐτοῦ ^g ἥνεγκεν ἐν πολλῇ ^h μακροθυμίᾳ ⁱ σκεύη ὀργῆς ^k κατηρτισμένα εἰς ^l ἀπώλειαν, ²³ καὶ ^m ἵνα ^e γνωρίσῃ τὸν ⁿ πλοῦτον τῆς ^o δόξης αὐτοῦ ἐπὶ ⁱ σκεύη ^p ἐλέους, ^q ἃ ^r προητοίμασεν

y 1 Cor. xi. 21 reff.

z = ch. i. 1, 5 al. fr.

a = 2 Tim. ii. 20, 21. Heb. ix. 21 al. Exod.

iii. 22.

b ch. i. 26 reff.

c Acts xxiii. 9.

d constr., ch. ii. 15.

e 1 Cor. xii. 3 reff.

f = here

ii. 10, iii. 2.

Heb. vi. 10, 11. see ver. 17. P.H. Gen. i. 15, 17.

only. constr., ch. i. 19, 20. viii. 3.

g = Heb. xii. 20 only. (see Heb. xiii. 13.) φέρειν

τὴ πρῶτος, Xen. Cyr. ii. 2. 9.

h ch. ii. 4 reff.

i see ver. 21. Jer. xxvii. (l.) 25. constr.,

Acts ix. 15.

k = Heb. x. 5 (from Ps. xxxix. 6). xi. 3. (Matt. iv. 21.)

l = Acts vii. 20

reff. John xvii. 12. Jer. xxvi. (xvii.) 21.

m constr., see Winer, edn. 6, § 63. I. 1.

n ch.

ii. 4 reff.

o Eph. i. 18. iii. 16.

p (Phil. iv. 19.) Col. i. 27.

p Luke i. 50, &c. Eph.

ii. 4. Exod. xx. 6.

q Eph. ii. 10 only. Isa. xlviii. 24. Wisd. ix. 8 only.

22. om ηνεγκεν F D¹-lat Julian.

ins eis bef σκευη F Ambrst Julian.

23. om 1st και B m 39. 47-marg 67². 80. 116 vulg copt goth arm (Orig) Jer Ruf Pel Sedul Fulg. for τον πλουτον, το πλουτος F.

νοια, κ. πῶς υπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πείθεσθαι δεῖ· ἵνα ὕταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκροατῇ, κ. καταστείλῃ κ. λεάνῃ τὴν γνώμην, τότε μετὰ πολλῆς εὐκολίας ἐπάγων τὴν λύσιν, εὐπαράδεκτον αὐτῷ ποιῆσιν τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemiae retundit, argumento ab hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.' Shall the thing made (properly of a production of plastic art, moulded of clay or wax) say to him who moulded it, "Why madest thou me thus?" These words are slightly altered from Isa. xxix.

16 LXX,—μη ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό[om. αὐτό AN], Οὐ σύ με ἔπλασας; ἡ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετώς με ἐποίησας; Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from ref. Isa. In Sir. xxxvi. [xxxiii.] 13, we have a very similar sentiment: ὡς πηλὸς κεραμεὺς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπιμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον[ἐν ἐκ. ACN], ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσματο τά τε πᾶν καθαρῶν ἔργων δούλα σκεύη τά τε ἐναντία πάνθ[πάντα AN] ὁμοίως τούτων δὲ ἑκατέρου[ἐτέρου BN^{3a}, ἐτέρων N¹] τίς ἐκάστου ἐστὶν ἡ[om. ἡ N] χρήσις, κριτὴς δὲ πηλοργός. See also Jer. xviii. 6), from the same mass to make one vessel unto honour (honourable uses) and another unto dishonour (dishonourable uses. See ref. 2 Tim. The honour and dishonour are not

here the moral purity or impurity of the human vessels, but their ultimate glorification or perdition. The Apostle in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)? 22.] But what if (by the elliptical εἰ δὲ the answer to the question of the objector, ver. 19, seems to be introduced; ἐὰν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. Ed. Col. 590,—ἀλλ' εἰ θελοντάς γ' οὐδὲ σοὶ φυγεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) God, purposing to shew forth His wrath, and to make known His power (that which He could do), endured with much long-suffering vessels of wrath fitted for destruction; and (what if this took place) (2) that He might make known the riches of His glory on (not to, as De Wette, who joins it with γνωρίσῃ,—but 'toward', on, 'with regard to,' dependent on πλοῦτον, as πλουτῶν εἰς, ch. x. 12) the vessels of mercy, which He before made ready for glory? I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δὲ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἵνα ἐνδείξῃται . . . κ. γνωρίσῃ,—or the 2nd, καὶ θέλων γνωρίσῃται. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἥνεγκεν . . . ἀπὸ, as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took

r = ch. ii. 7
 reff.
 s = Mark i. 2.
 Heb. iv. 7.
 see ch. xi. 2.
 t HOSEA ii. 23
 (B).
 u HOSEA i. 10.

εἰς ἡμᾶς δόξαν; ²⁴ οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, ²⁵ ὡς καὶ ἔν τῷ Ὡσηέ λέγει Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην· ²⁶ καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐβρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται

ABDE
 KLNab
 c d f g h
 k l m n
 o 17

25. om εν B.

26. for οὗ, ω ⁸¹(txt ⁸corr¹). rec ερρηθη, with B²D³L rel Ec: txt AB¹ D¹-gr KN d f h k l² n 17 Thdrt Thl. for ερρ. αυτ., αν. κληθησονται F (D¹-lat Ambrst): in loco liberata (ερρυσθη?) in quo vocabatur Iren-int.

place,' viz. this ὃν θέλει, ἐλεεῖ. Other constructions have been,—to make ἵνα depend on κατηρτισμένα—'prepared to destruction for this very purpose, that &c.' So Fritz. and Rückert, ed. 2; but this seems to overlook καί, or to regard it as = καὶ τοῦτο:—to take ver. 23 as a new sentence, supplying ἐκάλεσεν ἡμᾶς, as Tholuck. Stuart supplies θέλων before ἵνα γν., and ἡλέησεν before οὗς ἐκάλεσεν ἡμᾶς. This in fact amounts to nearly the same as my own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see below. The argument is, 'What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them long-suffering (to lead them to repentance, ch. ii. 4)—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?' Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God. The theological difficulties in κατηρτισμένα and προητοίμασεν (in both cases God is the agent; not they themselves, as Chrys., Theophyl., Olsh. Bengel, however, rightly remarks, "non dicit quæ προκατήρτισε, cum tamen ver. seq. dicat 'quæ præparavit.' Cf. Matt. xxv. 34 cum ver. 41, et Act. xiii. 46 cum ver. 48") are but such as have occurred repeatedly before, and, as Stuart has well observed, are inherent, not in the Apostle's argument, nor even in revelation, but in any consistent belief of an omnipotent and omniscient God. See remarks on ver. 18. σκεὴ ὀργῆς and σκεὴ ἔλεους are vessels prepared to subserve, as it were to hold, His ὀργή and ἔλεος: hardly, as Calvin, instruments to shew forth: that is done, over and above their being σκεὴ, but is not necessary to it. The σκ. ὀργ. and σκ. ἔλ. are not to be, with a view to evade the general application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all

the dealings of God. 24.] Of which kind (quales, agreeing with ἡμᾶς—i. e. σκεὴ ἔλεους) He also called us, not only from among the Jews, but also from among the Gentiles. It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. 25, 26.] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he does so, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of Israel; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God's dealings, to receive as His people, those who were formerly not His people—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles, as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the καί,—as He saith also in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς εὐεργεσίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολωλεκότων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκάλεσε καὶ τοὺς οὐ μετὰ τὴν οἰκείων ἀλλοτριωθέντας, ἀλλ' ἐξ ἄρχης

ται υἱοὶ θεοῦ ζῶντος. 27 Ἡσαΐας δὲ ὁ κρᾶζει ὡς ὑπὲρ τοῦ Ἰσραὴλ ὅτι ἂν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ὕψις ἁμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται. 28 λόγον γὰρ συντελῶν καὶ συντέμνων [ἐν ἐδικαιοσύνη· ὅτι λόγον συντετμημένον] ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς προεῖρηκεν Ἡσαΐας Εἰ μὴ κύριος σαβαὼθ ἡ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν. 30 Τί οὖν ἐροῦμεν; ὅτι

ii. 17. Jer. vi. 11. Isa. xxviii. 22. d here only. 1. c. e Acts xvii. 31 reff. f = 2 Pet. iii. 2. Jude 17+. g Isa. i. 9. h 2 Cor. iv. 9 reff. i = Acts xiv. 11. Heb. ii. 17. elsw. Mt. Mk. L. only. Ps. xxvii. 1. k ch. iii. 5 reff.

27. rec καταλειμμα (corr^a to LXX where no MS has υπολ.), with DFKL N-corr¹ rel Thdrt: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt ABN¹ Eus₂.

28. om εν δικαιοσυνη οτι λογον συντετμημενον (by mistake from similarity of συντεμνων and συντετμημενον?) ABN¹ Syr copt Eus Damasc Aug₂ (æth has the ver thus: quia consummatum et præcisum verbum enarret Deus in mundo: om συντελ. το λογον Thdrt): ins DFKLN³ rel latt syr goth Eus, Chr (Ec Thl Jer Ambrst Bede.

29. εγκατελειπεν AD³FKL. εγενθεν B¹(Tischdf.) ομοιωθημεν AFL.

ἀλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἀξιοθῆναι; Hom. xvi. p. 618. The fem. τὴν is used because the Jewish people was typified by the daughter of the prophet, Hos. i. 6, who was called Lo-rubamah, 'not having obtained mercy.'

The sense, not the words of the LXX, is quoted. By ἐν τῷ τόπῳ . . . ἐκεῖ must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] A proof from Scripture of the fact, that a part of Israel are excluded. Here again the analogy of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel. 28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γὰρ (which is found in AN but not in B) being perhaps adopted by the Apostle as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having κατάλειμμα for ὑπόλειμμα (see digest), and ἐν τῇ οἰκουμένῃ βλῆ for ἐπὶ τῆς γῆς. The literal rendering of the Heb. is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be,

the Lord will complete and soon fulfil His word in righteousness (viz. his denunciation of consuming the Assyrian and liberating the remnant of His people): for the Lord will make a rapidly, accomplished word in the midst of all the land. The E. V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness. 29.] Another proof of a remnant to be saved, from a preceding part of the same prophecy. (Such seems to be the sense of προεῖρ. here,—and so Beza, Calv., Grot., al.; De W., Thol., al., prefer 'prophesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one [see all the reff.] suits much better.)

"ὁμοιοῦσθαι ὥς is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. פְּדָרְכָּךְ, Ps. xlix. 13, 21; compare Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico סבאֵוּת in libro 1 Sam. et Jesaia σαβαὼθ ponitur; in reliquis libris omnibus παντοκράτωρ." (This is not strictly the case: δυνάμειον is found in several places: and σαβαὼθ occurs in Zech. xiii. 2 BN.)

The citation is verbatim from the LXX, who have put σπέρμα for the Heb. תְּבַרָּה, 'residuum,'—implying a remnant

1 = ch. xii. 13. xiv. 19. Phil. iii. 12, 14. 1 Thess. v. 15. Isa. li. 1. Sir. xxvii. 8. m 1 Tim. vi. 11. 2 Tim. ii. 22. x. 6. Gal. iii. 8. 2 Cor. x. 14. w. *ἐπί*, Matt. xii. 28 ¶ L. 1 Thess. ii. 16 only. Eccl. viii. 14. Dan. iv. 25 (28) Theod. n = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45. o = ch. p = Phil. iii. 16. Dan. xii. 12 Theod. q as above (p). 1 Thess. iv. 5. w. *ἄχρη*, 1 Thess. iv. 5. w. *ἄχρη*, ABDF KLN a b c d f g h k l m n o 17

ἔθνη τὰ μὴ ^{lm} διώκοντα ^m δικαιοσύνην, ⁿ κατέλαβεν δικαιο-
σύνην, δικαιοσύνην δὲ τὴν ^o ἐκ πίστεως· ³¹ Ἰσραὴλ δὲ
¹ διώκων νόμον δικαιοσύνης, ^p εἰς νόμον οὐκ ^{pq} ἔφθασεν.

31. rec aft 2nd νόμον ins δικαιοσύνης (corr'n for clearness' sake? see notes), with F (but with a mark inserted before it) KLN³ rel D³ lat vulg syrr goth Chr Thdor-mops, Thdr̄t Ec̄ Thl Jer₃ Aug₄ Pel Bede: om ABDGN¹ copt Procop Damasc Orig-int Ambrst-comm Ruf Sedul. εφθοχεν F (and G).

for a fresh planting. 30—33.] *The Apostle takes up again the fact of Israel's failure, and shews how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., Ec̄., Theophyl., the τοῦ χωρίου παντὸς λόγος—this λόγος is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that runneth: the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews who pressed forward to the goal attained not, whereas the Gentiles, who never ran, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).

What then shall we say? This question, when followed by a question, implies of course a rejection of the thought thus suggested—but when, as here, by an assertion, introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt, Olsh., al., that ὅτι κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τί οὖν ἐποῦμεν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the διὰ τί, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negated; and (3) the answer, ὅτι κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. **That the Gentiles** (not, as Meyer and Fritz., 'some Gentiles'),

which pursue not after (see especially reff. Phil.) righteousness (not justification, which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but righteousness itself, is the aim and end of the race) attained (the whole transaction being regarded as a historical fact) righteousness, even (δέ brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6, § 53. 7. b:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) the righteousness which is from faith: 31.]—but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμου, as Chrys., Theodoret, Ec̄um., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an ideal law of righteousness, a justifying law,—or (2) as Chrys., al.,—see above,—the law of Moses, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as matter of fact, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμον δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after, aimed at the fulfilment of 'the law of righteousness,' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming ἐν ὁδῷ δικαιοσύνης, Matt. xxi. 32), did not attain unto the law (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμον without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. ἐκ

32 ¹ διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ^s ὡς ἐξ ἔργων [νόμου] ^r Paul, 1 Cor. vi. 7 (bis).
^t προσέκοψαν τῷ λίθῳ τοῦ ^u προσκόμματος, ³³ καθὼς ^s = Philom. 14.
 γέγραπται ^v Ἰδοὺ τίθημι ἐν Σιών λίθον ^u προσκόμματος ^t Matt. iv. 6.
 καὶ ^w πέτραι ^{wx} σκανδάλου, καὶ ὁ ^y πιστεύων ἐπ' αὐτῷ οὐ ^s = L. vii. 27.
^z καταισχνυθήσεται. ¹⁰ John xi. 9.
¹¹ 10. ch. xiv.
¹² 21. 1 Pet. ii.
¹³ 8 only. Prov. iii. 23.

n ch. xiv. 13, 20. 1 Cor. vii. 9. 1 Pet. ii. 8 only. Isa. xxix. 21.
 w 1 Pet. ii. 8. x = Matt. xviii. 7, ch. xiv. 13 al. Ps. xlviii. 14.
 (from l. c. f.). z = ch. v. 5. x. 11 al. Ps. xxiv. 20.

v Isa. (viii. 14) xxviii. 16.
 y ch. x. 11. 1 Pet. ii. 6

32. om νόμου (see notes) ABF⁸ vulg copt Jer Aug Ambrst Ruf: ins DKLN³ rel syrr goth Chr(οὐκ εἶπεν 'Εξ ἔργων, ἀλλ' 'Ὡς ἐξ ἔργων νόμου δεικνύς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην) Thdor-mops Thdrt (Ec Thl. rec aft προσέκοψαν ins γαρ (see note), with D³KLN³ rel vulg syrr Chr Thdor-mops Thdrt (Ec Thl Aug² Jer Sedul Bede: om ABD¹FN¹ a' a' am(with tol al) copt goth Ambrst Ruf.

33. rec ins pas bef o πιστευων (insd to conform this ver to ch x. 11, rather than omd to suit the LXX: not one ms omits it in ch x. 11), with KL rel D³-lat vulg syrr Chr Thdor-mops Thdrt (Ec Thl Jer Sedul: om ABD¹FN¹ Syr copt goth æth Orig Damasc Aug Ambrst Ruf Bede. ou μη καταισχνυθη (see LXX) DF.

τοῦ νόμου the Apostle defines, ch. x. 5, to be ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, but they did not attain to—not in this case κατέλαβεν, but ἔφθασεν eis—the law—they therefore never attained *righteousness*. It is surely far more easy to imagine how a transcriber should have inserted δικαιοσύνης, than how he should have omitted it. It probably was a marginal gloss to explain the second νόμον, and thence found its way into the text [I may notice, that ch. x. 3 is not a case in point, the νόμον here having an independent and exceptional meaning of its own, which introduces an element not belonging to ἰδὼν there]]. Wherefore? because (pursuing it) not by faith, but as (used subjectively, as 'if about to obtain their object by: see Winer, edn. 6, § 65. 9, and compare 2 Pet. i. 3) by [the] works [of the law (the evidence for and against νόμον is about equally balanced. On the one side we have the Apostle's usage, see ch. iii. 28 reff.,—and the possibility of a transcriber omitting νόμου, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct ἔργων to ἔργων νόμου to suit that very usage. On the whole I incline to omit νόμου, but do not regard the evidence as sufficiently clear to justify its exclusion from the text)], they stumbled at the stone of stumbling (the similitude of a race is still kept up. The insertion of γάρ has arisen from a period being placed at νόμου. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing οὐκ ἐκ π. κ.τ.λ., whereas it was this mistaken method of pursuing which caused them to

stumble against the stone of stumbling. Thus we have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see Soph. Elect. 730 f. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed).

33.] Appeal to the prophecy of Isaiah, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined, and

a = here only. Sir. xviii. 31. (Matt. xi. 26 al.)
 b Acts xi. 18. ch. vi. 22. Jude 21.
 c Acts xxii. 5. Gal. iv. 15. Col. iv. 13.
 d = John ii. 17, from Ps. lxxviii. 9.
 2 Cor. vii. 7, 11.
 e 2 Cor. xi. 2. see Acts xiii. 3.
 i ch. i. 17 reff. k = Acts xiii. 8 reff. xv. 28. 2 Macc. xiii. 23. see ch. viii. 7 reff.
 f Acts iii. 17 reff. g ch. iii. 20 reff. h Acts xiii. 27 reff. m = 1 Cor. i = ch. iii. 31. Heb. x. 9. Num. xxx. 14.

X. ¹ Ἀδελφοί, ἡ μὲν ^a εὐδοκία τῆς ἐμῆς καρδίας καὶ ^{ABDF} ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν ^b εἰς σωτηρίαν. ^{KLN a b} ^{c d f g h} ⁱ μαρτυρῶ γὰρ αὐτοῖς ὅτι ^{de} ζῆλον ^e θεοῦ ἔχουσιν, ἀλλ' ^{o 17} οὐ ^f κατ' ^g ἐπίγνωσιν. ^{3 h} ἀγνοοῦντες γὰρ τὴν τοῦ ⁱ θεοῦ ^j δικαιοσύνην, καὶ τὴν ἰδίαν [δικαιοσύνην] ^k ζητοῦντες ¹ στήσαι, τῇ ⁱ δικαιοσύνῃ τοῦ ⁱ θεοῦ οὐχ ^m ὑπετάγησαν.

CHAP. X. 1. rec aft η δεησις ins η (corr'n: see note), with KL rel Chr Thdrt: om ABDFN Cyr. προς τον θν is written over an erasure by N¹. rec for αυταν, του ισραηλ (explanatory gloss), with KL rel Thdrt Ec Thl: txt ABDFN 17 latt syrr copt arm Chr Cyr Damasc Ambrst Ruf Aug Pel Sedul Bede. rec ins εστιν bef εις σωτηριαν, with KLN³ rel syr Chr Thdrt: om ABDFN¹ Syr copt goth Cyr Aug.
 3. for γαρ, δε A 57 Leo. om 2nd δικαιοσυνην ABD vulg copt arm Clem Cyr Bas Chr, Procop Damasc Iren-int(most mss) Aug_{sæpe}: ins FKLN rel syrr goth æth Chr Thdrt Ec Thl Iren-mss Tert Ambr Aug₂, and aft ζητουντες m.

also Ps. cxviii. (cxvii.) 22. οὐ κατασχυνθήσεται, LXX (Isa. xxviii. 16), οὐ μὴ κατασχυνθῇ, gives a secondary meaning of the Heb. וְיִשְׁחָזֵק, 'shall not make haste': i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1—13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness (1—3), as revealed to them in their own Scriptures (4—13).*

1.] Brethren ('nunc quasi superata præcedentis tractationis severitate comiter appellat fratres.' Bengel), the inclination of my heart (εὐδοκία is seldom, if ever, used to signify the motion of desire, but imports the rest of approving satisfaction. Possibly there is here a mixture of constructions: the Apostle's εὐδοκία would be their salvation itself,—his δέησις πρὸς τὸν θ. ὑπὲρ αὐτ. was εἰς σωτ. The μὲν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτήρ. is brought out), and my prayer to God for them (Israel, see ch. ix. 32, προσέκοιαν), (is) for (their) salvation (lit. 'towards salvation.' The insertion of the art. after δέησις has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no δέησις to any other than God, the omission would be more natural. τοῦ Ἰσραὴλ has been substituted by the adoption of a gloss: ἐστίν to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter.

2.] For (reason why I thus

sympathize with their efforts, though misdirected) I bear witness to them that they have a zeal for God (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), but not according to (in accordance with, founded upon, and carried on with) knowledge (accurate apprehension of the way of righteousness as revealed to them). 3.] For (explanation of οὐ κατ' ἐπίγν.) liable to the objection, that it may represent to the reader a state of excusable ignorance, whereas they had it before them, and overlooked it) the righteousness of God (not, the way of justification appointed by God, as Stuart, al.: but that only righteousness which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), and striving to establish their own righteousness (again, not justification, but righteousness: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the ms. authority against δικαί. after ἰδίαν, it would seem as if it had been written for emphasis' sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), they were not subjected (historical: implying, but not itself bearing, a perfect sense. The passage,—not in a middle sense, as De Wette and Thol.,—expresses the result only; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they were not subjected) to the righteousness of God (the δικ. τ. θ. being considered as a rule or method, to which it was necessary to conform, but to which they were never sub-

4 ⁿ τέλος γὰρ νόμου χριστὸς ^b εἰς δικαιοσύνην παντὶ τῷ ⁿ = 1 Pet. i. 9.
πιστεύοντι. 5 Μωσῆς γὰρ ^o γράφει τὴν ^p δικαιοσύνην ^o see note and
τὴν ^p ἐκ ^p νόμου, ^q ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ^o 2 Cor. iii. 13.
^o constr., John
i. 46, see
Luke xviii.
31.

p Phil. iii. (6) 9. see Gal. iii. 21.

q Lev. xviii. 5. see Neh. ix. 29. Ezek. xx. 21.

5. rec ins του bef νομου, with DFKL rel: om (A) B^N.—for νομου, πιστεως A. ^{oti}
bef τ. δικ. τ. εκ ν. AD¹ B¹ 17¹ vulg Damasc Ruf. om αυτα (as LXX-AB[not
Ed-vat]) A D-gr B¹ vulg Damasc Ruf: eam D²-lat copt goth Cassiod: ταυτα 17¹ in¹ aeth.
om ανθρωπος F Syr Chr Hil.

jected as they were to the law of Moses).

4—13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures. For (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) **Christ is the end of the Law** (i. e. the object at which the law aimed: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) *End, finis, chronological*: 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. aim of the law, as borne out by the following citations, in which nothing is said of the *transitoriness* of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodoret, Calv., Grot., al., take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, *end in the sense of object or aim*, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κὰν ἐκείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κὰν μὴ ᾗ κατωρθώκως τὸν νόμον, τὸ πᾶν εἰληφε. καὶ γὰρ τέλος ἱατρικῆς ὑγίεια. ὥστερ οὖν ὁ δυνάμενος ὑγιῇ ποιεῖν, κὰν μὴ τὴν ἱατρικὴν ἔχῃ, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κὰν μετεῖναι δοκῇ τὴν τέχνην, τοῦ παντός ἐξέπεσεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμου is here plainly

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the law of Moses: see Middleton in loc.) unto righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) **every one that believeth**. "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] For (proof of the impossibility of legal righteousness, as declared even in the law itself) **Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (ᾧτι recitantis, not γράφ. ᾧτι, in which case we should have αὐτήν. The eam of some versions has apparently arisen from misunderstanding ᾧτι) the man who hath performed them (the ordinances of the law) shall live in (in the strength of, by means of as his status) it (the righteousness accruing by such doing of them).**

As regards the *life* here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see West. in loc. Earthly felicity it doubtless *did* impart, compare Deut. xxx. 20; but even there, as Thol. observes, 'life' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] *The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given*

E E

r ch. ix. 30.

Gal. iii. 8.

s Deut. xxx.

12.

t Acts ii. 34

reff.

u = ch. ix. 8.

v Acts xxiii. 15 reff.

ἐν αὐτῇ. ⁶ ἡ δὲ ¹ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, ^{ABDF}
^s Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου Τίς ^{KLNS a b} ἀναβήσεται εἰς τὸν
^{c d f g h} οὐρανόν; ^u τοῦτ' ⁱ ἐστὶν χριστὸν ^v καταγαγεῖν ^{k l m n} ἢ ^{o 17} τίς

rec (for αὐτῇ) αὐτοῖς (from LXX), with DFLX³ rel: txt ABN¹ 17 vulg D²-lat copt goth arm Damasc Ruf Pel Sedul Bede.

by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the end of the law for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the end of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now 'God's commandment.' If spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is God manifest in the flesh, the end of the law and the prophets. This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely adapted or parodied by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Platt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to describe the righteousness which is of faith in Christ, but to shew it described already in the words of the law. The Commentators who have taken more or less the view that the Apostle cites the words as bearing the sense put on them, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh. But the righteousness which is of faith thus saith (personified, as Wisdom in the Prov.), Say not in thine heart (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, לֵאמֹר. The Apostle cites freely, giving the explanation of λέγων, viz. thinking), Who shall go up to heaven (LXX, ἀναβ. ἡμῖν [ἡμῶν, Δ] εἰς τ. οὐρ., see Prov.

xxx. 4)?—that is (see note above:—that imports in its full and unfolded meaning), to bring down Christ:—or who shall go down into the abyss (LXX, τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; The Apostle substitutes τίς κατ. εἰς τ. ἄβ. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows)?—that is, to bring up Christ from the dead. There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of unbelief, or (2) as questions of embarrassment, or (3) as questions of anxiety." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be questions of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the first question, as applying to the Incarnation of Christ." This is more or less also the view of Chrys., Theodoret, Theophyl., Ec., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt of the unbelief to the full accomplishment of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer καταγ. to the ascended Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a present but from a past state, from which He has historically come). (2) The second view, that they are questions of embarrassment, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. the commandment is plain and accessible. You can have, therefore, no excuse for neglecting it. So in the case before us. Justification by faith in Christ is a plain and intelligible doctrine. It is not shut up in mysterious

^w καταβήσεται εἰς τὴν ^x ἄβυσσον ; ^u τοῦτ' ἔστιν χριστὸν ^w = Eph. iv. 9, 10. Ps. cxxxviii. 3. Luke viii. 31 only, exc. ^z ἄλλα τί λέγει ; ^z Ἐγγύς σου ^x Rev. ix. 1, 2, 11 al. ^y τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου ^y = Heb. xiii. 20. Ps. ^u τοῦτ' ἔστιν τὸ ^a ῥῆμα τῆς πίστεως ὃ κηρύσσομεν ⁹ ὅτι ^a = Acts x. 37. 1 Pet.

xxix. 3. z DEUT. xxx. 14. constr., John iii. 23. vi. 19, 23.
i. 25. (John vi. 63. xiv. 10, plur.)

a = Acts x. 37. 1 Pet.

8. aft λέγει ins η γραφη D vulg(not demid tol) Orig₄ Cyr Thdrt Hil Ambrst Ruf Pel Sedul Bede: aft τι, F. 1st ἐστιν bef 1st το ρημα (see LXX) DF vss lat-ff.

language It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritzsche, and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart. . . . Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures.'" (1) resumed. The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith*,

itself that central point, apprehends. (2) The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ζηλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible*; *plain and simple*, and therefore *apprehensible*; and, taking (1) into account, we may fairly add,—deals with *definite historical fact*, and therefore *certain*: so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*: *irrational*, and therefore *inapprehensible*: *undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that the *words themselves* could never have been spoken by Moses of the righteousness which is of the law, but of that which is of *faith*.

8.] But what says it? The word is near thee, in thy mouth (to confess), and in thine heart (to believe): that is (see above), the word of faith (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, I Paul) preach. This verse has been explained in dealing with vv. 6 and 7.

9.] Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take δεῖ here as in ver. 5, merely recitantly, making ἐὰν κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of

b = John ix. 22. xii. 42. Acts xxiii. 8. 1 Tim. vi. 12. c = ch. xv. 6 only. Ps. lxxxviii. 1. d Acts i. 26 reff. e = 1 Cor. xv. 12 reff. f vv. 1, 4. g sing., ch. ix. 17 reff. h ch. ix. 33, from Isa. xxviii. 16. see Sir. ii. 10. k ch. iii. 22. 1 Cor. xiv. 7 only. = Exod. viii. 23. reff. Joel ii. 32. ABDF KLN a b c d f g h k l m n o 17
 ἐὰν ^b ὁμολογήσῃς ^c ἐν τῷ ^c στόματί σου κύριον Ἰησοῦν, καὶ ^d πιστεύσῃς ἐν τῇ καρδίᾳ σου ^d ὅτι ὁ θεὸς αὐτὸν ^e ἡγείρειν ἐκ νεκρῶν, σωθήσῃ ¹⁰ καρδίᾳ γὰρ πιστεύεται ^f εἰς δικαιοσύνην, στόματι δὲ ^b ὁμολογεῖται ^f εἰς σωτηρίαν. ¹¹ λέγει γὰρ ἡ ^g γραφὴ Πᾶς ὁ ^h πιστεύων ἐπ' αὐτῷ οὐ ^h κατασχνυθήσεται. ¹² οὐ γὰρ ἐστὶν ⁱ διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς κύριος πάντων ^k πλουτῶν εἰς πάντας τοὺς ¹ ἐπικαλουμένους αὐτόν.

k = Luke xii. 21. 1 Tim. vi. 18. Exod. xxx. 15.

1 Acts ii. 21

9. aft ὁμολογησῃς ins το ρημα B 71 Clem Cyr.

for κυριον ιησουν, οτι κυριος

ιησουν B Clem Cyr: so, addg εστιν, copt Hil Aug.

aft ιησουν ins χριστον A Petr

Bas. ηγειρειν bef αυτον A b k o copt Cyr-jer Cyr_{syrp}.

11. ins μη bef κατασχνυθησεται (see ch ix. 23 v. r.) DF.

12. ιουδαιω και ελληνι D.

the preaching of faith, but the prominence given to that duty shews a reference to the words of Moses: (2) the making *ὅτι* render a reason for ἐγγύς σου κ.τ.λ. suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' [see the readg of B al.]: this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for 'the Lord Jesus,'—see [ch. xiv. 14 after a prep.] 1 Cor. i. 3 al.; Phil. [ii. 19] iii. 20; Col. iii. 17 [1 Thess. i. 1; iv. 1]. 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), thou shalt be saved (inherit eternal life).

Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having come down from heaven, and the *belief in His resurrection* implying His having been brought up from the dead. 10.] For

(refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύσ. ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) with the heart faith is exercised (πιστεύεται, men believe) unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in

order for justification to be carried forward to salvation') with the mouth confession is made unto salvation. Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell, σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. 11.] For

(proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed. πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up παντὶ τῷ πιστεύοντι, ver. 4. See ch. ix. 33.

12.] For (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the universal offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile. See ch. iii. 22); for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Ec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make ὁ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτός thus standing alone, and because this Apostle uses the expression ὁ αὐτὸς κύριος, 1 Cor. xii. 5, and even ὁ αὐτὸς θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle πλουτῶν be taken as συντελῶν κ. συντ. in ch. ix. 28) is rich towards all ('by εἰς

13 πᾶς γὰρ ὃς ἂν ¹ ἐπικαλέσῃται τὸ ὄνομα κυρίου ^m constr.,
 σωθήσεται. 14 πῶς οὖν ¹ ἐπικαλέσονται ^m εἰς ὃν οὐκ
 ἠπίστευσαν; πῶς δὲ πιστεύσωσιν ^m οὐ οὐκ ὁ ἤκουσαν; ⁿ w. εἰς, Acts
 πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξ-
 ωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ^p ὥραϊοι
 οἱ πόδες τῶν [^q εὐαγγελιζομένων ¹ εἰρήνην, τῶν] ^q εὐαγγε-
 λιζομένων ἀγαθὰ. 16 Ἀλλ' οὐ πάντες ^s ὑπήκουσαν τῷ ^p Acts vi. 7 reff.
 lii. 7.) q = Luke i. 19. ii. 10. r Acts x. 36 reff. s Acts vi. 7 reff.

C μη
 απο-
 σταλω-
 σιν...
 ABCDF
 KL a b
 c d f g h
 i k l m n
 o 17

14. rec επικαλεσονται (see note), with KL rel Clem Thdor-mops Chr Thdrt Damasc
 Ec Thl: txt ABDFN a. ins η bef 1st πως δε F latt. rec πιστευουσιν,
 with AKL rel Clem Ath Chr Thdrt Damasc Ec Thl: txt BDFN Chr-ms. rec
 ακουσουσιν, with L rel Clem Chr-montf Thdrt Ec Thl: ακουσονται DFKN¹ d Damasc:
 txt A²B²N³ m 17 Ath Chr-2-mss. (A¹ illegible.)

15. rec κηρύξουσιν, with rel Clem Chr Thdrt Damasc Ec Thl: κηρυσσουσιν F:
 ακουσωσιν c: txt ABDKLN a 17 Chr-2-mss. καθαπερ B: καθα Chr-ms.
 om ευαγγελιζομενων ειρηνην των (homœotel) ABCN¹ coptt ath Clem Orig Epiph, (Thdor-
 mops) Damasc Ruf: ins D(F)KLN³ rel latt syrr goth arm Chr Thdrt Ec Thl Iren-int
 Tert, Ambr, Jer, Hil.,—om των F.—evang. bona evang. pacem Iren-int Tert, Hil.,—
 om evang. bona Epiph, Hil., rec ins τα bef αγαθα, with D²⁻³KLN¹ rel Clem Chr
 Thdrt Ec Thl: om ABCD¹FN³ Orig Damasc.

16. aft υπηκουσαν ins εν (but marked for erasure) N¹.

is signified the direction in which the stream of grace rushes forth.' Olsh.) who call upon Him. 13—21.] Proof

from Scripture of this assertion, and argument thereon. 13.] For every one,

whosoever shall call upon the Name of the Lord (JEHOVAH,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) shall be saved. 14, 15.] It has been

much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, To neither exclusively. They are generalized by the πᾶς ὃς ἂν of the preceding verse, to mean all, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.

At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some." How then (i. e. *posito*, that the foregoing is so) can they (men, represented by the πᾶς ὃς ἂν of ver. 13) call on (I have followed the majority of the chief

mss. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) Him in whom they have not believed (i. e. begun to believe: so ch. xiii. 11)? But how can they believe (in Him

of whom they have not heard (construction see reff.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who [publish glad tidings of peace, who] publish glad tidings of (τὰ is excluded by the strong manuscript testimony against it) good things. The Apostle is shewing the necessity and dignity of the preachers of the word, which leads on to the universality of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed. But not all hearkened to (historic: during the preaching) the good news (οὐ

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^t = John xii. 38, from Isa. liii. 1.
¹ Thess. ii. 13. Heb. iv. 2.
^u Gal. iii. 2, 5.
^v here only: see John v. 47. Acts xi. 16.
^w ch. xi. 1, 11.
^x here bis.
¹ Cor. ix. 4, 5. xi. 22 only. P.
^a 1 Cor. xiv. 7 only. Ps. l. c. Wisd. xix. 18 only.
^b = Matt. xii. 42. Luke xi. 31 (Heb. vi. 16) only. Ps. ii. 8 al. fr.
^c Paul, here only. Matt. xxiv. 14. Luke ii. 1 al². Acts xi. 28 al⁴. Heb. i. 6. ii. 5. Rev. xii. 10, xv. 9. xvi. 14 only. Ps. lxxi. 8.
^z Matt. ix. 26. Mark i. 28. Ps. xviii. 4.
^z Matt. xii. 42. Luke xi. 31 (Heb. vi. 16) only. Ps. ii. 8 al². Acts xi. 28 al⁴. Heb. i. 6. ii. 5. Rev. xii. 10, xv. 9. xvi. 14 only. Ps. lxxi. 8.

17. rec (for *χριστου*) *θεου*, with AD²⁻³KLX-corr¹⁻³ rel syrr aeth-pl Clem Ath Thdor-mops Chr Thdr² Damasc Ec Thl Ruf Sedul: *Dei Christi* Bede: txt BCD¹N¹ vulg coptt goth aeth-rom Ambrst Aug Pel.

18. om *μενουγγε* F D¹-lat Ruf. aft *πασαν* ins *γαρ* D¹(and lat¹).

19. rec *ουκ εγω* bef *ισραηλ* (*corr*m for *elegance*?), with D²L rel syrr Thdr² Thl: txt

πάντες, because *πάντες*, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved:—(and this too was no unlooked-for thing, but predetermined in the divine counsel) for *Esaias* saith, Lord (*κύριε* is not in the Heb.), who believed our report (the hearing of us)? 17.] *Faith* then (conclusion from ver. 16, *τίς ἐπίστ. τῇ ἀκοῇ*)

is from report (i. e. *hearing*, see above. The publication of the Gospel produces belief in it), and the report (the hearing; the effects of the publication of the Gospel) is by means of (not, 'in obedience to,' but 'by,' as its instrument and vehicle) the word of Christ (*θεοῦ* has probably been a rationalizing correction, to suit better the sense of the prophecy. *ῥήματος* is used possibly, as De Wette suggests, as a preparation for *τὰ ῥήματα αὐτ.* in ver. 18).

18.] But (in anticipation of an objection that Israel, whom he has especially in view, *had not sufficiently heard* the good tidings) I say, Did they not hear (*ἤκουσαν* partly founded on the cognate *ἀκοή* of the last verse, partly recalling the *ἤκουσαν* of ver. 14)? nay rather (ch. ix. 20, note) into all the earth went forth their voice, and to the ends of the world their words. It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a comparison of the sun, and glory of the heavens, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but taken it in its context, and

followed up the comparison of the Psalm.

As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the extent, so much as the universality in character, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23.

19.] But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise*,—that they had not been forewarned of any such purpose of God) I say, Did Israel (no emphasis on Israel—they are not *first here introduced*, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now named for distinctness' sake, because it is not now a question of their having *heard*, which they did in common with all, but of their having *been aware* from their Scriptures of God's intention with regard to themselves and the Gentiles) not know (supply, not 'the Gospel,' *τὴν ἀκοήν*, as Chrys., Estius, Rückert, Olsh., al.,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei':—Bretschneider and Reiche take *Ἰσραὴλ* for the object of *εἶπω*, and understand *ὁ θεός* as its subject: 'Did not God know,—acknowledge, regard with love,—Israel?' But surely the context will not

Μουσῆς λέγει Ἐγὼ ^d παραζηλώσω ὑμᾶς ^e ἐπ' ^f οὐκ ἔθνη, ^d ch. xi. 11, 14.
^e ἐπὶ ἔθνη ^g ἀσυνέτῳ ^h παροργιῶ ὑμᾶς. ²⁰ Ἡσαΐας δὲ ⁱ Cor. x. 22
ⁱ ἀποτολμᾷ καὶ λέγει ^k Εὐρέθην ^l [ἐν] τοῖς ἐμέ μὴ ^m ζητοῦ- ^{only. Deut.}
^{σιν}, ⁿ ἐμφανῆς ἐγενόμην τοῖς ἐμέ μὴ ^o ἐπερωτῶσιν. ^{xxii. 21.}
²¹ ^p πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ^e = Luke i. 29,
^q ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ^r ἀπειθοῦντα καὶ ^f = 1 Pet. ii. 10.
^s ἀντιλέγοντα. ^{Lam. i. 6.}
^{only. Isa. i. c. Ezek.}
^g ch. i. 21 reff.
^h Eph. vi. 1.
ⁱ only. l. c.
^j 3 Kings xv.
^k 30 al.
^l (-σμός, Eph.
^m iv. 26.)
ⁿ here only.
^o here only.
^p Jos. Antt.
^q = Acts xvii. 27 (reff.)
^r = here only. Isa. i. c. Ezek.
^s here only. Isa. lxx. 2.
^t Hos. iv. 4.

xv. 10. 3. k Isa. lxx. 1. l = 1 Tim. i. 16. m = Acts xvii. 27 (reff.)
 only. n Acts x. 40 only. Exod. ii. 14. o = here only. Isa. i. c. Ezek.
 xx. 3 (?). p = Luke xviii. 9, xx. 19. Heb. i. 7, 8. q here only. Isa. lxx. 2.
 r ch. ii. 8 al. Deut. xxi. 20. s Luke xx. 27. Acts xiii. 45. L.P., exc. John xix. 12. Hos. iv. 4.

ABCD¹⁻³FN d m latt coptt goth arm Chr Damasc Hil. for 1st *υμας, αυτους*
 (from LXX) CN³. for *επι, επ'* BC²D m. for 2nd *υμας, αυτους* N³.

20. om *αποτολμα και* DF. rec om *εν* (corr'n to suit LXX?), with ACD²⁻³LN
 rel vulg syrr copt Clem Chr Thdrst Hil: ins BD¹F sah goth Ambrst. aft *εγενομην*
 ins *εν* BD¹ Ruf.

21. for 2nd *προς, επι* D Clem. om *και αντιλεγοντα* F Hil: for *αντιλεγ., λεγ.*
 D¹.

allow this)?—First (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, *πρῶτος Σίμων κ.τ.λ.* Thol., after Rückert, observes, “The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the *πρῶτος*, that even in the earliest period the same complaint [of Israel’s unbelief] is found”) **Moses saith, I will move you** (Heb. and LXX, ‘them’) **to jealousy with (those who are) no nation** (the Gentiles, as opposed to the *people* of God), **with a foolish** (חֲסִידִים, the spiritual fool of Ps. xiv. 1; liii. 1; Prov. xvii. 21) **nation will I provoke you**. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle’s argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their ‘no-gods’ (idols) and provoked Him to anger by their vanities, —so He would, by receiving into his favour a ‘no-nation,’ make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it.

20.] But (even more than this: there is stronger testimony yet) **Esaias is very bold and says** (i. e. as we say, ‘dares to say,’ ‘ventures to speak thus plainly.’ Thol. compares Eschin. de falsa

Lieg. c. 45: *κἂν ἐβελήσῃ σχετλιαζέιν κ. λέγειν*, **I was found** (so LXX, the Heb. is *נִמְצָא*, ‘I was sought:’ but apparently in the sense of Ezek. xiv. 3; xx. 3, ‘enquired of:’ which amounts to *εὐρέθην*. In Ezek. xiv. the LXX render it *ἀποκρίνεσθαι* —and so Stier here, *3d gebe Antwort* . . .) **by (or among) those who sought me not, I became manifest to those who asked not after me**. The clauses are inverted in order from the LXX. De Wette and other modern Commentators have maintained that Isa. lxx. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxv. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier’s valuable work, “*Ἡσαΐας, nicht Pseudo-Ἡσαΐας*,” pp. 797 ff., who remarks that ‘the nation which was not called by my Name,’ in lxv. 1, can only primarily mean the Gentiles.

21.] But of (not ‘to,’ but ‘with regard to,’ see reff. The words are not an address) **Israel** (evidently emphatic;—the former words having been said of the Gentiles) **he saith** (ibid. ver. 2). All the day (after *μὴν* in LXX) **I stretched forth my hands** (the attitude of gracious invitation) **to a people disobedient and gainsaying** (rebellious; the same word *נִבְרָא* occurs

t ch. x. 18, 19.
ver. 11.
u Acts vii. 27,
39, xiii. 46.
1 Tim. i. 19
only. L.P.
Psa. xciii. 14.
Ezek. xliii. 9.
v ch. iii. 4 reff.

XI. ¹ Ἐγὼ οὖν, μὴ ^u ἀπόσωτο ὁ θεὸς τὸν λαὸν ^{ABCD}
αὐτοῦ; ^v μὴ γένοιτο· καὶ γὰρ ἐγὼ ^w Ἰσραηλίτης εἰμί, ἐκ ^{FLN a b}
^x σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. ² οὐκ ^{c d f g h} ⁱ ἀπόσωτο ^{k l m n}
^{o 17}

v John i. 48. Acts ii. 22. 2 Cor. xi. 22 al+ Jos. Antt. ii. 9. 1.

x ch. ix. 7 reff.

CHAP. XI. 1. for τον λαον, την κληρονομίαν F Thl Ambr Ambrst Hil Sedul.
aft αυτου ins ον προεγγν AD¹N³ Thl Ambrst-comm Aug₁. [Βενιαμείν, so A B²(Rl :
Tischd^f ascribes it to his B²·3) CN m 17.]

Deut. xxi. 18)

CHAP. XI. 1—10.]

Yet God has not cast off His people, but there is a remnant according to the election of grace (1—6),—the rest being hardened (7—10).

1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question with what intent the Apostle here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Commentators—but this is hardly probable,—for in this case (α) he would not surely bring one only example to prove his point, when thousands might have been alleged—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to deny a hypotheticalal fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μὴ γένοιτο, as deprecating the consequence of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. who are ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God nationally considered. If Paul deprecated such a proposition as the rejection of

God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against this that he puts in his strong protest. It is this which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] God did not cast off his people which he foreknew (προ-έγνω as in reff.:—'which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depository of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be

ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν ^γπροέγνω. ἡ οὐκ οἶδατε ^εἐν ^γἩλίᾳ τί λέγει ἡ ^αγραφὴ; ὡς ^{bc}ἐντυγχάνει τῷ θεῷ ^bκατὰ τοῦ Ἰσραὴλ, ³Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ ^dθυσιαστήριά σου ^eκατέσκαψαν, καὶ γὰρ ^fὑπελείφθην μόνος, καὶ ^gζητοῦσιν τὴν ^gψυχὴν μου. ⁴ἀλλὰ τί λέγει αὐτῷ ὁ ^hχρηματισμός; ⁱΚατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἀνδρας, οἵτινες οὐκ ^kἔκαμψαν ^kγόνυ ¹τῇ Βάαλ. ⁵οὕτως οὖν καὶ ἐν ^mτῷ νῦν ^mκαιρῷ ⁿλεῖμμα κατ' ^oἐκλογὴν ^pχάριτος γέγονεν. ⁶εἰ δὲ χάριτι, ⁹οὐκ ἔτι ἐξ ἔργων,

f here only. Gen. xxx. 36 al. (-λεῖμμα, ch. ix. 27.)

h here only. Prov. xxi. (see xxiv.) 1. 2 Macc. ii. 4. xi. 17 only.

only. 3 Kings xix. 18.

Acts vii. 60 reff.

iii. 26 reff.

o ch. ix. 11 reff.

1 fem. (not l. c.), Judg. ii. 13 & iii. 7 (A).

n here only. Josh. xiii. 12 F (not A).

p gen. subject., Luke iv. 22.

g = Matt. ii. 20 only. Exod. iv. 19.

i = Luke xx. 31. Heb. iv. 1

Phil. ii. 10. 1 Macc. xix. 20. see

Zeph. i. 4. Hos. ii. 8 al.

4 Kings xix. 4 only. (ὑπόλ., ch. ix. 27.)

q = ch. vii. 17, 20.

2. rec at end ins λεγων, with LN¹ rel Syr (Ec Thl: om ABCDFN³ latt coptt arm Eus Chr Thdrt Damasc Ambr Ruf.

3. rec ins καὶ βεῖ τα θυσιαστήρια, with DLN³ rel syrr Just Chr₂ Thdrt: om ABCFN¹ 17 latt coptt Eus₂ Chr₁.

4. κατέλειπον ἈCFL n.

for τη, τω F. (το F: τω G.)

5. λιμμα AB¹CD¹FN³: λημμα B².

κατ' εκλογης D¹.

self-contradictory, and this negation a truism. It would be inconceivable, that God should cast off *His elect*. Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) **know ye not what the Scripture saith in (the history of) Elias** (better thus than *‘with regard to,’* as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3,—*ἔστιν ἐν Ἡρας ὄρκω τὰ ἔπη*, —i.e. in that part of the Iliad [ξ. 278] where Hera swears by the Titans: from Thucyd. i. 9,—*καὶ ἐν τοῦ σκῆπτρου ἄμα τῇ παραδόσει ἐίρηκεν αὐτὸν πολλῶσι κ. Ἀργεῖ παντὶ ἀνάσσειν*, i.e. in that part of the Iliad [β. 108] where the transmission of the sceptre (is related)? **how** (depends on οὐκ οἶδατε) **he pleads with** (see reff.—and note, ch. viii. 26) **God against Israel**, &c. The citation is a free one from the LXX. The clauses τοὺς προφ., and τὰ θυσιαστ. are inverted, ἐν βομφαίᾳ is omitted, and καὶ γὰρ ὑπελείφθ. μόνος is put for καὶ ὑπολείμμαι ἐγὼ μονώτατος. The altars, as De W. observes, were those on the high places, dedicated to God. 4.] **But what saith the divine response to him** (χρηματισμός, see reff. and reff. to the verb, Acts x. 22)? **I have left to myself** (here the Apostle corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. καταλείψω. He has added to the Hb. *יָרַקְשָׁה*,—‘I have left,’ ‘kept as a remainder,’—ἑμαυτῷ, a simple and obvious filling up of the sense) **seven thousand men, who** (the sense of the say-

ing, as far as regards the present purpose, viz. to shew that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the faithful men*,—*ἐπὶ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ὠκλασαν γόνυ* [om. γόνυ A] *τῷ B. κ. πᾶν στόμα ὃ οὐ προσεκύνησεν* [προσεκύνησει A] *αὐτῷ*. But this was not necessary to be brought out here) **never bowed knee to Baal**. “Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy.” Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate *feebleness*, compare the Rabbinical נִיּוּיָה, ‘false gods,’ and other analogous expressions in Tholuck. “The regarding τῇ Βάαλ as put for τῇ τοῦ Βάαλ, scil. εἰκόνι or στήλῃ, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary.” De Wette. In Tobit i. 5 AB, we have, πᾶσαι αἱ φυλαὶ αἱ συναποσταῖσαι ἔθνον τῆς Βάαλ τῇ δαμάλει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in N [in this part published by Tischd. as Codex Friderico-Augustanus] refers expressly to their establishment by Jeroboam. 5.] **Thus then** (analogical inference from the example just cited) **in the present time**

r ch. iii. 9.
vi. 15.
s Matt. vi. 32.
xii. 39 al.
1 Kings xx.
1.
t Acts ix. 20
reff.
u here bis.
Heb. vi. 15.
xi. 33. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only.
v ch. ix. 11 reff. = here only. w Mark
vi. 52. viii. 17. John xiii. 40. 2 Cor. iii. 14 only. Job xvii. 7 only. (-ρωσις, ver. 25.)

ἐπεὶ ἡ χάρις ἡ οὐκ ἔτι γίνεται χάρις [εἰ δὲ ἐξ ἔργων, ABCD
FLN a b
c d f g h
k l m n
o 17
ἡ οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον ἡ οὐκ ἔτι ἐστὶν ἔργον.]
7 ἡ τί οὖν; ὁ ἑπίζητεῖ Ἰσραὴλ, τούτο οὐκ ἡ ἐπέτυχευ,
ἡ δὲ ἡ ἐκλογὴ ἡ ἐπέτυχευ οἱ δὲ λοιποὶ ἡ ἐπαρώθησαν,

6. for γίνεται, ἐστι C²(appy) 54 syrr Chr Thdrt: est vulg D-lat lat-ff: erit G-lat.
om last clause ACDFN¹ 17 latt coptt æth arm Damasc Ambr Ambrst Aug:
ins (with some variations) BLN³ rel syrr Chr Thdrt ('both, in text: they do not expl it
in comm; but that does not prove its omn:.' Tischdf) Gennad-c (Ec Thl. (See notes.)
— [rec ins ἐστι bef 3rd χάρις: omd by BN³.— for ἔργον at end, χάρις (by mistake?)
B.]

7. ἐπεζητεῖ F 73 latt syrr lat-ff. rec τουτου (grammatical corrpn), with d g h l²
Chr₁-montf Thdor-mops Thdrt: txt ABCDFLN rel Chr₁-Chr₂-mss (Ec-ms.
ἐπαρώθησαν(sic) C (m?): ἐπορεύθησαν c: ἐπηρώθησαν 66²: excacati sunt latt.

also (or, even in the present time, scil. of Israel's national rejection) **there is a remnant** (a part has remained faithful, which thus has become a λείμμα) **according to** (in virtue of,—in pursuance of) **the election** (selection, choice of a few out of many) **of grace** (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let

us remember, when we say an election *of grace*, how much those words imply: viz. nothing short of the entire exclusion of all human *work* from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of '*election of grace*,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being *precision*, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάριτι in the first, ἐξ ἔργων in the second,—for γίνεται χάρις, ἐστὶν ἔργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2. But (directing attention to the consequence of the admission, ἐκλ. χάριτος) if by grace (the selection has been made), it is no longer (when we have

conceded that, we have excluded its being) **of** (arising out of, as its source) **works: for** (in that case) **grace no longer becomes** (i.e. becomes no longer—loses its efficacy and character as) **grace** (the freedom and 'proprio motu' character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—**but if of** (arising out of, as the cause and source of the selection) **works, no longer is it** (the act of selection) **grace; for** (in that case) **work no longer is work** (the essence of work, in our present argument, being '*that which earns reward*,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be all earned, or none: none conferred by free grace, or all). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, why is he anxious to do this just at this point? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This

⁸ καθὼς γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς ^x πνεῦμα ^x = ch. viii. 15 bis. 1 Cor. iv. 21. 2 Cor. iv. 13. Gal. vi. 1. Eph. i. 17 al. Isa. xlix. 10. ^y κατανύξεως, ^z ὀφθαλμοὺς ^a τοῦ μὴ βλέπειν, καὶ ^b ὧτα ^a τοῦ μὴ ἀκούειν, ἕως τῆς ^c σήμερον ^e ἡμέρας. ⁹ καὶ Δαυεὶδ λέγει ^d Γεννηθήτω ἡ ^e τράπεζα αὐτῶν ^d εἰς ^{fgh} παγίδα ^y καὶ ^d εἰς ^{gi} θήραν καὶ ^d εἰς ^{hk} σκάνδαλον καὶ ^d εἰς ^l ἀνταπόδομα αὐτοῖς, ¹⁰ ^m σκοτίσθησαν οἱ ὀφθαλμοὶ αὐτῶν ^a τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν ⁿ διὰ παντὸς ^a constr., Acts v. 36 reff. Ps. lxxviii. 15. Acts c Matt. xxviii. 15. Acts xx. 26. 2 Cor. iii. 14 only. Josh. v. 9. d constr., Acts v. 36 reff. Ps. lxxviii. 22. e = 1 Cor. x. 21 bis. Ps. lxxvii. 20. f Luke xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. Prov. vii. 23. g Ps. xxiv. 8. h Josh. xxiii. 13. Ps. cxl. 9. i here only. = Hos. (5) only. (—νύσσειν, Acts ii. 37. Sir. xx. 21.) z DEUT. xxix. 18. m = ch. i. 21 (reff.) only. l. c. n Acts x. 13 reff.

8. καθαπερ ΒΝ.

δ is written twice in Ν.

9. ins καθαπερ bef και δαυειδ C.

he asks to bring out an answer which may set in view the οἱ λοιποὶ? that which Israel is in search of (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), this it (as a nation) found not (on ἐπιτυχῶν w. an acc., see Matthiæ, Gr. Gr. § 363 obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *elected remnant*) found it:

8.] but the rest were hardened (not 'blinded;' see note on Eph. iv. 18:—σκληροτέραν ἢ ἀπιστία τὴν καρδίαν αὐτῶν ἀπειργάσατο. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not here*),—as it is written (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, embraces *all analogous ones*, the divine dealings being self-consistent,—and especially that *great one*, in which the words are most prominently fulfilled), God gave to them (LXX and Heb., πεπότικεν ὑμᾶς) a spirit (see reff.) of torpor (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on κατανύξις, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from κατανύσσω, 'compungo,' and might signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it does import *stupor* or *numbness*:—so ref. Ps., ἐπότισας ἡμᾶς οἶνον κατανύξεως,—which Hammond explains to mean the stupefying wine given to them that were

to be put to death. Hamm. also cites from Marcus Eremita, *νουθεσ. ψυχ.*, p. 948, a passage where he describes πόνον τῆς κατανύξεως as the consequence of οἰνοποσία. Tholuck compares the similar meanings of 'frappé,' *struck*, *betroffen*),—eyes that they should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) and ears that they should not hear unto this present day. These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to ἐπαρώθησαν: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15.

9.] And David saith, Let their table be for a snare and for a net (θήρα more usually 'a hunt,' or the act of taking or catching,—but here and in ref. a *net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonymes), and for a stumbling-block and recompense to them (the LXX have εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον. The Heb. of εἰς ἀνταπόδοσιν, as at present pointed, is ὀριῶν, 'to the secure.' It has been supposed that the LXX pointed ὀριῶν or ὀριῶν, 'for retributions.' See Ps. xci. 8: but qu.?).

10.] Let their eyes be darkened that they may not see, and their back bow thou down always. "Instead of bending the back, the Heb. text speaks of making the loins to tremble, הִמְדָּה הִמְדָּה. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm,

ο here only. ^ο σύγκαμψον. ¹¹ λέγω οὖν, μὴ ^α ἔπταισαν ἵνα ^ι πέσω- ABCD
 1. c. 4 Kings ^{σιν}; ^ς μὴ γένοιτο ἀλλὰ τῷ αὐτῶν ^ι παραπτώματι ἢ FLN a b
 iv. 35 only. ^σωτηρία τοῖς ἔθνεσιν, ^υ εἰς τὸ ^ν παραζηλώσαι αὐτοὺς. c d f g h
 p ver. 1 al. ² Pet. i. 10 ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ k l m n
 q (=) James ii. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ o 17
 10. iii. 2 (bis). ² Pet. i. 10 ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 only. 1 Kings ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 iv. 2. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 r = ch. xiv. 4 ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 s ch. iii. 4 reff. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 t ch. iv. 25 reff. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 u ch. iv. 11 reff. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 v ch. x. 19 reff. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 w = Heb. xi. 26. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 x 1 Cor. ¹² εἰ δὲ τὸ ^ι παράπτωμα αὐτῶν ^ω πλοῦτος κόσμος καὶ
 y Matt. vii. 11. x. 25. Luke xi. 13. xii. 24.
 z above (y). Matt. xii. 12. Heb. x. 29 only.

12. om ver A.

a weakened, humbled, servile condition, just as in Deut. xxviii. 65—67. It is plain from διὰ παντός, that we must not suppose the infirmities of age to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24." Tholuck.

11—24.] Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration.

11.] I say then (see on ver. 1). Did they (who? see below) stumble in order that they should fall (not 'sic, ut caderent'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the result merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting God's intent in the παράπτωμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἔπταισαν is the αὐτοί of the following verses, i.e. the Jews, as a people: not the unbelieving individuals, who are characterized as πεισόντες, ver. 22. He regards the λοιποί as the representatives of the Jewish people, who have nationally stumbled, but not in order to their final fall, seeing that God has a gracious purpose towards the Gentiles even in this πταίσμα of theirs, and intends to raise them nationally from it in the end. This distinction, between the πταίσαντες, the whole nation as a nation, and the πεισόντες, the unbelieving branches who have been cut off, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the restoration of individuals here and there throughout time, and the restoration of Israel at the end. The stress is on πείσωσιν, and it is the fall which is denied: not on ἵνα πείσωσιν, so that the purpose merely should be denied, and the fall admitted? God forbid: but (the truer account of the matter is) by their trespass (not fall, as E.V.) salvation (has come) to the Gentiles, in order to stir them (Israel) up to jealousy. Two gracious purposes of God are here stated, the latter wrought out through the former. By this

stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded.

12.] Then the Apostle argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorum effectum causæ melioris':—But ('posito, that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their trespass is the world's wealth (the occasion of that wealth, —the wealth itself being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)? On ἡττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν as subjective: q. d. 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!'

But several other interpretations are possible. (1) ἡττημα may mean as in ref. 1 Cor., degradation, and πλήρωμα would then be fulness, re-exaltation to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀγδῶκοντα ἔτα (ὄης πλήρωμα, 'their completion,' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, 'full number,' and similarly ἡττημα, 'small number.' So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ.:—he renders ἡττ. with Luther, Schwabe) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i.e. of one part of them) is the world's wealth, and their small number (i.e. of believers, the other part of them), the

τὸ ^a πλήρωμα αὐτῶν; ¹³ ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ^a = here only
^b ἐφ' ^b ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν see Eph. i.
^c διακονίαν μου ^d δοξάζω, ¹⁴ ^e εἰ πως ^v παραζηλώσω μου 23 notes.
τὴν ^f σάρκα καὶ ^g σώσω τινὰς ἐξ αὐτῶν. ¹⁵ εἰ γὰρ ἡ John i. 16.
^b = Matt. (ix.
^c = Acts xx.
^f Gen. xxxvii. 27.

24 reff. d = 2 Cor. iii. 10. Judg. ix. 9.
g = 1 Cor. vii. 16 (bis). ix. 22. 1 Tim. iv. 16. James v. 20.

e ch. i. 10.

f Gen. xxxvii. 27.

13. rec (for δε) γαρ, with DFL rel latt goth Chr Thdrt (Ec Thl: ουν C: om æth: txt ABX syrr copt Thdrt-ms Damasc. rec om ουν (see notes), with L rel vulg D³-lat syr Chr Thdrt (Ec Thl Aug: om μεν ουν DF goth: ins ABCX copt. om
εγω A n 73. 80. 108-16-8 arm Thdrt-ms₁: ins bef εμι F Cyr lat-ff. δοξασω F
46. 109 latt Thdrt₁(txt₂) lat-ff(but not Aug).

14. τὴν σάρκα bef μου DF.

wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose the 'a *minori ad majus*' argument—'if their *sin* has done so much, how much more their *conversion*?' unless indeed it be said that τὸ ἥττημα implies a national παράπτωμα. Besides, it can hardly be shewn that ἥττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a *definite number of the elect* is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the number required to fill up the roll of the elect, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν σωζομένων, maintains, and rightly, that in this section *no such idea is brought forward*: and that it would not have been intended, without *some more definite expression of it than we now find*.

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of *Israel being the chosen people of God*, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel.

If then the *disgrace of Israel* has had such a blessed accompaniment, how much more blessed a one shall *Israel's honour* bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the Jews, dwell so much on the reference to the Gentiles discernible in the divine economy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of *them*, but of the less favoured Gentiles?' The present verse gives an answer to this question. But (apology for the foregoing verse:—if γάρ be read, the sense will be much the same—For [i. e. let it be understood, that], &c.) **I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν . . . ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here.**

ἐφ' ὅσον, not 'as long as,' as Orig. and Vulg.) as **I am Apostle of the Gentiles, I honour mine office** (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), **if by any means I may** (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may) **stir up to jealousy mine own flesh** (the Jews) **and may save some of them.** 15.] For

(a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) **if the**

h Acts xxvii.

22 only

(reff.)†.

i (=) ch. v. 11.

2 Cor. v. 18,

19 only ‡.

(Isa. ix. 5.)

2 Macc. v. 20

only.

m ch. ix. 21 reff.

only in Epp.

^h ἀποβολή αὐτῶν ⁱ καταλλαγή κόσμου, τίς ἡ ^j πρόσ-
λημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ εἰ δὲ ἡ ^{kl} ἀπαρχὴ ἁγία,
καὶ τὸ ^{lm} φύραμα· καὶ εἰ ἡ ⁿ ῥίζα ἁγία, καὶ οἱ ^o κλάδοι.

ABCD

FLN a b

c d f g h

k l m n

o 17

j here only †. (Λαμβάνειν, ch. xiv. 3.)

n Matt. iii. 10. xiii. 6 al. Job xiv. 8.

k ch. viii. 23 reff.

o Matt. xiii. 32 al. here &c. (5 times)

1 Num. xv. 21.

15. κοσμο F.

for προσλ., προλ. CF k¹.16. for δε, γαρ A Thdr^t: om C² goth.

om 2nd ε F 70-1. 109 lect-13 Chr-

ms₁ arm.

rejection of them (not 'their loss,' as Luth. and Beng., by which the antithesis to πρόσλημψις is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead? ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved in καταλλαγή κόσμ.*, and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodore, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκρ.

Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it. 16—24.] Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth

in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers. But (a further argument for their restoration following on ἀλλὰ, ver. 11) if the first fruit be holy, so also the lump (not here the first fruit of the field, as Grot., Rosenm. [nor is φύραμα the cake made by the priests out of the first fruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.];—but the portion of the kneaded lump of dough [φύρω], which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—and if the root be holy, so also the branches. Who are the ἀπαρχὴ and the ῥίζα? First of all, there is no impropriety in the two words applying to the same thing. For though, as Olsh. remarks, the branches being evolved from the root, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the first fruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, the ἀγιότης is the point of comparison, and in ἀγιότης the ἀπαρχή precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχή and ῥίζα have generally been taken to represent the patriarchs; and I believe rightly (except that perhaps it would be more strictly correct to say, Abraham himself). The ἀγαπητοὶ διὰ τοὺς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be our Lord. But He is Himself a branch, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, the whole tree (John xv. 1). De Wette prefers to take as the first fruit and root, the ideal theocracy founded on the patriarchs,—the true, faithful children of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the common acceptance, the κλάδοι who are cut off ought to be severed from their physical connexion with Abraham, &c., which they are not. This objection I do not con-

17 εἰ δέ τινες τῶν ^ο κλάδων ^ρ ἐξεκλάσθησαν, σὺ δὲ ^q ἀγρι- ^p here &c. see
 ἔλαιος ὧν ^ι ἐνεκεντρίσθης ἐν αὐτοῖς καὶ ^s συγκοινωνὸς ⁱ only. Levit.
 τῆς ⁿ ῥίζης τῆς ^t πιότητος τῆς ^u ἐλαίας ἐγένου, ¹⁸ μὴ ^q ver. 24 only +
 see Isa. xlv.
 14 F (not A).
 Jer. xvii. 6.

r here &c. (6 times) only +. Wisd. xvi. 11 only.

Eph. v. 11.) t here only. Jude. ix. 9.

exc. (w. ὅρος) in Gosp. Gen. viii. 11.

s 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9 only +. (-εἶν,
 u ver. 24. James iii. 12. Rev. xi. 4 only,

17. for ἐνεκ., ἐκεντρίσθης L. om εν C¹(appy).
 with ALN³ rel: om BC(D¹F)N¹ copt Damasc.
 Iren-int (Cyr-jer) Aug¹.

rec ins και bef της ποιοτητος,
 εγενου της πι. της ελαιας D¹F k

ceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical* disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φύραμα and the κλάδοι*? ISRAEL, considered as the people of God. The lump, which has received its *ἀγιότης* from the *ἀπαρχή*, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again.

See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The *ἀγιότης* then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar *ἀγιότης* (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called *ἅγια*) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this *ἀγιότης*. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is no decree against their restoration to their

place of life and fruitfulness.' Surely this is a new meaning of 'holy': the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the *ἀγιότης* just mentioned) *if some of the branches* (the *τινες*, as Thol. remarks, depreciates the number, in order to check the Gentile pride) *were broken out* (from the tree), *and thou* (a Gentile believer) *being a wild olive* (*ἀγριέλαιος*, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make *ἀγρ.* an adj., 'of wild olive,' which can only be used of that which is *made out of the wood*, as *ἀγριέλαιος σκυτάλη*. Thol.) *wast grafted in* (Clem. Alex. Strom. vi. § 119, p. 799 P., enumerates four different kinds of *ἐγκεντρίσμός*, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wilding*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature; but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wilding from the tree, not one *conferred* by the wilding on it) *among them* (i.e. among the branches,—*τοῖς κλάδοις*: or perhaps *αὐτοῖς* may imply the *remnants* of the branches broken off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), *and became a fellow-partaker* (with the branches: or perhaps simply *a partaker*, *σὺν* not implying *fellows in par-*

^v (=) here bis. ^v κατακαυχῶ τῶν ^o κλάδων εἰ δὲ ^v κατακαυχᾶσαι, οὐ ^{ABCD}
^{James ii. 13.} ^{iii. 14 only.} ^{Jer. xxvii.} ^{(1.) 11, 38} ^(Zech. x. 12) ^{only.} ^w ch. xv. 1. ^{Matt. xx. 12.} ^{John xvi. 12.} ^{4 Kings xviii.} ^{14. Sir. vi. 25} ^{only.} ^{Bel &} ^{Dr. 36 Theod.} ^x Matt. xv. 7. ^{John iv. 17 al.} ^{2 Kings iii. 13.} ^{vi. 17 only t.} ^{see ch. xii. 16 reff.} ^c Paul (Acts xx. 28. ch. viii. 32. 1 Cor. vii. 28 al.) only, exc. 2 Pet. ii. 4, 5. ^{Ezek. xxxvi. 21.} ^d = 1 Cor. viii. 9. ellips., here only. ^y = ch. iii. 3. ^{Heb. iii. 19.} ^{dat. of cause, see ver. 30.} ^z 1 Tim. ^a = ch. ix. 11. ^{Col. iii. 22.} ^b here &c. (3ce) only t. see ^z 1 Tim. ^c d f g h k l m n o 17

18. for κατακαυχασαι, συ καυχασαι D¹F Ambrst. [αλλα, so BD¹R.]
 19. for εξεκλασθησαν, ει κλασθησαν F. rec ins οι βεφ κλαδοι, with D¹ b c o
 Thdrt Thl: om A B (Tischdf, expr) CD³FL⁸ rel Chr Thdrt-ms Damasc (Ec.
 20. for εξεκλασθησαν, εκλασθησαν B (Tischdf, expr) D¹F: txt ACD³LN⁸ rel Chr Thdrt.
 * ὑψηλά φρόνει ABX.
 21. ει γαρ is written over an erasure by X¹. rec ins μη πως, with DFL rel vss
 (Orig) Chr(καὶ οὐκ εἶπεν Οὐδὲ σοὺ φείσεται, ἀλλὰ Μὴ πως οὐδὲ σοὺ φείσεται, ὑποτεμ-

ticipation, but merely the participation itself) of the root of the fatness (of that root, on union with which all the development of life and its fertility depend: which is the source of the fatness. With καί, it will mean, of the source of life, and also of the development of that life itself in all richness of blessing) of the olive-tree,

18.] do not boast against the branches (which were broken off): but if thou boastest against them (know that . . . or let this consideration humble thee, that . . . Similarly 1 Cor. xi. 16, εἰ δὲ τις δοκεῖ φιλόνομος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ. See Winer, edn. 6, § 66. 1) it is not thou that bearest the root, but the root thee. The ground of humiliation is—"Thou partake of thy blessings solely by union with God's spiritual church, which church has for its root that father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20. 19.] Thou wilt then (posito, that thou boastest, and defendest it) say, Branches (it would look as if the art. had been erased, to square this sentence with ver. 17, where τινὲς τ. κλάδων only were broken off. Or we might think, as Matthäi has remarked [Thol.], that, 'Gentilis loquitur arrogantis,' using οἱ κλ. in his pride, to signify that the branches, generically, have now become subject to excision on his account. But the fact, now ascertained by Tischdf., that B omits the art., makes nearly the whole manuscript authority against it) were broken off that I (emphatic) might be grafted in. 20.] Well (the fact, involving even the purpose, assumed in ἵνα, is conceded. When Thol. denies this,

he forgets that the prompting cause of their excision, their unbelief, is distinct from the divine purpose of their excision, the admission of the Gentiles, and belongs to a different side of the subject):—through their unbelief (or perhaps, 'through unbelief,' abstract. There is often a difficulty in distinguishing the possessive from the abstract (i.e. generic) article.

Thol. observes that the instrumental use of the dat. and that of διὰ with the gen. differ in this, that the latter expresses more the immediate cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its instrumental use through another, more proper attribute of the case, that of reference to, form or manner in which: see Bernhardt, Syntax, ch. iii. 14, pp. 100—105) they were broken off, but thou by thy faith (see above:—'through' indicates better the prompting cause of a definite act,—'by,' the sustaining condition of a continued state. Thus we should always say that we are justified through, not by, faith,—but that we stand by, not through, faith) standest (in thy place, in the tree, opposed to εξεκλάσθησαν. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of πεσόντες ver. 22, seems to shew that the figurative diction is not strictly preserved).—Be not high-minded, but fear:

21.] for if God did not spare the natural branches (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) lest He shall also not spare THEE. The fut. ind. with μη πως, the apparent incongruity of which has probably caused the variety of reading, im-

^d πως] οὐδὲ σοῦ ^e φείσεται. ²² ἴδε οὖν ^e χρηστότητα καὶ ^e ch. ii. 4 reff.
^f ἀποτομίαν θεοῦ ἐπὶ μὲν τοὺς ^g πεσόντας ^f ἀποτομία, ^f here bis only +
 ἐπὶ δὲ σὲ ^e χρηστότης θεοῦ, ἐὰν ^h ἐπιμείνης τῇ ^e χρη- ^{del . . . ἀπο-}
 στότητι ἐπεὶ καὶ σὺ ⁱ ἐκκοπήσῃ. ²³ κἀκείνοι δέ, ἐὰν ^{τομίαν τῇ}
 μὴ ^h ἐπιμείνωσιν τῇ ^j ἀπιστίᾳ, ^k ἐγκεντρίσθῃσονται δυνα- ^{πράττει}
 τὸς γάρ ἐστιν ὁ θεὸς πάλιν ^k ἐγκεντρίσαι αὐτούς. ^{μιγνύει,}
²⁴ εἰ γὰρ σὺ ἐκ τῆς ^{ab} κατὰ ^b φύσιν ⁱ ἐξεκόπης ^k ἀγρι- ^{Plut. de Lib.}
 ελαίου καὶ ¹ παρὰ ¹ φύσιν ^k ἐνεκεντρίσθης εἰς ^m καλλι- ^{Educ. p. 13,}
 ελαίου, ⁿ πῶσφ ⁿ μᾶλλον οὗτοι ^o οἱ ^{ab} κατὰ ^b φύσιν ^{D. (μοσ,}
^{xi. 12 only. Deut. vii. 5. k ver. 17. l ch. i. 26 (reff.) only. m here only +. Aristot.}

νόμενος τοῦ λόγου τὸ φορτικὸν τῇ ἀμφιβολίᾳ) Thdrt (Ec Thl Iren-int Cypr Ambrst : om (corr'n to avoid fut. with μη πως?) ABCN¹ copt Damasc Ruf Aug. rec
 φεισεται, with Chr-montf Chr-c Thl Ec : txt B(sic) CDFLN rel Chr-2-mss Thdrt Antch
 Damasc.

^{22.} ins του bef θεου B. rec αποτομιαν (see note), with DFL N³ (but ν erased)
 rel Clem Eus Chr Thdrt Phot: txt ABCN¹ (Orig) Damasc. rec χρηστοτητα, with
 D³FL rel Clem Chr Cyr Thdrt Phot: -τητος(sic) N: txt ABCD¹ (Orig) Eus Damasc.
 rec om θεου (see note), with D²⁻³FL rel demid Syr Clem Orig Chr Thdrt: ins
 ABCD¹N vulg copt arm Eus Damasc Pel. for επιμειν., επιμεινης BD¹N.

^{23.} rec και εκεινοι, with L rel Chr Thdrt: ABCDFN c d k Damasc. for επιμειν.,
 επιμεινωσιν BD¹N¹. o θεος bef εστιν L a h k l 17.

plies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., ‘μὴ ἐστὶ (ἐσται) verentis quidem est ne quid nunc sit (futurum sit), sed indicantis simul, putare, se ita esse (futurum esse), ut veretur.’ See Winer, edn. 6, § 56. 2. b. B, and 64. i. 7. a, also Col. ii. 8; Heb. iii. 12. ^{22.]} The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter. Behold therefore (posito, that thou enterest into the feeling prompted by the last verse) the goodness and the severity (no allusion to ἀποτέμνω in its literal sense) of God:—towards those who fell (see on ver. 11. Here the πεσόντες are opposed to σὺ, the figure being for the moment dropped: for πίπτειν can hardly be used of the branches, but of men) severity; but towards thee, the goodness of God (the nominatives here, as involving a departure from the construction, are preferable: and the repetition of θεοῦ is quite in the manner of the Apostle: see 1 Cor. i. 24, 25. Rückert thinks that because Clem. Alex. Pædag. i. 8, p. 139 P., understands χρηστότης, in ἐὰν ἐπιμείνης τῇ χρηστότητι, of the χρηστότης of men (τουτέστι τῇ εἰς χριστὸν πίσκει), θεοῦ may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: θεοῦ is much more likely to have been erased as unnecessary), if thou abide by (reff.) that goodness; for (assuming
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that thou dost not abide by that goodness) thou also shalt be cut off (ind. fut. The placing only a comma at ἐκκοπήσῃ, as Meyer,—not Lachm. [ed. 2] and Tischend. [ed. 7],—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews).

^{23.]} And they moreover, if they continue not (not exactly the same meaning as before: the χρηστότης before being external and objective, this, as in ch. vi. 1, a subjective state) in their (see on ver. 20) unbelief, shall be grafted in: for God is able to graft them in again. Some, e.g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: ‘Nihil est præter incredulitatem quod Deum impediât eos rursum pro suis assumere et paterne tractare:’—but surely De W.'s interpretation is far better:—‘The Apostle obscurely includes in the ἐγκεντρ. the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:’—for, as he observes, the power of God would not be put forward, if the other were the meaning.

^{24.]} For (proof that, besides God's undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) if thou wast cut out of thy natural wild olive-tree, and unnaturally wast engrafted into a good

p ch. i. 13. ^k ἐγκεντρίσθῃσονται τῇ ἰδίᾳ ^k ἐλαίᾳ. ²⁵ p Οὐ γὰρ θέλω ABCD
FLN a b
c d f g h
k l m n
o 17
1 Cor. x. 1.
xii. 1. 2 Cor.
i. 8. 1 Thess.
iv. 13.
q = see note.
ch. xvi. 25 al.
Dan. ii. 18.
r Matt. xxv. 2,
&c. Gen.
xli. 33. w. ἐν, 1 Cor. iv. 10. w. παρά, ch. xii. 16. Prov. iii. 7.
only +. (-ροῦν, ver. 7.) t ch. xv. 15, 24. 2 Cor. i. 14. ii. 5 only. P. Josh. xviii. 20. see 1 Cor.
xiii. 9, &c. xiv. 27. Heb. ix. 5. u constr., 1 Cor. xi. 26. Gal. iii. 19 al. v = here
only †. (ver. 12.)

25. θελω bef γαρ N: θελω δε (omg γαρ) m. rec (for εν) παρ (see ch. xii. 19)
with CDLN rel Thdor-mops Chr Thdrt: om F 47. 67² latt copt lat-ff: txt AB goth
Damase. for αχρις, αχρι B¹.

olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree? It is a question, as Tholuck remarks, whether κατὰ φύσιν and παρὰ φύσιν denote merely growth in the natural manner and growth (by engrafting) in an unnatural (i. e. artificial) manner,—or that the wild is the nature of the Gentile, and the good olive that of the Jew, so that the sense would be—‘If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,’ &c. But then the latter part of the sentence does not correspond with the former. We either should expect the οἱ to be omitted (as is done in some mss.), or must, with Fritz., place a comma after οὗτοι, and, taking οἱ as the relative, construe, ‘How much more these, who shall, agreeably to (their) nature, be grafted,’ &c. Tholuck describes the question as being between a comparison of engrafting and not engrafting, and one of engrafting the congruous and the incongruous: and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifying merely natural growth, παρὰ φ., unnatural growth, i. e. the growth of the grafted scion. But however this may fit the former part of the sentence, it surely cannot satisfy the requirements of the latter, where the κατὰ φύσιν (κλάδοι) are described as being engrafted (which would be παρὰ φύσιν) into their own olive-tree. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of natural growth is set against that of engrafted growth: whereas in the latter, the fact of congruity of nature (τῇ ἰδίᾳ ἐλαίᾳ) is set against incongruity,—as making the re-engrafting more probable. 25—32.]

Prophetic announcement that this re-engrafting SHALL ACTUALLY TAKE PLACE (25—27), and explanatory justification of this

divine arrangement (28—32). 25.] For (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) I would not have you ignorant, brethren (see reff.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), of this mystery (μυστ. Tholuck in his 4th edition classifies the meanings thus: (1) such matters of fact, as are inaccessible to reason, and can only be known through revelation: (2) such matters as are patent facts, but the process of which cannot be entirely taken in by the reason. He adds a third sense,—that, which is no mystery in itself, but by its figurative import. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16; of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—‘a prophetic event, unattainable by human knowledge, but revealed from the secrets of God’) that ye be not wise in your own conceits (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἡλεθθητε τῇ τούτων ἀπειθείᾳ, ver. 30),—that hardening (not ‘blindness:’ see above on ver. 7, and Eph. iv. 18 note) has happened in part (Calvin explains it ‘quodammodo . . . qua particula voluisse mihi duntaxat videtur temperare verbum alioqui per se asperum,’—but there is no trace of such a desire above, ver. 7;—the times ver. 17 establishes the ordinary acceptation, that a portion of Israel have been hardened. ἀπὸ μ. may be joined with πάρωσις, or with γέγονεν: from the arrangement of the words, best with the former) to Israel, until (ἄχρις οὗ has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.

εἰσέλθῃ, ²⁶ καὶ ^w οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ^{w = ch. v. 12}
^{reff.}

So Calv.: "*donec non inferit temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, ut plenitudo gentium;*"—al., 'while . . . shall come in:' but Thol. well observes that ἀρχ. οὖ with an ind., if any thing *actually happening* is spoken of, may have the meaning of '*while,*' even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: see reff.) the completion of the Gentiles shall have come in (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke vi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλήρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλήρ. τ. ἐθν. coming in, and of πᾶς Ἰσραὴλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλήρωμα τῶν ἐθνῶν I would regard then as signifying '*the full number,*' '*the totality,*' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλήρωμα will admit of this meaning. But the sense which he allows to it of "*completion, i. q. πληρωσις*" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλήρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] And thus (when this condition shall have been fulfilled) **all Israel shall be saved** (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις). This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquiæ quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chry-

sostom gives no explanation: but on our Lord's words in Matt. xvii. 11, he says, ὅταν εἴπῃ ὅτι Ἑλλὰς μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἑλλὰς φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφὴν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—'ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusve fidelium.' Similarly most of the fathers (Estius), and schoolmen (Thol.);—Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Westf. believe it to have been fulfilled after the destruction of Jerusalem, when μυρίαι ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλήρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so*, at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipiant. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, cum in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national

x ch. vii. 24
reff. Isa.
lix. 20.
pres. part.,
Matt. iv. 3.
xxvi. 48.
1 Thess. iii.
5 al.
y Acts iii. 26
reff.
z ch. i. 18 reff.
a 1 John v. 2.
w. εὐν.
1 John ii. 3.
b = Luke i. 72.
Acts iii. 25. Ps. xxiv. 14.
xlviii. 11.
cvii. 6.
c = Gal. iv. 16.
h absol., Acts vii. 19 reff.
e mid., Luke xvi. 3 only.
f ch. ix. 11 reff.
i 2 Cor. vii. 10 only +.
g Matt. x. 4. Isa. xxvii. 9. Sir.
d Matt. iii. 17. ch. i. 7 al. Ps.
k ch. v. 15, 16. vi. 23. 1 Paul
(1 Cor. i. 26. vii. 20. Eph. i. 18. Phil. iii. 14 al.) only, exc. Heb. iii. 1. 2 Pet. i. 10. Jer. xxxviii. (xxxix.) 6. Judith
xii. 10 A only.

γέγραπται Ἡξει ἐκ Σιών ὁ ^x ῥυόμενος, ^y ἀποστρέψει ^{ABCD}
^z ἀσεβείας ἀπὸ Ἰακώβ. ²⁷ καὶ ^a αὐτὴ αὐτοῖς ἡ παρ' ἐμοῦ ^{FLN}
^b διαθήκη, ^a ὅταν ^{cd} ἀφέλωμαι τὰς ^d ἁμαρτίας αὐτῶν. ²⁸ κατὰ ^{c d f g h}
μὲν τὸ εὐαγγέλιον ^e ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ^f ἐκλογὴν ^{k l m n}
^g ἀγαπητοὶ διὰ τοὺς ^h πατέρας. ²⁹ ⁱ ἀμεταμέλητα γὰρ τὰ
^k χαρίσματα καὶ ἡ ^l κλήσις τοῦ θεοῦ. ³⁰ ὥσπερ γὰρ ὑμεῖς ^{o 17}

26. rec ins καὶ bef ἀποστρέψει (as LXX), with D²⁻³L rel vss Orig Chr Thdrt: om ABCD¹FN.—ἀποστρέψαι F goth.

30. om ver N¹. rec ins καὶ bef ὑμεῖς, with D²⁻³LN³ rel vulg syrr Chr (montf and 2-mss): om ABCD¹FN.—corr¹ a copt goth æth Chr Damasc Thl Jer Aug^{sæpe} Ruf.—

restoration of Israel to God's favour.

I have not mixed with the consideration of this prophecy the question of the restoration of the Jews to *Palestine*, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.* **καὶ ὥς γέγραπ.**] This

quotation appears to have for its object to shew that the Redeemer was to come *for the behoof of God's own chosen people.*

For ἐκ Σιών, the LXX have ἔνεκεν Σιών (ἱν' αὐτῇ), the E. V. 'to Zion.' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should *spring out of Israel.* ὁ ῥυόμε. is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ.

ἀποστρ. κ.τ.λ.] Heb. and E. V. 'and unto them that turn from transgression in Jacob.' **ὅταν ἀφέλ.** from another place in Isa. (ref.),—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I

believe that the **Ἡξει** gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck.

28.] With regard indeed to the gospel (i. e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), **they** (the Jewish people considered as a whole) **are hated** (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) **for your sakes; but with regard to the election** (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.:—i. e. 'looked on as God's elect people'), **they are beloved for the fathers' sakes** (i. e. not *for the merits* of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] For (explanation how God's favour regards them still, though for the present cast off) **the gifts** (generally) **and calling** (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abrahamē in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of κλήσις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) **are irrevocable** (do not admit of a change of purpose. The E. V., 'without repentance,' is likely to mislead. Compare Hosea xiii. 14).

30.] For (illustration of the above position) **as ye** (manu-

^m ποτε ⁿ ἡπειθήσατε τῷ θεῷ, νῦν δὲ ^o ἡλεήθητε τῇ τούτων ^m ⁿ ^o ^p ἀπειθείᾳ, ³¹ οὕτως καὶ οὗτοι νῦν ⁿ ἡπείθησαν, τῷ ^a ὑμετέρῳ ^r ἐλέει ^s ἵνα καὶ αὐτοὶ ^o ἐλεηθῶσιν. ³² ^{tu} συνέκλεισεν γὰρ ^o θεὸς ^v τοὺς ^v πάντας ^u εἰς ^p ἀπείθειαν, ἵνα ^v τοὺς ^v πάντας ^o ἐλεήσῃ. ³³ ^ω βᾶθος ^{xy} πλούτου καὶ ^{yz} σοφίας καὶ ^{yab} γνῶ-

16. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (25) A. p here bis. Eph. ii. 2. v. 6. Col. iii. 6. Heb. iv. 6, 11 only r. (-θής, ch. i. 30.) constr., ver. 20. q = 1 Cor. xv. 31. see ch. xv. 4. r Luke i. 50, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2. s inversion of words, 2 Cor. ii. 4 reff. t Luke v. 6. Gal. iii. 22, 23 only. Josh. vi. 1 al. u here only. Ps. lxxvii. 50, 62. εἰς τοιαύτην ἀμνηχανίαν συγκαλεισθείς, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 520. Polyb. iii. 63. 3, and fr. v. 1 Cor. ix. 22. x. 17. 2 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21. P. w ch. viii. 39. Eph. iii. 18 al. Isa. vii. 11. x ch. ii. 4 reff. y Rev. v. 12 only. z = 1 Cor. i. 21. Eph. iii. 10. 1 Cor. xii. 8. b 1 Cor. xiii. 2.

ποτε bef υμεις A: ποτε και υμεις b o. νυν B Chr. ελεθητε C (m?) Thl.
31. for ουτοι, αυτοι D¹F. aft αυτοι ins υστερον 5. 17. 93: παλιν Cyr; νυν (possibly mechanical repetition) BD¹(X) Damasc.—om αυτοι N¹.
32. for 1st τους παντας, τα παντα D¹ latt Iren-int, Jer, παντα F.

script evidence is too decided against the *καὶ* to allow of its being retained: but we may suspect that it has been struck out as superfluous, in ignorance [Thol.] of the Greek usage which often doubles *καὶ* in two parallel clauses) **once disobeyed God** (nationally—as Gentiles, before the Gospel) **but now have** (lit. ‘were compassionated,’ historical) **received mercy** (scil. by admission into the church of God) **through** (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) **the disobedience of these** (i. e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), **so these also have now** (under the Gospel) **disobeyed** (are now in a state of unbelieving disobedience), **in order that through the mercy shewn to you** (viz. on occasion of the fulness of the Gentiles coming in) **they also may have mercy shewn them** (‘the objective view corresponding to the subjective εἰς τὸ παραζηλώσαι αὐτούς, ver. 11.’ De W.). Some place the comma after ἐλέει instead of ἡπείθησαν, and construe, either, as Erasm., Calv., al., ‘they have disobeyed through (upon occasion of) the mercy shewn to you,’ or as Vulg., Luth., Estius, al., ‘they have become disobedient to the mercy shewn to you.’ But thus the parallelism is weakened, and the *μυστήριον* of ver. 25 lost sight of. Examples of the emphatic word being placed before *ἵνα* are found in reff.

32.] **For** (foundation of the last stated arrangement in the divine purposes) **God shut up** (not shut up together; σύν, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in ‘concludere.’ The sense is here as in the examples, which might be multiplied by consulting Schweig-

häuser’s Index to Polyb., ‘to involve in,’ ‘to subject to.’ The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) **all** (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) **men in (into) disobedience** (general here,—every form, unbelief included), **that He may have mercy on all**. No mere *permissive* act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God*, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, *who are the οἱ πάντες of both clauses?* Are they the same? And if so, is any support given to the notion of an ἀποκατάστασις of all men? Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shewn is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. GOD’S ACT remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God’s act itself*. We can hardly understand the *οἱ πάντες nationally*. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which

c here only†.
Prov. xxv.
3 Symm.
(ἐξεραιῶν,
1 Pet. i. 10.)
d ch. v. 16. Ps.
cxviii. 75.
e Eph. iii. 8
only. Job
v. 9. ix. 10.
xxxiv. 24 only.

σεως θεοῦ, ὡς ^c ἀνεξεραυνῆτα τὰ ^d κρίματα αὐτοῦ καὶ ^e ἀνεξ-
ιχνίαστοι αἱ ^f ὁδοὶ αὐτοῦ. ³⁴ τίς γὰρ ἔγνω ^g νοῦν κυρίου;
ἢ τίς ^h σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς ⁱ προσέδωκεν
αὐτῷ καὶ ^k ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ^l ἐξ αὐτοῦ καὶ

ABDE
LN a b
c d f g h
k l m n
o 17

f = Acts xiii. 10. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21. g 1 Cor. ii. 16, from Isa.
xl. 13. h here only. 2 Kings xv. 12. i here only. Jon xli. 3 Heb. = Isa. xl. 14 AN. (4 Kings
vi. 11. 2 Macc. vii. 37 only.) k ch. xii. 19. (and Heb. x. 30, from Deut. xxxii. 35.) Luke xiv. 14
bis. 1 Thess. iii. 9. 2 Thess. i. 6 only. L.P.H. Isa. lxiii. 7. 1 1 Cor. viii. 6.

33. ins του bef θεου F 17.

[ανεξεραυνητα, so AB¹N.]

34. for κυριου, θεου D¹ (and lat¹) Zeno.

the Apostle, overpowered with the view of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* 33.]

There is some doubt whether σοφίας and γνῶσεως are genitives *after* πλούτου, as in E. V., or *parallel* with it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καὶ must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καὶ is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2) "πλούτος is no *qualitative* idea, but only a *quantitative* idea." But *wherein* the riches *consist*, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλούτος of God. This also answers (3) "that πλούτος without an adjunct expresses no definite attribute of God." (4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνῶσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εἶπεν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ πλούσιός ἐστι, καὶ οὐ δεῖται παρ' ἐτέρου λαβεῖν καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβούλου; οὐδὲ εἰδέναι τί δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτὸς δ. πλούσιος κ. σοφός. Hom. xix. p. 653. Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνῶσεως, as three co-ordinate genitives: πλ. denoting the *riches of the divine goodness*, in the whole, and in the result just arrived at,

ver. 32: σοφ., the divine *wisdom* of proceeding in the apparently intricate vicissitudes of nations and individuals: γνῶσις. (if a distinction be necessary, which can hardly be doubted) the divine *knowledge* of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνῶσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) and His ways *unable to be traced out* (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle).

34.] For (confirmation of ἀνεξερ. and ἀνεξιχν. by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) *who hath known the mind* (γνῶσις, but see above) *of the Lord?* or *who hath been His counsellor* (σοφία?)!

35.] *or who hath previously given to Him, and it shall be repaid to him?*—from Job xli. 3 (11 E. V.), where the LXX (xli. 2) have τίς [add ἐστιν ὁς α] ἀντιστήσεται μοι, κ. ἵπουμενεί; But the Heb. is וְיִשְׁתָּחֲוֶה לִּי וְיִשְׁתָּחֲוֶה לִּי, 'who hath anticipated (i. e. by the context, conferred a benefit on) me, that I may repay him?' And to this the Apostle alludes, using the third person.

We can hardly doubt that this question refers to the freeness and richness of God's mercy and love.

36.] For (ground of vv. 33—35. Well may all this be true of Him, for) *of Him* (in their origin:—"quod dicit, "ex ipso," hoc ipsum, quod sumus indicat." Orig. Chrys. somewhat differently: see above on ver. 33), *and through Him* (in their subsistence and disposal:—"per Ipsum," quod per ipsum providentiam dispensamus in vita." Orig.), *and unto Him* ("in Ipso," [so Vulg. and some vss.] quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia

¹ δι' αὐτοῦ καὶ ¹ εἰς αὐτὸν ^m τὰ πάντα· αὐτῷ ἢ ⁿ δόξα ^m = Col. i. 16. Rev. iv. 11. Job viii. 3. n = Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 23. Jude 25 al. Ps. xcv. 7. ellips., ch. xvi. 27. Gal. i. 5. Eph. εἰς τοὺς αἰῶνας. ἀμήν.

XII. 1. ^o Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, ^p διὰ τῶν

^q οἰκτιρμῶν τοῦ θεοῦ, ^r παραστήσαι τὰ σώματα ὑμῶν ^s θυσίαν ζῶσαν, ἁγίαν, ^s εὐάρεστον τῷ θεῷ, τὴν ^t λογικὴν

iii. 21. o = and constr., Acts xxiv. 4. xxvii. 34 al. p = ch. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 1 Thess. iv. 2. q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxi. 15. r Luke ii. 22. ch. vi. 13, &c. Ps. v. 3. s here bis. ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only. Wisd. iv. 10. ix. 10 only. (τως, Heb. xii. 28 only. τεῖν, Heb. xi. 5.) t 1 Pet. ii. 2 only. προσφέρουσιν (οἱ ἄγγελοι) κυρίῳ . . . λογικὴν . . . προσ-
φοράν, Test. xii. Patrum, p. 547 b.

36. aft αἰωνας ins των αἰωνων FG² vulg(not am).

CHAP. XII. 1. τω θεω bef ευαρεστον AN¹ vulg Aug^sape.

in omnibus: Orig.) are all things (not only, though chiefly, *men*,—but the whole creation). Origen remarks, ‘Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Trinitatis. Sicut enim in præsentis loco quod ait, “quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:” convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): “Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:” et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit “altitudo divitiarum,” Patrem, ex quo omnia dicit esse, significat: et sapientia altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat.’ And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not *eis*, but *en*, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen’s Commentary which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck’s remark, illustrated from ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν, Eph. iv. 6, as referring to εἰς θεός, εἰς κύριος, ἐν πνεῦμα. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1.—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *gene-*

ral exhortations to a Christian life.

1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὕπερ ἔστιν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἢ γνῶσις. δέεται δὲ ὅμως αὐτῇ τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μερῶν τοῦ σώματος. τοῦτου δὲ χάριν ὁ θεὸς ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἡθικὴν διδασκαλίαν προσέθεικε.

Διά] introduces, as in reff., an idea which is to give force to the exhortation.

οἰκτιρμῶν] viz. those detailed and proved throughout the former part of the Epistle. δι’ αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι’ ὧν ἐσώθητε ὥσπερ ἂν εἴ τις τὸν μεγάλην εὐεργετηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν εὐεργετήσαντα ἱκετήν ἀγάγοι. Chrys. Hom. xx. p. 656.

παραστήσαι] the regular word for *bringing to offer in sacrifice* (reff.).

τ. σώματα ὑμ.] Most Commentators say, merely for ὑμᾶς αὐτοὺς,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man’s nature which is most completely under the bondage of sin.

θυσίαν] Chrys. strikingly says, πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία; μηδὲν ὀφθαλμὸς πονηρὸν βλέπῃ, καὶ γέγονε θυσία; μηδὲν ἡ γλῶσσα λαλεῖτω αἰσχρὸν, καὶ γέγονε προσφορά; μηδὲν ἡ χεὶρ πρᾶττέτω παράνομον, καὶ γέγονεν ὀλοκαύτωμα. μάλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ

u ch. ix. 4 reff.
v 1 Pet. i. 14
only.
w Luke xvi. 8.
xx. 34.
1 Cor. i. 20.
ii. 6 (bis) al.
L. P. only.
exc. Matt.
xii. 32 [xiii.
40].
x Matt. xvii. 2
[y Mk. 2 Cor.
iii. 18 only +.
iv. 11 reff.
v. 48. xix. 21.
i. 4 reff.]

^u λατρείαν ὑμῶν, ² καὶ μὴ ^v συνσχηματίζεσθαι τῷ ^w αἰῶνι
^w τούτῳ, ἀλλὰ ^x μεταμορφοῦσθαι τῇ ^y ἀνακαινώσει τοῦ
^z νοός, ^a εἰς τὸ ^b δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ
τὸ ἀγαθὸν καὶ ^c εὐάρεστον καὶ ^d τέλειον. ³ λέγω γὰρ ^d διὰ
τῆς ^e χάριτος τῆς ^e δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,

ABDF
L⁸ab
cd fgh
klm n
o 17

γ Tit. iii. 5 only +. z = ch. i. 28. Col. ii. 18. a ch.
b Luke xiv. 19. 1 Cor. iii. 13. Eph. v. 10. Phil. i. 10. Prov. xvii. 3. c = Matt.
d = Gal. i. 15. iii. 18. iv. 23. Phil. 22. e 1 Cor.

2. [συνσχημ., so B¹DFH.] rec -σχηματίζεσθε and μεταμορφοῦσθε, with B¹L
rel latt syrr copt goth Clem Chr Cyr Thdrt Damasc. -αι and -ε n 17; -ε and -αι N
c o 1: txt AB²DF g k Thl Chr. αιωνιω B. rec aft νοος ins υμων, with D³L⁸N
rel Thdrt Aug: om ABD¹F copt Clem Chr-comm(appy) Cyr². om 2nd το F.

δὲ στόμα εὐλογῇ τοὺς ἐπιπράζοντας, ἡ δὲ
ἀκοὴ θείαις σχολάζῃ διηλεκτῶς ἀκροάσσειν.
ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία
ἀπαρχὴ τῶν ἄλλων ἐστὶ. καὶ ἡμεῖς τοί-
νυν καὶ χειρῶν καὶ ποδῶν καὶ στόματος
καὶ τῶν ἄλλων ἀπάντων ἀπαρχόμεθα τῷ
θεῷ. Hom. xx. p. 656 f. [ῶσαν]

In opposition to the *Levitical* θυσίαι, which
were slain animals. Our great sacrifice,
the Lord Jesus, having been slain for us,
and by the shedding of His Blood perfect
remission having been obtained διὰ τῶν
οἰκτιρῶν τοῦ θεοῦ, we are now enabled to
be offered to God no longer by the shedding
of blood, but as *living sacrifices*. This

application of the figure of a sacrifice occurs
in Philo, who ('quod omnis probus liber,'
§ 12, vol. ii., p. 457) describes the Essenes
as οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς
ἐαυτῶν διανοίας κατασκευάζειν ἀξιούντες.
See also Jos. Ant. xviii. 1. 5. τῷ θεῷ
belongs to εὐάρεστον, not to παραστήσαι.

τὴν λογικὴν λατρ. ὑμ.] "This
may certainly be in apposition with θυσίαν
(Reiche, Meyer), the acc. denoting the
result and intention;—θυσία however
alone can hardly be called a λατρεία, but
παραστήσαι θυσίαν may: therefore it is
preferable to take the acc. as in apposition
with the whole sentence, and supply some
verb of exhorting: see 1 Tim. ii. 6;
2 Thess. i. 5." Tholuck. λογικὴν

(reff.) is opposed to σαρκικὴν, see Heb. vii.
16. So Chrys.,—οὐδὲν ἔχουσιν σαματικόν,
οὐδὲν παχύ, οὐδὲν αἰσθητόν. Theodoret,
Grot., al., take it as 'having reason,' 'rational,'
opposed to sacrifices of animals
which have no reason: Photius, Basil, and
Calvin, 'rational,' as opposed to super-
stitious. But the former meaning is far
the best, and answers to the πνευματικὰς
θυσίας of 1 Pet. ii. 5. 2.] συνσχη-

ματίζεσθαι is not imperative in sense, but
dependent on παρακαλῶ. [Of course, in
all such questions between ε and αι, the

confusing element of itacism comes in:
but in no case where both forms are equally
admissible in the text, can the mere sus-
picion of itacism be allowed to decide the
question.] ὁ αἰὼν οὗτος, here, the
whole world of the ungodly, as contrasted
with the spiritual kingdom of Christ.

The dat. ἀνακαινώσει is not the instrument
by which, but the manner in which the
metamorphosis takes place: that wherein it
consists: compare περιετμήθητε περιτομῇ
ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δο-

κιμάζειν, that ye may prove, viz. in this
process and the active Christian life accom-
panying it, compare reff. Eph., Phil.: not
'that ye may be able to prove,' 'acquire
the faculty of proving,' as Bucer, Olsh.,
Rückert: the Apostle is not speaking of ac-
quiring wisdom here, but of practical proof
by experience.

τὸ ἀγαθ. κ. εὐάρ. κ.
τέλ. are not epithets of τὸ θέλημα τ. θεοῦ
as in E. V., for in that case they would be
superfluous, and in part (τέλειον) inappli-
cable: but abstract neuters, see ver. 9,
that ye may prove what is the will of
God (viz. that which is) good and accept-
able (to Him) and perfect. The non-
repetition of the art. shews that the ad-
jectives all apply to the same thing.

3—21.] Particular exhortations grounded
on and expanding the foregoing general
ones. This is expressed by the γὰρ, which
resumes, and binds to what has preceded.
And first, an exhortation to humility in
respect of spiritual gifts, vv. 3—8.

3.] λέγω, a mild expression for 'I com-
mand:' enforced as a command by διὰ τ.
χ. . . 'by means of my apostolic office,'
'of the grace conferred on me to guide and
exhort the Church:' reff. παντὶ τῷ

ὄντι ἐν ὑμ.,—a strong bringing out of the
individual application of the precept. οὐχὶ
τῷ δεῖναι καὶ τῷ δεῖναι μόνον, ἀλλὰ καὶ
ἄρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευ-
θέρῳ, κ. ἰδιώτῃ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρὶ,

μη[†] ὑπερφρονεῖν[‡] παρ' ὃ δεῖ^h φρονεῖν, ἀλλὰ^h φρονεῖν^a εἰς[†] τὸⁱ σωφρονεῖν, ^k ἐκάστω[‡] ὡς ὁ θεὸς ^{kl} ἐμέρισεⁿ ^m μέτρον πίστεως. ⁴ ⁿ καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ^o μέλη ἔχομεν, τὰ δὲ^o μέλη πάντα οὐ τὴν αὐτὴν ἔχει^p πρᾶξιν, ⁵ οὕτως ^q οἱ^q πολλοὶ ἐν σώμαⁱ ἔσμεν ἐν χριστῷ, τὸ δὲ[†] καθ' εἰς ἀλλήλων^o μέλη. ⁶ ἔχοντες δὲ^s χαρίσματα κατὰ τὴν[†] χάριν τὴν^t δοθεῖσαν ἡμῖν^u διάφορα, ^v εἴτε^w προφητείαν,

xxviii. 22 al. 2 Macc. xiv. 26. i Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. 7 only [†]. k and constr., 1 Cor. vii. 17. (iii. 5.) 1 = Mark vi. 41. Luke xii. 13. 2 Cor. x. 13. Heb. vii. 2. Prov. xxix. 24. m 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only. n ch. iv. 6 reff. o ch. vi. 13 reff. p = here only. (Acts xix. 18 reff.) Sir. xi. 10. Xen. Mem. ii. 1. 6. q = ch. v. 15 reff. r Mark xiv. 19. [John vii. 9.] Rev. iv. 8. 3 Macc. v. 34. s ch. v. 15. vi. 23. xii. 29. 1 Cor. xii. 4 al. P. only, exc. 1 Pet. iv. 10 [†]. t ver. 3. u = Heb. ix. 10 (i. 4. vii. 6) only. Deut. xxii. 9. v so 1 Cor. iii. 22. Col. i. 16. w = 1 Cor. xii. 10. xiii. 2 al. (Rev. i. 5.) see Sir. xxiv. 33. h = Acts

3. aft χαριτος ins του θεου L d f m 5. 37. 48². 67. 73. 113-4-5-20-4 fuld guelph æth arm Thl Aug. for ζ, α B²(Tischdf): om παρ ο dei φρονειν F 70. εμερισην bef ο θεος (see 1 Cor vii. 17) A m guelph Syr arm.

4. for καθαπερ, ωπερ D¹F. rec μελη bef πολλα, with AL rel syrr goth Chr Damasc Cc: txt BDFN latt Thdrt Thl. παντα bef μελη F(not G), so also vulg Syr lat-ff.

5. om εσμεν F. rec (for το) ο (alteration to suit εἰς), with D²⁻³ rel vulg(and F-lat) Syr Eus Chr Thdrt Thl Cc: txt ABD¹ F-gr N Antch Damasc.

κ. νέφ κ. γέροντι. Chrys. Hom. xx. p. 603.

μη ὑπερφρ. κ.τ.λ.] There is a play on the words φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., *προσποιεῖσθαι δὲ ἕκαστος τῶν πολιτῶν σωφρονεῖν μᾶλλον ἢ φρονεῖν*,—and from Thucyd. ii. 62,—*ἵεναι δὲ τοῖς ἐχθροῖς ὁμόσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι*. But φρονεῖν must not be taken, with Calvin, 'admonet ut ea tantum cogitemus et meditetur, quæ nos sobrios et modestos reddere poterunt:'—the thoughts implied in it being, *thoughts of one's self*. ἐκάστω ὡς] = ὡς ἐκάστω (reff.), not (λέγω) ἐκάστω, ὡς . . .

μέτρον πίστεως is the receptivity of χαρίσματα, itself no inherent congruity, but the gift and apportionment of God. It is in fact the *subjective designation* of ἡ χάρις ἡ δοθεῖσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means those gifts or graces which the Christian can only receive through faith:" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift. 4.] γάρ, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a *body* with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἰς] But as regards individuals. A solœcism for τὸ δὲ εἰς καθ' ἑνα, as ἐν καθ' ἑν in ref. Rev. Wetst., on ref. Mark, gives many examples of it.

Members of one another = fellow-members with one another,—members of the body of which we one with another are members.

6.] The δέ = 'and not only so, but' χάρις, see above, ver. 3, on μέτρ. πίστ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανέρωσις τοῦ πνεύματος. "These χαρίσματα διάφορα are next specified. The two first accusatives are grammatically dependent on ἔχοντες: by degrees the Apostle loses sight of the construction, and continues with the concrete διδίδασκων, which still he binds on to the foregoing by εἴτε,—but at ὁ μεταδιδούς, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." Thol. εἴτε προφητείαν]

There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and ἐν, *χρησάσθω αὐτῇ* or *ὥστε εἶναι αὐτὴν* or the like. But Reiche, Meyer, De Wette, suppose *no ellipsis*, joining κατὰ τὴν ἀναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν τοῦ χαρίσματα. This construction must however be dropped at ἐν ἀπλότητι, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against

here only +.
(γως, Wisd.
xiii. 5.)
y Acts xx. 24
ref.
z = Luke iii.
18. Acts ii.
40 al.
n = Acts ix. 31.
2 Cor. viii. 4.
1 Tim. iv. 13.

Heb. xii. 5. xiii. 22. L.P.H.
only. L.P. Job xxxi. 17. Wisd. vii. 13.
only. P. 1 Chron. xxix. 17.
xxvi. 17.

d 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 14 only. P. Prov. f ch. xi. 31 ref.

b ch. i. 11. Luke iii. 11. Eph. iv. 28. 1 Thess. ii. 8
c 2 Cor. viii. 2. ix. 11, 13. xi. 3. Eph. vi. 5. Col. iii. 22
1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 14 only. P. Prov. f ch. xi. 31 ref.

ABDF
L^a a b
c d f g h
k l m n
o 17

κατὰ τὴν ^x ἀναλογίαν τῆς πίστεως. ⁷ εἴτε ^y διακονίαν, ἐν ^{ABDF}
τῇ ^y διακονίᾳ. ^v εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ. ⁸ εἴτε ^{L^a a b}
ὁ ^z παρακαλῶν, ἐν τῇ ^a παρακλήσει. ὁ ^b μεταδιδούς, ἐν ^{c d f g h}
^c ἀπλότῃ. ὁ ^d προϊστάμενος, ἐν ^e σπουδῇ. ὁ ^f ἐλεῶν, ἐν ^{k l m n}

7. εἰτ (sic, appy) ο διακονων N³ (m).

8. om εἰτε D¹ latt Ruf Pel Sedul Bede.

for ο διδασκων, διδασκαλειαν Λ.
προιστανομενος N.

another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀναφορά;—λοιπόν, ἡ μὲν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον, ἢ ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἑκάστου καὶ τὴν προαίρεσιν ὁ κιθαρωδός, ὁ κιθαρωδός. ὁ τέκτων, ὡς τέκτων ὁ φιλόσοφος, ὡς φιλόσοφος ὁ ῥήτωρ, ὡς ῥήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On προφητεία, the gift of the προφήται, see note, Acts xi. 27.

κατ. τ. ἀναλ.
τ. πίστ.] (let us prophesy) according to the proportion (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμεων παρὰ θεοῦ") of faith. But what faith? Objective ('fides quæ creditur'), or subjective ('fides quâ creditur')? the faith, or our faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of our faith: 'quisque se intra sortis suæ metas contineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e.g. Calvin, 'fidei nomine significat prima religionis axiomata,'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν] any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c.
ἐν τῇ διακ.] Let us confine ourselves humbly and orderly to that kind of minis-

tration to which God's providence has appointed us, as profitable members of the body.

ὁ διδάσκων] The prophet spoke under immediate inspiration; the διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is no where called a prophet, but appears as distinguished from them in several places: e.g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of prophecies, commonly so called, in his writings. The inspired διδάσκαλος would speak, though not technically προφητείας, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The παρακαλῶν was not necessarily distinct from the προφητεύων,—see 1 Cor. xiv. 31.

ὁ μεταδιδούς appears to be the giver of the alms to the poor,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἴτε, from public to private gifts. We cannot find any ecclesiastical meaning for ἐλεῶν (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præstiebantur"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being private acts, to be always performed in the spirit described. Add to all, that, as Vitranga remarks, διαδιδόναι is more properly to distribute (Acts iv. 35), μεταδιδόναι to impart of one's own to another. I would therefore render it: He that be-

^g ἱλαρότητι. ⁹ ἡ ἀγάπη ^h ἀνυπόκριτος. ⁱ ἀποστνυγούντες τὸ ^g here only.
 πονηρόν, ^k κολλώμενοι ^l τῷ ^l ἀγαθῷ. ¹⁰ τῇ ^m φιλαδελφία εἰς
 ἀλλήλους ⁿ φιλόστοργοι τῇ ^o τιμῇ ἀλλήλους ^p προηγού- ^h 2 Cor. vi. 6.
 μενοι ¹¹ τῇ ^e σπουδῇ μὴ ^q ὀκνηροί ^r τῷ ^{rs} πνεύματι ^s ζέον- ¹ Tim. i. 5.
 2 Tim. i. 5.
 James iii. 17.
 1 Pet. i. 23.

only +. Wisd. v. 18. xviii. 16 only. constr., Heb. xiii. 5. i here only +. k = Luke
 xv. 15. Acts viii. 29. 2 Kings xx. 2. 1 ch. ii. 10 reff. m 1 Thess. iv. 9. Heb.
 xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 (bis) only +. (-φος, 1 Pet. iii. 8.) n here only + (-γως,
 2 Macc. ix. 21. -γία, 2 Macc. vi. 20.) o = John iv. 44. Acts xxviii. 10. ch. ii. 7 al. Ps.
 xl-viii. 12, 20. p here only. Prov. xvii. 14 al. 2 Macc. iv. 40. q = Matt. xxv. 26 (Phil.
 iii. 1) only. Prov. vi. 6, 9. r = Acts xvii. 16 reff. s Acts xviii. 25 (reff.) only.

9. for ἀποστνγ., μείσουντες F.

stoweth. ἐν ἀπλότητι] ordinarily, 'with simplicity.' But seeing that ἀπλότης, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδῇ and ἱλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 [where David admires Araunah, τῆς ἀπλότητος καὶ τῆς μεγαλοψυχίας], the word signifies 'liberality': so perhaps ἀπλῶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἀπλοῦν τὰς χεῖρας, 'to open the hands wide':—and I would thus render it here. ὁ προϊστάμενος] He that presides—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of 'patronage of strangers' (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Commentary, takes up and defends the same view. But, not insisting on the general usage of the word being preferable where it occurs absolutely, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδῇ is applicable to every employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαίως, making it a serious matter of

continual diligence. ὁ ἐλεῶν] See above: He that sheweth mercy, is the very best rendering: and I cannot conceive that any officer of the Church is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionate, than the act itself. κρείσσον λόγος ἢ δόσις, Sir. xviii. 17. 9—21.] Exhortations to various Christian principles and habits. 9.] Olsh., De Wette, al., would understand ἐστίν,—not ἔστω,—the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are hortative; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this descriptive?

ἀποστνγ.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] in brotherly love (dat. of the respect or regard in which), affectionate. φιλόστ.] properly of love of near relations; agreeing therefore exactly with φιλαδελφία.

προηγούμενοι] "invicem prævenientes," latt. μὴ μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτοὺς ἐπιπῆδα τούτῳ καὶ κατάρχου, Chrys.: similarly Syr., Theophyl., Erasm., Luther:—or, = ἀλλήλους ἡγοούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3: so Origen, Theodoret, Grot.: or so, in ref. 2 Macc. 'setting an example to,' 'going before,' which however does not seem to apply here, unless we render τῇ τιμῇ, 'in yielding honour': 'in giving honour, anticipating one another' (so Stuart). 11.] in zeal (not 'business,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12,

t = Acts xx.
19 reff. see
notes.
u = Matt. x. 22.
xxiv. 13 ff.
2 Tim. ii. 12.
James v. 11.
1 Pet. ii. 20.
Job xiv. 14.
v Acts i. 14
(reff.).
w Acts xx. 34
reff.
x Acts ix. 13
reff.

y ch. xv. 27. Gal. vi. 6. Phil. iv. 15. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 John 11 only. Wisd. vi. 25. Polyb. ii. 32. 8 al. z Heb. xiii. 2 only +. (-νος, 1 Pet. iv. 9.) a = ch. ix. 30, 31 reff. b = 1 Cor. iv. 12. 1 Pet. iii. 9 al. c Luke vi. 28. James iii. 9. Gen. xii. 3. d = Matt. v. 44. Acts vii. 52 reff. 2 Kings xxi. 5. e as above (c). Matt. xxv. 41. Mark xi. 21 only. Gen. v. 29. (-ρα, Gal. iii. 10.) f ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iv. 2.

ABDF
L^a N^a b
c d f g h
k l m n
o 17

τες· τῷ κυρίῳ ¹ δουλεύοντες. ¹² τῇ ἐλπίδι χαίροντες· τῇ
θλίψει ^u ὑπομένοντες· τῇ ^v προσευχῇ ^v προσκαρτεροῦντες·
¹³ ταῖς ^w χρείαις τῶν ^x ἀγίων ^y κοινωνοῦντες· τὴν ^z φιλο-
ξενίαν ^a διώκοντες. ¹⁴ bc εὐλογεῖτε τοὺς ^d διώκοντας ὑμᾶς·
bc εὐλογεῖτε, καὶ μὴ ^{ce} καταρᾶσθε. ¹⁵ χαίρειν μετὰ χαϊρόν-
των, κλαίειν μετὰ κλαιόντων. ¹⁶ f τὸ ^f αὐτὸ εἰς ἀλλήλους

11. Steph (for κυρίῳ) καιρῷ, with D¹F 5 G-lat lat-mss-mentd-by-Jer-Ruf-Bede Nys₂ Cyp Ambrst_{exp}: txt ABD²3L¹N rel g-mss-mentd-by-Jer-Ambrst-Ruf-Bede Clem Ath Bas Chr Thdrt Euthal Thl Ec Jer Ruf Pel Aug Primas Sedul Bede. υπομε-
νοντες N.

13. for χρείαις, μνείαις D¹F mss-mentd-by-Thdor-mops(ξῖνα τῶν ἀντιγράφων) am Chr₁ Hil Ambrst Opt Aug₁: txt ABD³N rel Clem Chr₂ Thdrt Thdor-mops Damasc Thl Ec Aug¹ Bede: Ruf Sedul Pelag speak of both readings.

14. om υμᾶς (homœotel?) B 47. 67² am Clem: τοὺς ἐχθροὺς ἡμῶν Orig: om εὐλ. τ. διωκ. υμ. (passing from 1st εὐλογεῖτε to 2nd) F Ruf-ms: these words are aft καταρᾶσθε in D¹3: txt AL¹N rel (Orig) Chr Bas Thdrt.

15. rec ins καὶ bef κλαίειν, with AD³L rel Syr copt (Orig) Chr Thdrt: om BD¹FN latt syr goth arm Tert Ambrst Ruf Pel Aug Sedul Bede.

13, to Christian duties as such: as 'fer-
vency of spirit,' 'acting as God's servants,'
'rejoicing in hope,' &c.) not remiss. ζέων
τῷ πν. is used of Apollos, in ref. The
Holy Spirit lights this fire within: see
Luke xii. 49; Matt. iii. 11. τ. κυρίῳ
δουλ.] The external authorities, as will be
seen in the var. read., are strongly in favour
of this reading. The balance of internal
probability, though not easy at once to
settle, is I am persuaded on the same side.
The main objection to κυρίῳ has ever been,
that thus the Apostle would be inserting
here, among particular precepts, one of the
most general and comprehensive character.
So Hilary (in Wetst.) and al. But this will
be removed, if we remember, of what he is
speaking: and if I mistake not, the other
reading has been defended partly owing to
forgetfulness of this. The present sub-
ject is, the character of our zeal for God.
In it we are not to be ὀκνηροί, but fervent
in spirit,—and that, as servants of God.
A very similar reminiscence of this relation
to God occurs Col. iii. 22—24: οἱ δοῦλοι,
. . . ὃ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε ὡς
τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι
ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν
τῆς κληρονομίας. τῷ κυρίῳ χριστῷ δου-
λεῦτε. The command, τῷ καιρῷ δουλεύειν,
would surely come in very inopportunisty
in the midst of exhortations to the zealous
service of God. At the same time, it is
not easy to give an account of the origin of
the reading. The ἐξαγοραζόμενοι τὸν και-
ρὸν of Eph. v. 16 may have led to the

filling up of the contracted κυρίῳ (κῶ) with
this word: and the notion that σπουδῇ
referred to worldly business, may have fa-
voured the sense thus given. For examples
of the phrase τῷ καιρῷ δουλεύειν and 'tem-
pori inservire,' see Wetst. As to its appli-
cability at all to Christians, De Wette well
remarks, "The Christian may and should
certainly employ (Eph. v. 16) τὸν καιρὸν
(time and opportunity), but not serve it."
Athanas. (in Wetst.) ad Dracont. says, οὐ
πρέπει τῷ καιρῷ δουλεύειν, ἀλλὰ κυρίῳ.

12.] The datives here are not parallel.
τῇ ἐλπίδι is the ground of the joy in χαίρον-
τες,—but τῇ θλίψει the state in which the
ὑπομονή is found. 13.] The reading
μνείαις is curious, as being a corruption
introduced, hardly accidentally, in favour of
the honour of martyrs by commemoration.

τ. φιλοξ. διώκ.] οὐκ εἶπεν ἐργα-
ζόμενοι, ἀλλὰ διώκοντες, παιδεύων ἡμᾶς
μὴ ἀναμένειν τοὺς δεομένους, πότε πρὸς
ἡμᾶς ἔλθωσιν, ἀλλ' αὐτοὺς ἐπιτρέχειν κ.
καταδιώκειν. Chrys. Hom. xxi. p. 676.

14.] "The Sermon on the Mount must
have been particularly well known; for
among the few references in the N. T.
Epistles to the direct words of Christ there
occur several to it: e. g. 1 Cor. vii. 10.
James iv. 9; v. 12 (we may add iv. 3; i. 2,
22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9,
14; iv. 14." Tholuck. 15.] Inf. for
imperative: see Phil. iii. 16: and Winer,
edn. 6, § 43. 5. d. 16.] Having

(the participial construction is resumed,
as in ver. 9) the same spirit towards one

fg φρονούντες· μὴ τὰ ^{hi} ὑψηλὰ ^{ei} φρονούντες, ἀλλὰ τοῖς ^{g = ch. viii. 5}
^k ταπεινοῖς ¹ συναπαγόμενοι. μὴ γίνεσθε ^m φρόνιμοι παρ' ^{h = Luke xvi.}
ⁿ ἑαυτοῖς. ¹⁷ μηδεὶν ^o κακὸν ^o ἀντὶ κακοῦ ^{op} ἀποδιδόντες· ^{i ch. xi. 20 v. r.}
^q προνοούμενοι καλὰ ^r ἐνώπιον πάντων ἀνθρώπων ^{18 s} εἰ ^{k = Luke i. 52.}
 δυνατὸν, ^t τὸ ^t ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων ^u εἰρηνεύον- ^{2 Cor. (vii.}
 τες· ¹⁹ μὴ ⁿ ἑαυτοὺς ^v ἐκδικοῦντες, ^w ἀγαπητοί, ἀλλὰ ^x δότε ^{6 reff.) x. i.}
^x τόπον τῇ ὀργῇ· γέγραπται γὰρ ^y Ἐμοὶ ^{za} ἐκδίκησις, ἐγὼ ^{James i. 9.}
^{zb} ἀνταποδώσω, λέγει κύριος. ²⁰ ἀλλὰ ἐὰν ^c πεινᾷ ὁ ἐχθρὸς ^{Isa. xi. 4.}

iii. 7. n 2nd pers., 2 Cor. vii. 11 reff. o 1 Thess. v. 15. 1 Pet. iii. 9. (Prov. xvii. 13.)
 p = Matt. vi. 4, 6. Luke x. 35 al. q 2 Cor. viii. 21. 1 Tim. v. 8 only. Prov. iii. 4. (-νοια,
 ch. xiii. 14.) r = Acts iv. 19 reff. Mal. ii. 17. s Matt. xxiv. 24. Gal. iv. 15.
 t = here only. Hom. Il. α., 525, ἐξ ἐμέθεν, see ch. i. 15. u Mark ix. 50. 2 Cor. xiii. 11. 1 Thess.,
 v. 13 only. 3 Kings xxii. 45. Sir. vi. 6. v Luke xviii. 3, 5. 2 Cor. x. 6. Rev. vi. 10. xix. 2.
 only. 4 Kings ix. 7. (-κος, ch. xiii. 4.) w 2 Cor. vii. 1 reff. x Luke
 xiv. 9. Eph. iv. 27. Sir. iv. 5. xxxviii. 12. see Heb. xii. 17. y Deut. xxxii. 35. z Heb.
 x. 30. (Jer. xxviii. [1.] 6.) a as above (z). Luke xviii. 7, 8. xxi. 22. Acts vii. 24. 2 Cor.
 vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36. b ch. xi. 35 reff. c Matt.
 iv. 2. v. 6 al. Prov. xxv. 21, 22.

17. aft καλα ins ενωπιον του θεου και (see 2 Cor viii. 21; Prov iii. 4) A² [Polyc];
 ου μονον ενωπ. τ. θ. αλλα και F vulg goth arm (not ed-1805) Lucif: om A¹(appy) BDLN
 rel Syr. for παντων, των A²D¹F guelph harl tol Lucif: txt (A¹?) BD³LN rel vss
 Chr (Thdrt) Damasc Thl Ec Ambrst Sedul Bede.

19. ανταποδω F: retribuō goth.

20. rec (for αλλα εαν) εαν ουν, with D³-gr L rel syr Chr Thdrt Ec Thl: εαν (alone)
 D¹-gr F guelph D³-lat goth Cypr: εαν γαρ Syr Did Aug: txt ABN m vulg D¹-lat Bas

another, i.e. actuated by a common and well-understood feeling of mutual allowance and kindness. μὴ τὰ ὑψ.] It

is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not necessarily neuter, as De W.: the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλὰ φρονούντες, the ὑψηλὰ are necessarily subjective, the lofty thoughts of the man. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily objective; some outward objects, with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὸ αὐτὸ εἰς ἀλλήλους φρονούντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπ., see reff. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτῇ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. Being uplifted one against another would be a sign of this fault being present and operative. 17.] The construction is resumed.

The Apostle now proceeds to exhort respecting conduct to those without. προνοούμε. καλὰ . . .] from reff. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is objective only—not 'if you can,' but if it be possible—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν: all YOUR part is to be peace: whether you actually live peaceably or not, will depend then solely on how others behave towards you. 19.] So

Matt. v. 39, 40. ἀγαπητοί] 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol. δότε τόπον] allow space, i. e. 'interpose delay,' to anger. So Livy viii. 32, "Legati circumstantes sellam orabant, ut rem in posterum diem differret, et iræ suæ spatium, et consilio tempus, daret." So that we must not understand τῇ ὀργῇ, 'your anger,' nor 'God's anger,' but 'anger,' generally;—'give wrath room': 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding τ. ὁρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, 'yield to the anger (of your adversary);' but this meaning for δότε

d 1 Cor. xiii. 3
only. Num.
xi. 4, 18 al.
e Matt. xxv.
35, 37, 42.
Job xxii. 7.
f Matt. x. 42.

1 Cor. iii. 2,
&c. xii. 13.
Rev. xiv. 8.
Judg. iv. 19.
g here only, 1. c.
Ps. xvii. 8, 12.
(κία, John
xviii. 18.)
h 2 Tim. iii. 6
only. 1. c.
Judith xv. 11 only.
ii. 43 reff.
ii. 3, iii. 8, iv. 7) only.

Gen. xli. 40. (οχχ.) 1 Cor. ii. 1.)
q Acts xviii. 6 reff.
xiii. 48, xv. 2.

σου, ^aψώμιζε αὐτόν· ἐὰν ^eδιψᾷ, ^{ef}πότιζε αὐτόν. τοῦτο ^{ABDF}
γὰρ ποίων ^gἄνθρακας πυρὸς ^hσωρεύσεις ἐπὶ τὴν κεφαλὴν ^{LN a b}
αὐτοῦ. ²¹μὴ νικῶ ὑπὸ ⁱτοῦ ⁱκακοῦ, ἀλλὰ νίκα ^kἐν ⁱτῷ ^{cd f g h}
ⁱἀγαθῷ ⁱτὸ ⁱκακόν. ^{k l m n}

XIII. ¹Πᾶσα ¹ψυχὴ ^mἐξουσίαις ⁿὑπερεχούσαις ^oὑπο-
τασσέσθω. οὐ γὰρ ^εστιν ^mἐξουσία εἰ μὴ ^{*}ἀπὸ θεοῦ, αἱ
δὲ ^oοὐσαι ἐπὶ τοῦ ^pτεταγμένοι εἰσίν. ²ὥστε ὁ ^qἀντι-

i ch. ii. 9, 10 (reff.). k = Matt. xii. 27, 28. Mark xiv. 1 al. 1 Acts
m = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1. n = 1 Pet. ii. 13 (Phil.
Gen. xli. 40. (οχχ.) 1 Cor. ii. 1.) o ch. viii. 7 reff. p Luke vii. 8. Acts
q Acts xviii. 6 reff.

Damasc Ruf Bede.

21. μη νικου Α.

της κεφαλης Β.

for υπο, απο F.

CHAP. XIII. 1. for πασα ψυχη . . υποτασσέσθω, πασαις . . υποτασσέσθε D¹F harl
Iren-int Ambrst. *ὑπὸ ABD³LN³rel Bas Isid Chr Thdrt-ms Thl-comm Ec-comm :
απο D¹F Orig Thdrt Damasc. rec aft οὐσαι ins εξουσαι, with D³L rel syr Chr
Thdrt Thl Ec: om ABD¹FN latt copt goth æth arm Orig Iren-int₂ Did-int Ambrst
Aug. rec ins τῶν bef θεου, with LN³ rel Orig Thdrt Chr-ms₁ : om ADFN¹ 1 m
Chr Damasc Thl Ec.

τόπον is hardly borne out. The citation
varies from the LXX, which has ἐν ἡμέρᾳ
ἐκδικήσεως ἀνταποδώσω;—and is nearer
the Heb.,—עֲשֵׂה דָנָי, “mine is revenge
and requital.” It is very remarkable, that
in Heb. x. 30 the citation is made in the
same words.

20.] The οὐν would
mean ‘quod cum ita sit;’—carrying on the
sentence with the assumption of the last
thing stated. This perhaps may not have
been understood, and hence may have
arisen the alteration or omission of οὐν in
the mss. But the evidence is very strong
for its omission. What is meant by
ἄνθρακας πυρὸς σωρεύσεις? The expres-
sion ἄνθρ. πυρ. occurs more than once in
Ps. xviii., of the divine punitive judgments.
Can those be meant here? Clearly not, in
their bare literal sense. For however true
it may be, that ingratitude will add to the
enemy’s list of crimes, and so subject him
more to God’s punitive judgment, it is
impossible that to bring this about should
be set as a precept, or a desirable thing
among Christians. Again, can the expres-
sion be meant of the glow and burn of
shame which would accompany, even in the
case of a profane person, the receiving of
benefits from an enemy? This may be
meant; but is not probable, as not sufficing
for the majesty of the subject. Merely to
make an enemy ashamed of himself, can
hardly be upheld as a motive for action.
I understand the words, ‘For in this doing,
you will be taking the most effectual ven-
geance;’ as effectual as if you heaped coals
of fire on his head. 21.] If you suf-
fered yourselves to be provoked to revenge,
you would be yielding to the enemy,—

overcome by that which is evil: do not
thus,—but in this, and in all things, over-
come the evil (in others) by your good.

CHAP. XIII. 1—7.] The duty of cheer-
ful obedience to the powers of the state.
It has been well observed (Calv., Thol., De
Wette. See Neander, Pflanzung u. Leitung,
&c. 4th ed. p. 460 ff.) that some special
reason must have given occasion to these
exhortations. We can hardly attribute it
to the seditious spirit of the Jews at Rome,
as their influence in the Christian Church
there would not be great; indeed, from
Acts xxviii. the two seem to have been
remarkably distinct. But disobedience to
the civil authorities may have arisen from
mistaken views among the Christians them-
selves as to the nature of Christ’s kingdom
and its relation to existing powers of this
world. And such mistakes would naturally
be rifest there, where the fountain of
earthly power was situated: and there also
best and most effectually met by these
precepts coming from apostolic authority.
The way for them is prepared by vv. 17 ff.
of the foregoing chapter. 1 Pet. ii. 13 ff.
is parallel: compare notes there.

1.] ὑποτασσέσθω, see 1 Cor. xvi. 16, is
reflective, subject himself, i. e. ‘be subject
of his own free will and accord.’ For
there is no authority (in heaven or earth
—no power at all) except from God: and
(so δέ, 2 Cor. vi. 15, 16. It introduces a
second clause as if μὲν had stood in the
first) those that are (the existing powers
which we see about us), have been ordained
by God. We may observe that the Apostle
here pays no regard to the question of the
duty of Christians in revolutionary move-

τασόμενος τῇ^m ἐξουσίᾳ τῇ τοῦ θεοῦ^r διαταγῇ^s ἀνθ-
 ἑστηκεν· οἱ δὲ^s ἀνθεστηκότες ἑαυτοῖς^t κῆριμα λήμψονται.
³ οἱ γὰρ^u ἄρχοντες οὐκ εἰσὶν^v φόβος τῷ^w ἀγαθῷ^w ἔργῳ,
 ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν^m ἐξουσίαν;
 τὸ ἀγαθὸν ποιεῖ, καὶ^x ἔξεις^{xy} ἔπαινον ἐξ αὐτῆς·⁴ θεοῦ
 γὰρ διάκονός ἐστιν σοὶ^z εἰς^a τὸ^{za} ἀγαθόν. ἐὰν δὲ^b τὸ
^b κακὸν ποιῇς, φοβοῦ· οὐ γὰρ^c εἰκὴ τὴν^d μάχαιραν^e φορεῖ
 θεοῦ γὰρ διάκονός ἐστιν,^f ἑκδικος^g εἰς^g ὀργὴν τῷ^b τὸ^b κα-
 κὸν πράσσοντι.⁵ διὸ^h ἀνάγκη^o ὑποτάσσεσθαι οὐ μόνον διὰ
 τὴν ὀργήν, ἀλλὰ καὶⁱ διὰ τὴν^{ik} συνείδησιν.⁶ διὰ τοῦτο

19 only. see 1 Cor. xi. 17. a ch. ii. 10 reff. b ch. ii. 9 reff. c (Matt. x. 22.) 1 Cor. xv. 2. Gal. iii. 4 (bis). iv. 11. Col. ii. 18 only. Prov. xxviii. 25 only. d Acts xii. 2 reff. e Matt. xi. 8. John xix. 5. 1 Cor. xv. 49 (bis). James ii. 3 only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only. f 1 Thess. iv. 6 only †. Wisd. xii. 12. Sir. xxx. 6 only. (-κεῖν, -κησις, ch. xii. 19.) g 1 Thess. v. 9. h = Heb. ix. 16, 23. i 1 Cor. x. 25, 27. 1 Pet. ii. 19. k 2 Cor. i. 12 reff.

3. rec των αγαθων εργων a. των κακων, with D³L rel syrr Chr Thdrt Thl Œc: txt ABD¹FN latt copt goth Clem Damasc Iren-int Cypr Tert Ruf Aug Pacian Sedul Bede.

4. om σοι F b¹ o 116. om 1st το B. om εις οργην D¹F: εις οργην bef εκδικας D³(and lat²) N¹ b c f k n o 17 Chr Thdrt.

5. om αναγκη (making υποτασσεσθαι = -σθε) DF goth Iren-int Sedulj.

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to law*. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all powers among men must be in accord with the highest power, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian.

2.] ἀντιτασσ., see above on ὑποτασσ. ἑαυτοῖς κῆριμα λ.] shall receive for themselves (the dat. incommodi) condemnation, viz. *punishment from God*, through His minister, the civil power.

3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not *necessary* to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before*

the commencement of the *Neronian persecution*. Had this been *otherwise*, the *principle* stated by him would have been *the same*; but he could hardly have passed so apparent an exception to it without remark.

4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, “adistenti Consuli exsolutum a latere pugionem, velut jus necis vitæque civium, reddebat.” Dio Cassius also, xlii. 27, mentions the wearing of τὸ ξίφος on all occasions by Antony, as a sign that he τὴν μοναρχίαν ἐνεδείκνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states.

εἰς ὀργήν seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the *character* of the ἐκδικησις,—that it *issues in wrath*. The ὀργή is referred to in τὴν ὀργήν, ver. 5. 5.] διὸ, because of the divine appointment and mission of the civil officer.

ἀνάγκη—it follows that we must subject ourselves—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare διὰ τὸν κύριον, 1 Pet. ii. 13.

6.] διὰ τοῦτο . . . καὶ is parallel with διὸ, ver. 5,—giving another result of the divine appointment of the civil power;—not dependent on

here 3ce. Luke xx. 22. xxiii. 2 only. Judg. i. 28. m = Matt. xvii. 24 only. (ch. ii. 27 al.) n ch. xv. 16. Phil. ii. 25 al. Heb. i. 7 (from Ps. ciii. 4). viii. 2 only. Josh. i. 1 (A). 3 Kings x. 5. o Acts xxiv. 15 reff. p Acts i. 14 reff. q ch. xii. 17 reff. r Matt. xviii. 32. 1 Cor. vii. 3 only. (-μα, ch. iv. 4.) s ellips., 2 Cor. viii. 15. Phil. iii. 14. Winer, edn. 6, § 64. i. 4. t = here bis. Matt. xlvii. 25 only. Num. xxxi. 28, &c. 1 Mace. x. 31. u ch. ii. 1 reff. v = ch. viii. 4 al. w Exod. xx. 13, &c. x 1 Tim. i. 10. y Eph. i. 10 only. Ps. lxxi. 20 Theod. z Gal. v. 14. see ch. viii. 26 reff. a Levit. xix. 18. b ch. xv. 2. Matt. v. 43. xix. 19 al. fr. Exod. ii. 13.

γὰρ καὶ ¹φόρους ^mτελεῖτε· ⁿleitourgoi γὰρ θεοῦ εἰσιν εἰς ^{ABDF}
^oαὐτὸ ^oτοῦτο ^pπροσκαρτεροῦντες. ⁷^qἀπόδοτε πᾶσιν τὰς ^{LN ab}
^rὀφειλάς, τῷ ^sτὸν ¹φόρον τὸν ¹φόρον, τῷ τὸ ^tτέλος τὸ ^{cd f g h}
^tτέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν ^{k l m n}
^uτιμὴν. ⁸Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους
^vἀγαπᾶν. ὁ γὰρ ἀγαπῶν ^vτὸν ἕτερον νόμον ^vπεπλήρωκεν
⁹τὸ γὰρ ^wοὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
^xἐπιθυμήσεις, καὶ ^xεἴ τις ^xἐτέρα ἐντολή, ἐν τῷ λόγῳ
^yτούτῳ ^yἀνακεφαλαιούται, [ἐν ^zτῷ] ^aἀγαπήσεις ^bτὸν ^bπλη-
¹⁰σίον σου ὡς σεαυτόν. ¹⁰ἡ ἀγάπη ^bτῷ ^bπλησίον κακὸν

6. om και F (but F-lat has et).

7. rec aft αποδοτε ins ουν, with D³FLN³ rel syrr Chr Thl (Ec Ambrst: om ABD¹N¹ am(with demit tol) copt (Orig.) Damasc Cyr Ruf Aug Cassiod.

8. οφιλοντες N¹ c: -λητε N³: -λειτε B(Tischdf.). rec αγαπαν bef αλληλους (corr'n of order to agree with next clause?), with L rel syr coptt Thl (Ec: txt ABDFN¹ m latt Syr arm Orig Chr Cyr Thdrt Damasc Cyr.

9. for το γαρ, γεγραπται γαρ F Ambr. rec aft κλειεις ins ου ψευδομαρτυρησεις (corr'n to the decalogue), with N rel copt Chr (Ec Ruf: var transp al: txt ABDFL c g l am(with fuld tol al) 17 Syr sah Clem₂ Orig₂ Cyr &c. aft ετερα ins εστιν N¹(N³ disapproving). rec τουτω bef τω λογω, with AL rel vss Clem Dial Cyr: txt BDFN¹ d m syr copt Orig₂. om 2nd εν τω BF latt lat-f: om εν Clem, Orig₁: ins ADLN rel vss Clem Orig Chr Thdrt. rec (for σεαυ.) εαυτον, with F rel Chr Cyr Thl (Ec: mss of Clem Dial vary: σαντον g¹: txt ABDN¹ b c d h o Orig₂ Dial Thdrt Damasc.

ver. 5. τελεῖτε is indicative, not imperative: the command follows ver. 7.

For they (the ἄρχοντες) are ministers of God, attending upon this very duty, viz. λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) φόρους τελεῖν, for in ver. 7 the Apostle has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, “For those who wait upon this very thing are ministers of God,” which would require οἱ εἰς αὐτ. τ. προσκ.:—Koppe, ‘For λειτουργοί are of God:’—but this again would require οἱ γὰρ λειτ.—Tertullian remarks, Apolog. xlii. vol. i. p. 494, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes.

7.] Before the accusatives supply αἰτοῦντι, as the correlative of ἀπόδοτε. φόρος is tax, or tribute,—direct payment for state purposes: τέλος, custom, toll, vectigal. φόβος, to those set over us and having power: τιμή, to those, but likewise to all on whom the state has conferred distinction.

8–10.] Exhortation to universal love of others. 8.] ὀφείλετε is not indic. (as Koppe, Reiche, al.), which would require οὐδενὶ οὐδέν,—and would be inconsistent

with the ὀφειλά just mentioned,—but imperative: ‘Pay all other debts: be indebted in the matter of love alone.’ This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. excii. (lxii.), ad Cælest. vol. ii. p. 868, says: “Redditor enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nec cum redditur amittitur, sed potius reddendo multiplicatur.”

πεπλήρωκεν, hath (in the act) fulfilled: compare the perfects, John iii. 18; ch. xiv. 23. νόμον is not the Christian law, but the Mosaic law of the decalogue. “This recommendation of Love has, as also the similar one Gal. v. 23, κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—‘He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.’” De Wette.

9.] ἀνακεφαλ., brought under one head,—united in the one principle from which all flow.

10.] All the commandments of the law above cited are negative: the formal fulfilment

οὐκ ἔργάζεται^a πλήρωμα οὖν νόμου ἢ ἀγάπη. ¹¹ ^e καὶ ^c = ch. ii. 10
 τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὑπνου ^d = here only⁺.
 ἔγερθῆναι. ^h νῦν γὰρ ⁱ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ^g (ch. xi. 12,
 ἐπιστεῦσαμεν. ¹² ἢ νῦν ¹ προέκοψεν, ἢ δὲ ἡμέρα ^m ἡγγικεν ²⁵.
 ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτόυς, ἐνδυσώμεθα ^f = John xii.
 23. Rev.
 xiv. 15. and constr., Gen. xxix. 7. g = ch. i. 10. h = Eph. v. 14. Prov. vi. 9.
 i = Matt. xxiv. 32 al. Ezek. xxx. 3, comp., here only. k = Acts xix. 2. 1 Cor. iii. 5. xv. 2. Eph.
 i. 13. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P. + Ps. xlv. 5, Insert. in
 Hexapl. (-κοπή, Phil. i. 12.) m = Matt. iii. 2, xxi. 34. Lam. iv. 18. n Acts
 vi. 58 reff. = Col. iii. 8. o Eph. v. 11 only. see John vi. 28, 29, viii. 39, 41. Gal. v. 19. 1 Thess.
 i. 3. p = 1 Cor. xv. 53, 54 reff.

10. om η αγ. to εργαζ. A. for ουκ εργ., ου κατεργ. D¹ b f 17. for ουν,
 δε D² spec Aug^{sup} (txt.): γαρ 115: quia Syr: om 93 lect-12 Oros.
 11. ιδοντες A¹ FG². rec ημας bef ηδη (corrⁿ for euphony?), with FL rel goth
 Clem Chr Thdr^t Thl Ec: txt ABCDⁿ m vulg Damasc Jer Ambrst.—rec ημας, with
 DELN³ rel: om syr Ruf: txt A B (sic: see table) Cⁿ d m.
 12. ηγγισεν A. for αποθωμ., αποβαλωμεθα D¹⁻³ F. rec for ενδυσ. δε, και
 ενδυσ. (corrⁿ, no contrast seeming to be implied), with C³ D²⁻³ FLN³ rel Chr Cyr

of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it fulfils the law, by abstaining from that which the law forbids. 11—14.]

Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that THE DAY OF THE LORD IS AT HAND. 11.] καὶ τοῦτο, and this, i.e. 'and let us do this,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one. ὥρα ἤδη ἐγερθῆναι.]

"The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the completion of the act in question. See Winer, § 45. 8 [edn. 6, § 44. 7]." De Wette.

ῥῆνος here = the state of worldly carelessness and indifference to sin, which allows and practises the ἔργα τοῦ σκοτόυς. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur.

ἐγγύτ. ἡμ. ἢ σωτ. ἢ ὅτε ἐπιστ.] σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the accomplishment of our salvation. ἡμῶν may be taken with ἐγγύτερον, 'nearer to us,' see ch. x. 8. But ἐγγίξει ἡ ἀπολύτρωσις ἡμῶν, Luke xxi. 28, seems to favour the usual connexion with σωτηρία.

ἐπιστ.] we first believed;—see reff. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as rapidly approaching. Prof. Stuart, Comm. p. 521,

is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR THE SON: BUT THE FATHER ONLY." Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be immediately at hand (or even actually come, see note on ἐνέστηκεν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was unknown to the Apostles, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The 'day and hour' formed no part of their inspiration:—the details of the event, did. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the eager expectation of the time, which they expressed in their day, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age *a fortiori*) should contemplate the ever-approaching coming of the Lord. On the certainty of the event, our faith is grounded: by the uncertainty of the time our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § iv. 5—10.

12.] ἢ νύξ, the lifetime of the world,—the power of darkness, see Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are already partakers and are to walk as such, Col. iii. 1—4; 1 Thess. v. 5—8. Therefore,—let us lay aside (as

νεσθε μὴ ^ε εἰς ^ι διακρίσεις ^κ διαλογισμῶν. ² ὃς μὲν ¹ ⁱ Cor. xii. 10.
³ πιστεύει φαγεῖν πάντα, ¹ ὁ δὲ ² ἄσθενῶν ³ λάχανα ἐσθίει. ¹ Heb. v. 14
³ ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ^ο ἐξουθενείτω, ὁ δὲ μὴ ^κ ch. i. 21.
³ ἐσθίων τὸν ἐσθίοντα μὴ ^ρ κρινέτω. ὁ θεὸς γὰρ αὐτὸν ¹ Cor. iii. 20
⁴ προσελάβετο. ⁴ σὺ τίς εἶ ^ο ὁ κρίνων ^α ἀλλότριον ^ι οἰκίτην ; ¹ (from Ps.
¹ only. ² James ii. 4 al
³ only. ⁴ James ii. 4 al
⁵ only. ⁶ Matt. xiii. 8.
⁷ ch. ix. 21 al.
⁸ o = Luke
⁹ p = Matt. vii. 1. ch. ii. 1
¹⁰ q Luke xvi. 13. Acts x. 7. 1 Pet. ii. 18 only. Gen. ix. 25.

m = Acts xv. 11 reff.

xviii. 9. Acts iv. 11. ver. 10.
 &c. Col. ii. 16. James iv. 11.
 x. 15, 16. Ps. cviii. 11.

n Matt. xiii. 32 ||. Luke xi. 42 only. Gen. ix. 3.

1 Cor. i. 28. vi. 4 al.

Prov. i. 7.

Luke xvi. 12. John x. 5. Acts vii. 6. ch. xv. 20. 2 Cor.

1 Pet. ii. 18 only. Gen. ix. 25.

CHAP. XIV. 2. *ος δε ασθ. F.*

εσθιετω D¹F latt sah æth Ambrst Pel.

3. for *εξουθεν., κρινετω A 68 lect-5.* *rec (for ο δε μη) και ο μη, with D³LN³*
rel vulg Epiph Thdrt Thl Ec: ουδε ο μη (omg μη aft) F: txt ABCD¹N¹ goth Clem²
Damasc. γαρ bef θεος L 77.

See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Introd. to this chap. in his Commentary.

1—12.] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.*

1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The δέ binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—'but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.'

ἀσθ., see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices.

πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better the faith, than 'his faith': 'weak in his (subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith,' remaining in substance the same: whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προσλαμβάν., 'give him your hand,' as Syr. (Thol.): 'count him one of you,' opposed to rejecting or discouraging him.

μὴ εἰς] but not with a view to: 'do not adopt him as a brother, in order then to begin'...

διακρίσ. διαλ.] discernments of thoughts, lit.: i. e. 'discusses in order to settle the points on which he has scruples.' In both the reff., διακρίσις has the meaning of 'discernment'

of,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), 'thoughts': what kind of thoughts, the context must determine. Here, evidently, *those scruples in him*, in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be with a view to settle these disputes. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators.

2.] The *ος μὲν*, the strong in faith, so indicated by what follows, is opposed to *ο δε ασθενων* (not to be taken *ο δε, ασθενων, κ.τ.λ.*), by which τὸν ἀσθενούντα of ver. 1 is resumed.

πιστεύει φαγεῖν, either believes that he may (ἐξείναι) eat,—or ventures to eat. The latter is favoured by ref. Acts, πιστεύομεν σωθῆναι, 'we trust to be saved'; though that also may be expanded into 'we believe that we shall be saved,' as E. V.

λάχ. ἐσθ.] See remarks introductory to this chapter.

3.] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take *ο ἐσθ.* as the eater, and *ο μη ἐσθ.* the abstainer.

ἐξουθ., for his weakness of faith,—κρινέτω, for his laxity of practice.

For God has accepted (adopted into his family) him (i. e. the eater, who was judged,—his place in God's family doubted: not the abstainer, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply).

4.] Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for *ο κύριος* in this passage is marked, vv. 8, 9, as being Christ,—and the Master is the same throughout. *ο θεός* before is unconnected with this verse)? to his own Mas-

s Paul (1 Cor.
xvi. 13. Gal.
v. 1. Phil.
i. 27. iv. 1.
1 Thess. iii.
8. 2 Thess.
ii. 15) only,
exc. Mark
iii. 31. xi. 25.
Exod. xiv.
13 A.

ix. 8. xiii. 3 only.
ver. 2.
iv. 21 (Col. iv. 12.
ch. viii. 5 reff.

τῷ ἰδίῳ κυρίῳ ὁ στήκει ἢ ἰπίπτει. ὁ σταθήσεται δέ, ὁ δυνατεῖ γὰρ ὁ κύριος ὁ στήσαι αὐτόν. ὁ δὲ μὲν ὁ κρίνει ἡμέραν ὁ παρ' ἡμέραν, ὁ δὲ ὁ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ ὁ πληροφορεῖσθω. ὁ ὁ φρονῶν

t = ch. xi. 11, 22. 1 Cor. x. 12. Prov. xi. 28.

w = here only? see ch. iii. 31. Ps. cxviii. 38.

y = Acts xiii. 46 reff.

z = ch. i. 25. Luke xiii. 2. Ps. cxxxiv. 5.

u 2 Cor. xiii. 1.

x 1 Cor. xi. 21 reff. see

a = ch.

b see

ABCD
FLN a b
c d f g h
k l m u
o 17

4. *εσ δυνατος γαρ εστιν* (more usual expression), with L rel Thdrt: *δυνατος γαρ, omg εστιν*, D³ syr(adding *εστιν* with ob) Bas Chr: txt ABCDFN. rec for *κυριος, θεος* (*corr'n to suit ver 3?* *θεος there does not vary*), with C³DFL latt syr Chr Thdrt: txt ABC¹N vulg-ms Syr(adding *αυτου*) copt goth arm Aug, Opt.

5. *aft os μεν ins γαρ ACN¹ latt goth Ambrst Ruf: om BDFLN³ rel Dial Aug² Jer². om εν A 38. 54 fuld Chr Thdrt.*

ter (dat. commodi or incommodi according as *στ.* or *πίπτ.* befalls: 'it is his own master's matter, and his alone, that') he stands ('remains in the place and estimation of a Christian, from which thou wouldst eject him; 'not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): but he shall be made to stand (notwithstanding thy doubts of the correctness of his practice): for the Lord (or, his Lord, in allusion to τῷ ἰδίῳ κυρίῳ above) is able to make him stand (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed to the weak, who uncharitably judges the strong,—not vice versâ. The weak imagines that the strong cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that such judgment belongs only to Christ, whose servant he is: (2) that the Lord's Almighty Power is able to keep him up, and will do so. 5.] One man (the weak) esteems (selects for honour,—*κρίνει ἀξίαν τιμῆς*) [one] day above (reff.) [another] day; another (the strong) esteems (*ἀξίαν τιμῆς*) every day. Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle decides nothing; leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of absolute indifference in themselves. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him

in any form, could he have thus spoken? The obvious inference from his strain of arguing is, that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been wholly impossible for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times. It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of Jewish festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of πᾶσαν ἡμέραν, the assertion is altogether unfounded. 6.] The words in brackets were probably omitted from the similar ending φρονεῖ of both clauses having misled some

τὴν ἡμέραν ^cκυρίῳ ^bφρονεῖ[, καὶ ὁ μὴ ^bφρονῶν τὴν ^cdat., ch. vi. 2,
 ἡμέραν, ^cκυρίῳ οὐ ^bφρονεῖ]. καὶ ὁ ἐσθίων ^cκυρίῳ ἐσθίει, 10 al. Winer,
^dεὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων ^cκυρίῳ οὐκ edn. 6,
 ἐσθίει καὶ ^dεὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν ^cἐαυτῷ § 31. 4. b.
 ζῇ, καὶ οὐδεὶς ^cἐαυτῷ ἀποθνήσκει· ⁸ἐάν τε γὰρ ζῶμεν, τῷ πατρὶ
^cτῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, ^cτῷ κυρίῳ ζῶντες.
 ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, Dion. Hal.
^eτοῦ κυρίου ἐσμέν. 9 ^fεἰς τοῦτο γὰρ χριστὸς ἀπέθανεν iii. p. 153.
 καὶ ^gἔζησεν, ^fἵνα καὶ νεκρῶν καὶ ζώντων ^hκυριεύσῃ. 10 σὺ θεοῖς
 δὲ τί ⁱκρίνεις τὸν ^kἀδελφόν σου; ἡ καὶ σὺ τί ⁱἐξουθενεῖς τεθνηκεν
 οὗτος,
 Soph. Aj. 990.
 d ch. i. 8 reff.
 e = gen., 1 Cor.
 iii. 23 reff.
 f (Mark i. 38.)
 John xviii.
 37. Acts ix.
 21. 1 John
 iii. 8 al.
 g = Rev. ii.
 8. xx. 4.
 4 Kings

xiii. 21.
i vv. 3, 4 reff.

h Luke xxii. 25. ch. vi. 9, 14. vii. 1. 2 Cor. i. 24. 2 Tim. vi. 15 only. L.P. Gen. iii. 16.
k = Matt. vii. 3 al. 1 ver. 3 reff.

6. om και ο μη φρ. την ημ. κ. ου φρ. (*homæotel*) ABC¹DFN vulg copt æth Ambrst
 Ruf Jer Aug Pel; om from ημεραν to ημεραν 66¹, from ἐσθιει to ἐσθιει 71-3 lect-19:
 from τω θεω to τω θεω L Chr-ms₁; ins C³L rel syrr Bas Chr-txt Thdrt-txt Damasc
 Phot Thl Ec. rec om και [bef ο εσθ.]: ins A¹BCDFLN rel vss Bas Chr Thdrt
 Damasc Thl Ec Ambrst Ruf Pel. for 1st θεω, κυριω A 52: *Creatori* Ambrst.

8. for 1st αποθνήσκωμεν, αποθνήσκομεν ADF a¹ Ephr Damasc: αποθανωμεν CL 1 o
 17: (*both appear to be corrs: the former for uniformity, imagining that ζωμεν,*
ζωμεν were both indic; the latter for the sense, as representing the state after death:)
 αποθανομεν n: txt BN rel Chr Cyr Thdrt. om 2nd τω F. for αποθνήσκομεν,
 αποθνήσκωμεν FN d¹ k. aft last εαν τε ins ουν F. for 2nd αποθνήσκωμεν,
 αποθνήσκομεν ADF f m¹ n Thl: αποθανωμεν 108-35. 219: txt BCLN 17 rel Chr Cyr
 Thdrt.

9. rec ins και bef απεθανεν, with C³D²LN³ rel am syr Chr, Thdrt Thl Ec: om
 ABC¹D¹⁻³FN¹ a c g 17 vulg copt Orig₃ Cyr-jer Chr, Cyr Anast Damasc Sedul.
 rec ins και ανεστη bef κ. εζησεν (*see notes*), with LN³ rel Thl Ec: aft, Syr: ins και
 ανεστη, putting εζησ. bef κ. απεθ. κ. ανεστη D Iren-int Ambrst Aug₁ Gaud: om ABCFN¹
 fuld-viet syr copt arm Dion Cyr-jer Chr Cyr_{sape} Anast Damasc Ruf.—rec ανεζησεν, with
 Thdrt: ανεστη F vulg Orig₃ Cyr₂ Pel Fulg: txt ABCDLN rel.

10. aft τον αδελφ. σου (1st) add εν τω μη εσθιειν D¹F am² Ambrst: also g am²

early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding.

φρονῶν, taking account of, 'regarding.' εὐχαριστεῖ, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals*: see 1 Tim. iv. 3, 4. The εὐχαριστία of the μὴ ἐσθίων was over his 'dinner of herbs.'

κυρίῳ is CHRIST. 7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that *both parties*, the eater and the abstainer, are servants of another, even Christ. ἐαυτῷ and κυρίῳ are datives commodi: ζῆν and ἀποθνήσκειν represent the whole sum of our course on earth. 8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori *eating or abstaining, observing days or not observing them*), CHRIST'S: His property.

9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ. By that Death and Resur-

rection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone.

The rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέζησεν, may have arisen by the insertion (1) of ἀνέζησεν as clearer than ἔζησεν, and (2) of ἀνέστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέζησεν or ἔζησεν. Or, on the other hand, supposing it to have been the original, ἀνέζησεν may have been altered to ἔζησεν and κ. ἀνέστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἔζησεν, lived, viz. *after His death*; = ἀνέζησεν. The historical aorist points to a stated event as the commencement of the reviviscence, viz. the Resurrection.

κ. νεκρ. κ. ζώντων] here, for uniformity with what has gone before: in sense comprehending *all created beings*.

10.] He returns to the duty of abstaining,—the *weak*, from judg-

m = Acts xxvii. 24. Dan. vii. 10. n Acts xii. 21. o = Num. xiv. 21, 28. Jer. xxii. 24. Ezek. v. 11. Zeph. ii. 9. p Isa. xiv. 23. constr. of oath, 2 Cor. i. 18. Judith xii. 4. q ch. xi. 4. r = ch. xv. 9. Matt. xi. 25. Phil. ii. 11. 2 Kings xxii. 50. l. c. AN^{3b}. s ch. v. 18. t Acts xix. 40. u 2 Cor. ii. 1. see 1 Pet. ii. 19. x = Matt. xvi. 23. 1 Cor. i. 23. Rev. ii. 14. Ps. xlix. 21. x. 14. xv. 15. xiv. 15 ||. Luke iii. 11. 1 Cor. x. 3. Hag. ii. 13. y = Acts xvi. 4. xx. 16. 1 Cor. vii. 37. 2 Cor. ii. 1. y constr., ch. viii. 38. z = Acts vi. 11. Phil. iii. 13. Wisd. d = John xv. 3. ch. xv. 15. 1 Cor. vii. 5. f Matt. xix. 22 ||. 2 Cor. ii. 2, &c., al. Sir. xxvi. 28. w ch. ix. 33. (reff.). z = Acts vi. 11. Phil. iii. 13. Wisd. d = John xv. 3. ch. xv. 15. 1 Cor. vii. 5. f Matt. xix. 22 ||. 2 Cor. ii. 2, &c., al. Sir. xxvi. 28.

Ambrst aft αδελφ. σου (2nd) add εν τω εσθ. rec for θεου, χριστου (see note), with C²(appy) L^N³ rel syr Thdrt Orig Chr Cyr Thdor-mops Thdrt Gennad Aug(elsw, Domini): txt ABC¹DFN¹ am(with fuld harl mar tol) copt Damasc Ruf(*quod vero in presenti quidem loco tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem puto nullam differentiam*) Aug.

11. for στι, ει μη D¹F(G-lat has both). εξομολογησεται bef πασα γλωσσα (so LXX-A) BD¹⁻³F goth Ambrst Ruf Sedul: txt ACD²L^N rel vulg syr copt Chr Thdrt Damasc Thl Ec Aug.

12. om ουν BD¹F: ins ACD³L^N rel vss Chr Thdrt. νυμν C 116. for εαν., αυτου C. αποδωσει BD¹F Chr: δωσει ACD³L^N rel Polye Chr-ms, Thdrt Thl Ec. om τω θεω BF(Polye) Cyr Aug²: ins ACDL^N rel Chr Thdrt Ambrst.

13. κρινετε D¹F. om προσκομμα and ξ B Syr.—for ξ, εις b¹ m n o Naz Chr-ms Cyr Antch.

14. for κυρ., χριστω L b k m n o. for εαυτου, αυτου ADFL rel Thdrt_{exp} Ec: txt BCN d m Chr Damasc Thl.

15. rec for γαρ, δε (see note), with 17 rel goth Chr Thdrt: txt ABCDFLN d m vulg syr-mg copt Damasc Ambrst Ruf Jer. om ο F.

ing his stronger brother; the strong, from despising the weaker. It seems probable that χριστου has been substituted for θεου in the later MSS. from 2 Cor. v. 10. The fact of Origen once citing it, decides nothing, in the presence of the expression *βήματος του χριστου* in 2 Cor.

11.] The citation is according to the present Alexandrine text, except that our ζω ἐγώ = κατ' ἐμαντου δυνω.

ἐξομ.] shall praise, see reff. LXX-BN^{1-3a} following the Heb. has *ομείται* (δυνῖται N¹) *πάσα γλώσσα τον θεόν(κύριον N)*.

12.] The stress is on *περί εαυτου*: and the next verse refers back to it, laying the emphasis on ἀλλήλους. 'Seeing that our account to God will be of each man's own self, let us take heed lest by judging one another (κρίνομεν here in the general sense of 'pass judgment on,' including both the *ἐξουθενεῖν* of the strong and the *κρίνειν* of the weak) we incur the guilt of ἀπολλύειν one another.'

13—23.] Exhortation to the strong to have regard to the conscientious scruples

of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation.

13.] See above. The second κρίνατε is used as corresponding to the first, and is in fact a play on it: 'pulchra mimesis ad id quod præcedit,' Bengel: see James ii. 4 for another instance:—but determine this rather. πρόσκομμα (see ver. 21), an occasion of stumbling, in act: σκάνδαλον (ib.), an occasion of offence, in thought.

14.] The general principle laid down, that nothing is by its own means,—i. e. for any thing in itself (φύσει, Chrys.),—unclean, but only in reference to him who reckons it to be so.

πέπεισµ. ἐν κυρ. Ἰησ.] These words give to the persuasion the weight, not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity as connected with Christ Jesus,—as having the mind of Christ. 15.] The reading γάρ, besides the overwhelming authority in

ται, οὐκ ἔτι κατὰ ἀγάπην ^ε περιπατεῖς. μὴ τῷ ^ε βρώματι ^ε σου ἐκείνου ^h ἀπόλλυε, ὑπὲρ οὗ ^h χριστὸς ἀπέθανεν. ¹⁶ μὴ ⁱ βλασφημεῖσθω οὖν ὑμῶν ^k τὸ ἀγαθόν. ¹⁷ οὐ γάρ ¹ ἔστιν ἡ ^m βασιλεία τοῦ ^m θεοῦ ⁿ βρώσις καὶ ^o πόσις, ἀλλὰ ^p δικαιοσύνη καὶ εἰρήνη καὶ ^q χαρὰ ἐν ^q πνεύματι ἁγίῳ. ¹⁸ ὁ γὰρ ἐν τούτῳ ^r δουλεύων τῷ ^r χριστῷ ^s εὐάρεστος τῷ ^s θεῷ καὶ ^t δόκιμος τοῖς ^t ἀνθρώποις. ¹⁹ ἄρα ^u οὖν ^v τὰ τῆς εἰρήνης

ⁿ = John iv. 32. vi. 27 (bis), 55. 1 Cor. viii. 4. 2 Cor. ix. 10. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Gen. ii. 9 al. o John vi. 55. Col. ii. 16 only. Dan. i. 10 only. ^{xvii.} 31 reff. ^q 1 Thess. i. 6. ^r = Acts xx. 19 reff. ^s ch. xii. 1, 2 reff. ^t (=) ch. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12 only. (1 Chron. xxviii. 18.) u ch. v. 18 reff. v ch. ii. 14 reff. see Luke xiv. 32.

απολυε D³L a h¹ k m n-marg: καταλυε n¹: απολλυειν and καταλυειν in ver 20 F(as latt). ^{16.} om οὖν F goth arm. ἡμων DF vulg Syr copt goth æth Clem Ath-int

Damasc Ambrst Ruf. ^{18.} rec τουτοις (see note), with D³LN³ rel syrr goth Chr Thdrt Tert: txt ABCD¹FN¹ vulg coptt Orig Chr Damasc Ambrst Ruf_{expr} Aug₂ Pel Bede. om τῷ [bef χριστ.] AD¹F: ins BCD³LN³ rel Chr Thdrt Damasc. for χρ., θεω B¹(Tischdf) 30. ^{115.} καὶ δοκιμοὶ τοῖς ἀνθρώποις BG¹-gr: καὶ τοῖς ἀνθρώποις δοκιμοὶ 77.

its favour, is the more difficult and characteristic. It can hardly (as Meyer and Tholuck) depend on the εἰ μὴ κ.τ.λ., for thus an awkwardness would be introduced into the connexion of the clauses: but I believe it to be elliptical, depending on the suppressed restatement of the precept of ver. 13: q. d. 'But this knowledge is not to be your rule in practice, but rather,' &c., as in ver. 13: 'for if,' &c. βρώμα, barely put,

to make the contrast greater between the slight occasion, and the great mischief done. The mere λυπεῖν your brother, is an offence against love: how much greater an offence then, if this λυπεῖν end in ἀπολλύνειν—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! "Ne pluris feceris tuium cibum, quam Christus vitam suam." Bengel. See an exact parallel in 1 Cor. viii. 10, 11.

^{16.]} Your strength of faith (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret τὸ ἀγ. 'your freedom,' as in 1 Cor. x. 29; but here the contrast is between the weak and the strong:—so De W. Chrys. leaves it doubtful: ἢ τὴν πίστιν φησίν, ἢ τὴν μέλλουσαν ἐλπῖδα τῶν ἐπαθλῶν, ἢ τὴν ἀπηρητισμένην εὐσέβειαν) is a good thing; let it not pass into bad repute: use it so that it may be honoured, and encourage others. ^{17.]} For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or consist in, meat and drink: but in righteousness (ὁ ἐνάρετος βίος, Chrys., but of course to be taken in union with the doctrine of the former part

of the Epistle—righteousness by justification,—bringing forth the fruits of faith, which would be hindered by faith itself being disturbed), and peace (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ἢ ἐναντιοῦται αὐτῇ ἡ φιλονεκία, id.) and joy (ἡ ἐκ τῆς ὁμονοίας χαρὰ, ἢν ἀναιρεῖ αὐτῇ ἡ ἐπίπληξις, id.) in the Holy Ghost: in connexion with, under the indwelling and influence of, as χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρ., ἐν χριστῷ, generally:—not, as De W., 'joy which has its ground in the Holy Ghost,' though this is true. So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23.

^{18.]} The reading τούτῳ is too strongly supported to be rejected for the rec. τοῖσι, as is done by Thol. and De Wette, because the latter is the easier reading, and might refer to δικ. εἰρ. and χαρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρὰ, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to express the aggregate of the three, and ἐν τούτῳ to be equivalent to οὕτως, as Baumg.-Crusius.

^{δοκ. τ. ἀνθρ.,} as a man of peace and uprightness: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὥς τῆς εἰρήνης κ. τῆς ὁμονοίας πάντες: τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἷς. Chrys. Hom. xxvi. p. 713.

^{19.]} Inference from the foregoing two verses—οἰκοδ. τ. εἰς ἀλλ., edification towards one another, i. e. the

w ch. ix. 30, 31
 x = Paul only,
 ch. xv. 2,
 1 Cor. (iii. 5)
 xiv. 3, &c.
 2 Cor. (v. 1)
 x. 8, xii. 19,
 xiii. 10, Eph.
 iv. 29. (Matt.
 xxiv. 1 al.
 Ezek. xvii.
 17.)
 y ver. 15.
 z = Matt.
 xxiv. 2, xxvi.
 61. Acts
 v. 38. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12.
 d = Matt. xviii. 8. 1 Cor. vii. 1, &c. 1 Tim. ii. 3. Gen. ii. 18.
 f ch. ii. 1. 1 Pet. ii. 12. g ch. ix. 32 reff. h = Matt. xv. 12. 1 Cor. viii. 13 (bis) al. fr. Sir. ix. 5, xxiii.
 8. xxxv. (xxxii.) 15 only. i vv. 1, 2. ch. iv. 19 reff. k Acts xiv. 9 reff. l Heliodor.
 vii. 16. (De W.) ἐχέμυθε κ. κατὰ σαυτὸν ἔχε κ. μηδενὶ φράζε, Jos. Antt. ii. 11. 1. see Acts xxviii. 16 reff.
 m = ch. xii. 17. Acts iv. 19 reff.

ἡ δὲ δὶὼκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. ^{ABCD}
 20 μὴ ἐνεκεν ὑβρώματος ^{FLN a b} κατάλυε τὸ ^{c d f g h} ἔργον τοῦ θεοῦ. ^{i o 17}
 πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ ^b διὰ
 ἑ προσκόμματος ἐσθίουσι. ²¹ ^a καλὸν τὸ μὴ φαγεῖν ^e κρέα
 μηδὲ πίνειν οἶνον μηδὲ ^f ἐν ^g ᾧ ὁ ἀδελφός σου ^g προσκόπτει
 ἢ ^h σκανδαλίζεται ἢ ⁱ ἀσθενεῖ. ²² σὺ ^k πίστιν [^hν] ^k ἔχεις[;]
 1 κατὰ σεαυτὸν ἔχε ^m ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ

19. διακομεν ABFLN a o Chr-ms: txt CD rel vss gr-lat-f. at end add φυλαζω-
 μεν DF vulg(not demid) lat-ff(not Aug).
 20. ἀπολλυε N¹. aft καθαρα ins τοις καθαροῖς N³.
 21. κρεας D² m. πινειν F Clem: πειν B¹D¹. for προσκοπτει, λυπειται
 N¹(txt N-corr¹). om η σκανδαλιζ. η ασθενει ACN¹ Syr copt aeth Damasc Ruf
 Aug: ins BDFLN³ rel vulg syr Bas₂ Chr Thdrt Thl Ambrst Pel.
 22. rec om ην, with DFL rel vulg syrr copt Chr Thdrt Ambrst Aug₁: ins ABCN³ fuld
 tol Ruf Aug, Pel. rec (for σεαν.) σαυτον, with rel: σεαντω F: txt ABCDLN³
 c g k l n o 17. om ενωπιον του θεου N¹(ins N-corr¹).

work of edification, finding its exercise in our mutual intercourse and allowances. So τῇ ἀγάπῃ εἰς ἀλλ., 1 Thess. iii. 12.

20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz. and Baumg.-Crusius, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = the Christian status of the offended brother, so as to be parallel to ver. 15: by Theodoret and Reiche, as = the faith of thy fellow-Christian: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.' But I believe the expression οἰκοδομῆς having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομὴν in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεωργίον, θεοῦ οἰκοδομή. Thus it will mean, thy fellow-Christian, as a plant of God's planting, a building of God's raising. So, nearly, De Wette and Tholuck. All things indeed are pure, but (it is) evil to the man ('there is criminality in the man': Meyer supplies τὸ καθαρὸν, Grot. τὸ βρώμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be supplied, any more than to καλόν) who eats with offence (i. e. giving offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others both addressed to the strong who is in danger of offending the weak. But Chrys., Theophyl., Ec., Meyer, al., take the sense of 'receiving offence,' and understand it of the weak).

21.] It is good not to eat meats nor to drink wine, nor (to do any thing: the ellipsis is a harsh one. Fritzsche says, "aut supple

φαγεῖν ἢ πίνειν τοῦτο, ἐν ᾧ κ.τ.λ., as Thl., Beng., Platt, al.,—or ποιεῖν [or πράσσειν] τοῦτο ἐν ᾧ κ.τ.λ., as Grot., Meyer, &c. Præfero illud, quoniam per totum hunc locum de cibo potuque agitur." But why should not the Apostle, as so often, be deducing a general duty from the particular subject?) in (by) which thy brother stumbles, or is offended (see on ver. 13), or is weak (Thol. remarks that the three verbs from a climax *ad infra*).

22.] The faith which thou hast (this reading, which is the more probable on critical grounds, was perhaps changed into the σὺ πίστιν ἔχεις of the rec. on account of the position of the σὺ. But this is quite in St. Paul's manner: cf. ver. 4; 1 Cor. xv. 36; 2 Cor. ii. 10. However, the other reading is very ancient, and it is impossible to decide positively between them. If it is taken, the interrogative rendering, "Hast thou faith?" better suits the lively character of the address than the affirmative, "Thou hast faith") have [it] to thyself (reff.) before God. Chrys., who does not read the last words (ἐν. τ. θ.), says, πίστιν ἐνταῦθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει... ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. 'Before God,'—because He is the object of faith: hardly, as Erasmus, "comprimens inanem gloriam quæ solet esse comes scientiæ,"—for there is no trace of a depreciation of the strong in faith in the chapter,—only a caution as to their conduct in regard of their weaker brethren. With μακάριος begins the closing and general sentence of

ⁿ κρίνων ἑαυτὸν ἐν ᾧ ὁ δοκιμάζει. ²³ ὁ δὲ ^p διακρινόμενος ⁿ = xv. 3, 4
 ἔαν φάγη ^a κατακέκριται, ὅτι οὐκ ^r ἐκ πίστεως· πᾶν δὲ ὁ ^o = 1 Cor. xvi.
 οὐκ ^r ἐκ πίστεως, ἁμαρτία ἐστίν. XV. ¹ ^s ὀφείλομεν δὲ ³ 2 Cor. viii.
 ἡμεῖς οἱ ^t δυνατοὶ τὰ ^u ἀσθενήματα τῶν ^v ἀδυνάτων ⁸ 1 Thess.
^w βαστάζειν καὶ μὴ ^x ἑαυτοῖς ^y ἀρέσκειν. ² ἕκαστος ἡμῶν ^{ii. 4.} Jos.
^z τῷ ^z πλησίον ^y ἀρεσκέτω ^a εἰς τὸ ^a ἀγαθὸν πρὸς ^b οἰκοδομήν. ^{Antt.} iii. 4. 1.
^{iii. 18.)} r ellipsis, ch. ii. 8 reff. ^s = Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29 al.
^t = 2 Cor. xiii. 9. ^u here only ^v Acts xiv. 8 reff. ^w ch. xi. 18 reff. Matt.
^{viii. 17.} Gal. vi. 2. ^x 1st pers., 2 Cor. iii. 1 reff. ^y ch. viii. 8 reff. ^z ch. xiii. 9, 10
 reff. ^a ch. xiii. 4 reff. ^b = ch. xiv. 19 reff.

23. *an B.* for *δ, το D¹ m 71.* — om *παν το πιστεως (homœotel)* **N¹** (ins **N**-corr¹).
 aft *αμαρτια εστιν* ins ch xvi. 25—27 AL rel and most other mss (nearly 200 in
 number) syr goth arm-zoh, of these A 5. 17. 109 have it in both places: om in both
 places F (but in G there is a space left here and in F a space at xvi. 24): txt BCDN
 16. 80. 137-76 vulg Syr copt æth Ambrst Ruf Pel Bede.

CHAP. XV. 1. ἀρεσκον F.

2. rec aft *εκαστος ins γαρ*: om ABCDFLN rel vulg syr copt Bas Chr Thdrt Damasc
 Thl (Ec Ambrst Ruf. *υμων D²F* rel vulg Bas Chr Thdrt Damasc Thl Ruf
 Pel Jer Leo: txt ABCD¹LN d h k n 17 syrr copt. om *εις το αγαθον N¹* (ins
N-corr¹).

the Apostle with regard to *both*: it is a blessed thing to *have no scruples* (the *strong in faith* is in a situation to be envied) about things in which we allow ourselves (Olsh. refers to the addition in the Codex Bezae at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, *εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἶ τοῦ νόμου*): **23.]** but he that doubteth (the situation just described *not* being his), **he incurs condemnation if he eat** (the case in point particularized), **because** (he eats) **not from faith** (i. e. as before,—see Chrys. above,—from a *persuasion of rectitude* grounded on and consonant with his life of faith. That '*faith in the Son of God*' by which the Apostle describes his own life in the flesh as being lived (Gal. ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): **but** (introducing an *axiom*, as Heb. viii. 13) **all that is not from** (grounded in, and therefore consonant with) **faith** (the great element in which the Christian lives and moves and desires and hopes), **is sin**. Augustine, Thomas Aquinas, al., have taken this text as shewing that '*omnis infidelium vita peccatum est*.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because *neither here nor there* is the '*infidelis*' in question. Here the Apostle has in view *two Christians*, both living by faith, and by faith

doing acts pleasing to God: and he reminds them that whatever they do *out of harmony* with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. the Writer is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for *without faith* it is impossible to please Him. The question touching the '*infidelis*,' must be settled by another enquiry, can he whom we thus name *have faith*,—such a faith as may enable him to do acts which are not sinful? a question impossible for us to solve.

CHAP. XV. 1—13.] *Further exhortations to forbearance towards the weak, from the example of Christ (1—3),—and unanimity (4—7) as between Jew and Gentile, seeing that Christ was prophetically announced as the common Saviour of both (8—13).*

1.] By *ἡμεῖς οἱ δυν.* the Apostle includes himself among the strong, as indeed he before indicated, ch. xiv. 14.

τὰ ἀσθ. are general, not merely referring to the scruples before treated.

ἀρέσκειν (reff.) to please or satisfy as a habit or motive of action. Tholuck quotes from the Schol. on Æsch. Prom. 156, *παρ' ἑαυτῷ δίκαιον ἔχων Ζεὺς,—πάντα δίκαιως οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων καὶ δίκαιον νομίζων εἶναι ὑπερ ἂν βούληται πράττειν.*

2.] The qualification, *εἰς τὸ ἀγ. πρὸς οἰκ.*, excludes all mere pleasing of men from the Christian's motives of action. The Apostle repudiates it in his own case, Gal. i. 10. Bengel remarks,

c constr., 1 Cor. 3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ὁ ἀλλὰ καθὼς ABCD
 i. 31. see FLN a b
 ch. ix. 7. c d f g h
 d 1 Tim. iii. 7. i k l m n
 Heb. x. 33. o 17
 xi. 26. xiii. 13 only.
 Isa. xliii. 28.
 e psa. lxxviii. 9.
 Matt. v. 11.
 al. Prov. xxv. 10.
 f Acts xx. 37
 reff. met.,
 Acts viii. 16
 reff. Exod. xv. 16.
 g Gal. iii. 1.
 Eph. iii. 3.
 Jude 4 only.
 Esdr. vi. 31
 F(προσγρ.
 A). 1 Mac. x. 36 only.
 h objective,
 here only. see ch. xi. 31. 1 Cor. xv. 31. i ch. ii. 7 reff. k = 2 Cor. i. 3, &c., al. Ps. xciii. 19.
 l plur., Acts xvii. 2 reff. m ch. xii. 16 reff. n ch. viii. 27. 2 Cor. vii. 9-11. o Acts
 i. 14 reff. p ch. x. 9 only. Ps. lxxxviii. 1. q = Acts xxi. 20 reff. r Paul (2 Cor. s = Acts
 i. 3. xi. 31. Eph. i. 3. Col. i. 3) only, exc. 1 Pet. i. 3. Rev. i. 6. see 1 Cor. xv. 24. Gal. i. 4.

3. om ὁ D¹F. rec επεπεσον (as LXX-Ed-vat), with L rel: txt (as LXX-BN: A def) ABCDEFN (g¹?) l m n 17 Damasc.

4. προσεγραφη D¹F: εγραφη B latt æth: txt ACD³LN rel. add παντα B m 17.
 rec (for εγραφη) προσεγραφη, with ALN³ rel syr Chr Thdrt Damasc Thl₁ (Ec: txt BCFDN¹ vulg Syr copt goth æth Clem Thl₁ Ambrst Aug. rec om 2nd dia, with DF vulg syr copt goth Chr Thdrt₃ (and elsw-ms₁) Thl (Ec Ambrst Aug Oros: ins ABCLN¹ b d f g n Thdrt₁. aft εχωμεν ins της παρακλησεως B.

5. ιησ. bef χρ. AC¹F(not G-lat) N m vulg syrr Did Thdrt Ambrst.

‘domum, genus, ædificatio, species:’—to a good end, and that good end his edification.

3.] ἐξὴν αὐτῷ μὴ ὀνειδισθῆναι, ἐξὴν μὴ παθεῖν ἅπερ ἔπαθεν, εἴγε ἤθελε τὸ ἑαυτοῦ σκοπεῖν ἀλλ’ ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμέτερον σκοπήσας τὸ ἑαυτοῦ παρείδε, Chrys. Hom. xxvii. p. 721. The citation is made *directly*, without any thing to introduce the formula citandi, as in ch. ix. 7, where even the formula itself is wanting:—there is no ellipsis. The words in the Messianic Psalm are addressed to the Father, not to those for whom Christ suffered: but they prove all that is here required, that He did not please *Himself*; His sufferings were undertaken on account of the Father’s good purpose—mere work which *He gave Him to do*.

4.] The Apostle both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the *duty of unanimity*, grounded on the testimony of these Scriptures to Christ. The *ὅσα προσεγρ.* applies to the *whole ancient Scriptures*, not to the prophetic parts only. *ἡμετ.* viz. of us *Christians*,—προσεγρ. implying πρὸς ἡμῶν.

ἵνα διὰ τ. ὑπ. κ.τ.λ.] τοῦτέστιν, ἵνα μὴ ἐκπέσωμεν ποικίλοι γὰρ οἱ ἄγῳνες ἔσθωεν, ἔξωθεν ἵνα νευρούμενοι κ. παρακαλοῦμενοι τῶν γραφῶν ὑπομονὴν ἐπιδειξώμεθα ἵνα ἐν ὑπομονῇ ζῶντες μένωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων ὅστ’ ἐκ κατασκευαστικά, ἡ ὑπομονὴ τῆς ἐλπίδος, ἡ ἐλπίς τῆς ὑπομονῆς ἅπερ ἀμφοτέρω ἀπὸ τῶν γραφῶν γίνεται, Chrys. ubi

supra. As in this comment, ὑπομονῆς, as well as παρακλησεως, is to be joined with τῶν γραφῶν,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, the *patience and the comfort arising from the Scriptures*,—produced by their study.

5, 6.] Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory. In the title given to God, the ὑπομονή and παράκλησις just mentioned are taken up again: q. d. “The God who alone can give this patience and comfort.” The later form of the opt., δῶν, is also found 2 Tim. i. 16, 18; Eph. i. 17 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, edn. 6, § 14. l. g. κατὰ χρ. Ἰησοῦν, according to (the spirit and precepts of) Christ Jesus,—see reff. 6. τὸν θεὸν κ. πατ.] De Wette regards τὸν θεὸν as independent of Ἰησοῦ χρ.—‘God, and the Father of our Lord Jesus Christ.’ The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, the God and Father . . . is preferable on account of its simplicity.

7.] Wherefore (on which account, viz. that the wish of the last verse may be accomplished) receive (see ch. xiv. 1) one another, as also Christ received you,—with a view to

^tπροσελάβετο ὑμᾶς, ^uεἰς δόξαν τοῦ θεοῦ. ⁸λέγω γὰρ ^tch. xiv. 3, and as above (s).
^χριστὸν ^vδιάκονον γεγενῆσθαι περιτομῆς ^wὑπὲρ ἀληθείας
^{θεοῦ} ^xεἰς τὸ ^yβεβαιῶσαι τὰς ^zἐπαγγελίας τῶν ^aπατέρων,
⁹τὰ δὲ ἔθνη ὑπὲρ ^bἐλέους ^aδοξάσαι τὸν θεόν, καθὼς
^γἐγγράπται Διὰ τοῦτο ^cἐξομολογήσομαί σοι ἐν ἔθνεσιν,
^{καὶ} ^{τῷ} ὀνόματί σου ^dψαλῶ. ¹⁰καὶ πάλιν ^eλέγει ^fΕὐ-
^φφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹καὶ πάλιν

iii. 16.
 reff. Psal. xvii. 49.
 e = Gal. iii. 16. see 1 Cor. vi. 16.

a absol., Acts vii. 19 reff.

d 1 Cor. xiv. 15 (bis).
 f Acts vii. 41 reff.

b ch. xi. 31 reff.
 Eph. v. 19. James v. 13 only.

1 Kings xvi. 16.
 z ch. ix. 4.
 (iv. 13.) Gal.
 c ch. xiv. 11

7. rec *ῥμας*, with BD¹ rel *αθη* Thdrt: txt ACD²3FLN b c g l² m n o 17 syrr copt goth arm Chr Ambrst Ruf. rec om *του*, with L rel Chr Thdrt: ins ABCDFN m.

8. rec (for *γαρ*) δε (see note), with L rel syrr Chr Thdrt: txt ABCDFN vulg copt goth Cyr Ambrst Ruf. rec ins *ιησουν* bef *χριστον*, with DF harl syrr; aft *χρ*. L rel vulg goth Thdrt, Thl (Ec lat-ff: om ABCN b o copt Ath Epiph Chr-comm Cyr Damasc Ambrst Ruf. *γενεσθαι* (corrⁿ?) BC¹D¹F e Ath: txt AC²D³LN rel Epiph Chr Cyr Thdrt Damasc.

9. for *τουτο*, *του προφητου* N¹(txt N-corr¹).
 ον. σ. DG.

om και N¹.

ψαλω bef τω

God's glory (that this is the meaning of *εἰς δόξαν τοῦ θεοῦ*, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν).

The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. 8.]

For (reason for the above exhortation. This not having been seen, it has been altered to δέ) I say, that Christ hath been made (has come as: the effects still enduring. It can hardly be that the usual historical aorist *γενέσθαι* [see var. readd.] was altered to the unusual perfect *γγενησθαι*. The tendency of correction was entirely the other way) a minister (He came *διακονῆσαι*, Matt. xx. 28) of the circumcision (an expression now where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i. e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (made to, gen. obj.; cf. ἡ εὐλογία τοῦ Ἀβραάμ, Gal. iii. 14) the fathers (i. e. Christ came to the *Jews* in virtue of a long-sealed compact, to the fulfilment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God': Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with *γγενησθαι*: I would regard it [and so, apparently, Winer now, edn. 6, § 44. 7. c] as the historic aorist, and understand 'each man at his conversion.' Least of all can it be subordinated to *εἰς τὸ*, as is done in E. V.) on

account of (His) mercy (the emphasis is on ὑπὲρ ἐλέους: the Gentiles have no covenant promise to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms.

The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's triumphs were to take place, as well as among the Jews.

10.] καὶ πάλ. λέγει, viz. ἡ γραφή, or ὁ θεός, which is in substance the same: not impersonal: see ref. 1 Cor., note. The present Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take עַם of the Jewish tribes, or construe עַמִּי with an accus., instead of with ἡ (Gesen.): the reading of the LXX may therefore be right." There is however a reading עַמִּי found in one and perhaps another of Kennicott's MSS. which will bear the rendering of our text. In several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in

f here only.
 Psa. cxvii. 1.
 (claw, θεόν,
 Acts ii. 47.
 reff.)
 g Luke xvi. 8.
 1 Cor. xi. 2,
 17, 22 only.
 Ps. cxlviii.
 12 (1).
 h plur., Acts
 iv. 25
 (from Ps. ii.
 1), 27. Rev.
 vii. 9. x. 11.
 xi. 9. xvii.
 15.
 i Isa. xi. 1, 10.
 see Rev. v. 5.
 xxii. 16.
 k = Heb. vii.
 11, 15 and,
 but act., Acts
 iii. 22 (from
 Deut. xviii.
 16), 26.
 l = Mark x. 42
 only, Gen.
 i. 26, 28 al.
 m constr.,
 1 Tim. iv. 10. vi. 17. Ps. xxi. 5. dat. only, Matt. xii. 21. w. ἐπί and acc., 1 Tim. v. 5. 1 Pet. i. 13 (iii. 5 rec.). w. εἰς,
 John v. 45. 2 Cor. i. 10. 1 Pet. iii. 5. n Acts xiii. 52 reff. o = Acts xx. 19 reff. p = Acts
 iv. 30 reff. q ch. iv. 11 reff. r ch. iii. 7 reff. Sir. xix. 24. s ch. i. 4 reff.
 t constr., ch. viii. 38 reff. u ch. i. 29 reff. v Gal. v. 22. Eph. v. 9. 2 Thess. i. 11 only. Neh.
 ix. 35. w = 1 Cor. i. 5 al. fr. x Acts xx. 31 reff. y here only †. Polyb. i. 17. 7.
 toλμηρότερον ἐγχεῖν τοῖς πράγμασι. (ρός, Sir. xix. 2, 3.) z ch. xi. 25 reff. a here only †.

[^e λέγει] ^f Αἰνεῖτε πάντα τὰ ἔθνη τὸν ^f κύριον, καὶ ^g ἐπαί- ABCD
 νεσάτωσαν αὐτὸν πάντες οἱ ^h λαοί. ¹² καὶ πάλιν Ἡσαΐας FLN a b
 λέγει Ἔσται ἡ ⁱ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ^k ἀνιστάμενος c d f g h
^l ἄρχειν ἐθνῶν, ^m ἐπ' αὐτῷ ἔθνη ^m ἐλπιούσιν. ¹³ ὁ δὲ k l m n
 θεὸς τῆς ἐλπίδος ⁿ πληρώσαι ὑμᾶς ^o πάσης χαρᾶς καὶ o 17
 εἰρήνης ^p ἐν τῷ πιστεύειν, ^q εἰς τὸ ^r περισσεύειν ὑμᾶς ἐν τῇ
 ἐλπίδι ^s ἐν δυνάμει πνεύματος ἁγίου.

¹⁴ ^t Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ
 ὑμῶν ὅτι καὶ αὐτοὶ ^u μεστοὶ ἐστε ^v ἀγαθωσύνης, ⁿ πε-
 πληρωμένοι ^o πάσης [τῆς] ^w γνώσεως, δυνάμενοι καὶ
 ἀλλήλους ^x νουθετεῖν ¹⁵ ^y τολμηρότερον δὲ ἔγραψα
 ὑμῖν[, ἀδελφοί,] ^z ἀπὸ ^z μέρους, ὡς ^a ἐπαναμινῆσκων ὑμᾶς

11. ins λέγει BDF syrr copt goth æth Jer: om ACLN rel vulg Chr Thdrt Damasc
 Thl Ec Ambrst Bede. rec τον κυρ. bef π. τα εθνη (corr'n to LXX, where none
 read as in txt), with CFL rel Syr Thl Ec: txt ABDN vulg syr goth arm Chr Thdrt.
 rec επαίνεσατε (so LXX-Ed-vat[B def] N^{3a} εἶν), with DFL rel Chr Thdrt: txt
 (so LXX-AN¹) ABCN Chr-ms₁ Damasc.

12. λέγει bef ησαιας N. ανιστανομενος N (see digest ch xii. 8).

13. πληροφορησαι υμας [add εν B] παση χαρα κ. ειρηνη BF: txt ACDLN rel.
 om εις το περισσευειν (homœotel) B 57. om εν [bef τη ελπίδι] D¹F Chr-mss
 Vig.

14. κ. α. ε. π. νμ. bef αδελφοι μου DF Syr Thdrt.—om μου D¹F Thdrt Ambrst.
 for περι, υπερ B. om και αυτοι DF Chr-comm. for αγαθωσυνης, αγαπης

F vulg Ambrst Pel. ins και bef πεπληρωμενοι DF hal¹ Syr. ins της
 BN k n Clem: om ACDFL rel. αλληλους bef δυναμενοι and om και D¹3F.
 for αλληλ., αλλους L rel vulg syrr Chr Thdrt Thl Ec Ruf: txt ABCDFN

(f?).

15. τολμηροτερος AB: txt CDFLN rel. om αδελφοι ABCN¹ copt æth Chr Cyr
 Aug Ruf: ins DFLN³ rel vulg Syr Thdrt Ambrst. for επαναμ., αναμινησκων B:

the root of Jesse. The version is that of the LXX, which here differs considerably from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, a branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." 13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church. The words τῆς ἐλπίδος connect with ἐλπιούσιν of the foregoing verse, as was the case with τῆς ὑπομονῆς κ. τῆς παρακλήσεως in ver. 5. χαρᾶς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIM-

SELF (XV. 14—33),—RESPECTING THOSE GREETED (xvi. 1—16), AND GREETING: TOGETHER WITH WARNINGS AGAINST THOSE WHO MADE DIVISIONS AMONG THEM (xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27).

14—33.] He first (14—16) excuses the boldness of his writing, by the allegation of his office as *Apostle of the Gentiles*.

14.] αὐτὸς ἐγὼ, I myself, = 'idem,' Lat.,—'notwithstanding what I have written:' see ch. vii. 25, note. Meyer understands it, 'without information from others:' Bengel and Olsh., 'I myself, as well as others:' Rückert, 'I not only wish it (ver. 13), but am persuaded for myself that it is so.'

καὶ αὐτοί, ye also yourselves, i. e. without exhortation of mine. 15.] ἀπὸ μέρους restricts the τολμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. ἔγραψα, the

^b διὰ τὴν ^c χάριν τὴν ^c δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ ¹⁶ εἰς ^b τὸ εἶναί με ^d λειτουργὸν χριστοῦ Ἰησοῦ ^e εἰς τὰ ἔθνη, ^f ἱεουργοῦντα τὸ ^g εὐαγγέλιον τοῦ ^h θεοῦ, ἵνα γένηται ἡ ⁱ προσφορὰ τῶν ἐθνῶν ⁱ εὐπρόσδεκτος, ^k ἡγιασμένη ^l ἐν πνεύματι ἀγίῳ. ¹⁷ ἔχω οὖν τὴν ^{1m} καύχησιν ἐν χριστῷ Ἰησοῦ ⁿ τὰ πρὸς τὸν θεόν ¹⁸ οὐ γὰρ ^o τολμήσω ^p τι ^o λαλεῖν ^p ὧν οὐ ^q κατειργάσατο χριστὸς δι' ἐμοῦ ^r εἰς

^b = ch. xiv. 15 reff.
^c 1 Cor. i. 4 reff. d ch. xiii. 6 reff. e = Col. i. 25. f here only +, see notes.
^g Mark i. 14. (Acts xx. 24.) ch. i. 1. 2 Cor. xi. 7. 1 Thes. ii. 2, 8, 9. (1 Tim. i. 11.) 1 Pet. iv. 17 only. h Acts xxi. 26. xxiv.
ⁱ 17. Eph. v. 2. Heb. x. 5 (from Ps. xxxix. 6), &c., only. i ver. 31. 2 Cor. vi. 2. viii. 12. 1 Pet. i. 5 only +. k (and constr.) John xvii. 17, 19. 1 Cor. i. 2. Heb. x. 10, 29. Isa. x. 17. n Luke xvi. 32. Acts xxviii. 10. Heb. ii. 17, v. 1. xv. 31. m ch. iii. 27 reff. o Phil. i. 14. see 2 Macc. iv. 2. p attr., Acts xxi. 19. 1 Cor. vii. 1. 2 Cor. xii. 17. Heb. v. 8. Winer, edn. 6, § 24. 2, end. q ch. ii. 9 reff. r ch. i. 5 (reff.).

υπαναμ. o. for υπο, απο BFN¹ Damasc: txt ACDLN¹ rel.

¹⁶. for ειναι, γενεσθαι D¹F. rec ιησ. bef χρ., with DL rel Syr copt Chr Cyr₁ Thdrt: txt ABCFN m vulg syr Orig Cyr₁ Thdrt Aug. om εις τα εθνη B. γενηθη B. om ευπροσδεκτος F Fulg.

¹⁷. rec om τὴν (*the art not being understood*), with ALN rel Chr Thdrt: ins BCDF m. rec om τον, with b: ins ABCDFLN rel Did Chr Cyr Damasc Thdrt Ec.

¹⁸. for τολμωσω, τολμω BN³ latt Did Dial-trin Cyr(in Thdrt) Thdrt, lat-ff. rec λαλειν bef τι, with L rel copt Ec: txt ABCDFN m Bas Ath Did Archel. Chr Cyr Thdrt—for λαλειν, ειπειν DF Cyr: λεγειν and λαλῃσαι gr-ff. κατηργασατο DFL. ins o bef χριστος F. aft δι εμου add λογων B.

dabam or *scribebam* of the Latins in epistolary writing. ὡς ἔπαν. ὅμ., as putting you anew in remembrance.

διὰ τ. χάριν . . . , on account of the grace, &c.; i.e. 'my apostolic office was the ground and reason of my boldness:'—not = διὰ τῆς χάριτος ch. xii. 3. ¹⁶.] That I might be (εἰς τό gives the *purpose of the grace being given*, not of the ἔργα) a ministering priest of Christ Jesus for (in reference to) the Gentiles, ministering in the Gospel of God (ἱεουργοῦντα, προσφέροντα θυσίαν, Hesych.: but the εὐαγγέλιον. τ. θεοῦ is not the θυσία, but signifies that *wherein*, in behoof of which, the ἱεουργεῖν took place: so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, τοιοῦτους δεῖ εἶναι τοὺς ἱεουργοῦντας τὸν νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἰδρῶτι τοῖς μέχρι θανάτου πάθεσιν ὑπερασπίζοντας), that the offering of the Gentiles (gen. of apposition: *the Gentiles themselves are the offering*; so Theophyl. αὐτῇ μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαيران ἔχω τὸν λόγον θυσία ἐστὶ ὅμεις) may be acceptable, sanctified by the Holy Ghost. The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than according to that figure—viz. that he offers to God *the acceptable sacrifice of those who by his means believe on Christ*. 'Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis

operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare: non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo: sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin.

¹⁷—²².] *The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places where none had preached before him. I have therefore* (consequent on the grace and ministry just mentioned) *my boasting* (i.e. 'I venture to boast:' not = ἔχω καύχημα, 'I have whereof I may glory,' as E. V., but, as De W., = ἔχω καυχᾶσθαι, 'I can, or dare, boast') in Christ Jesus (there is no stress on ἐν χρ. Ἰησ.,—it merely qualifies τὴν καύχησιν as no vain glorying, but grounded in, consistent with, springing from, his relation and suberviency to Christ) of (concerning) matters relating to God (my above-named sacerdotal office and ministry). ¹⁸.] The connexion is: 'I have *real* ground for glorying (in a legitimate and Christian manner); for I will not (as some false apostles do, see 2 Cor. x. 12—18) allow myself to speak of any of those things which (ὧν for ἐκείνων, ᾧ, attr.) Christ did *not* work by me (but by some other) in order to the obedience

^s 2 Cor. x. 11. ^r ὑπακοὴν ἐθνῶν, ^s λόγῳ καὶ ^s ἔργῳ, ¹⁹ τὴν δυνάμει ABCD
FLN a b
c d f g h
k l m n
o 17
^{Col. iii. 17.} ¹ John iii. 18. ^{(see 1 Cor. iv.} σημεῖον καὶ ^u τεράτων, ^t ἐν δυνάμει πνεύματος [ἀγίου],
^{19, 20.} ¹ Thess. i. 5.) ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ ^v κύκλῳ ^w μέχρι τοῦ Ἰλ-
^{t ver. 13.} ^u Acts vii. 36 ^{ref.} λυρικοῦ ^x πεπληρωκέαι τὸ εὐαγγέλιον τοῦ χριστοῦ.
^{v absol., Mark} ^{iii. 34. vi. 6.} ^{36.} ^{Luke ix.} ^{12 only.} ^{2 Chron.} ^{xxxiv. 6.} ^{w. gen., Rev.} ^{iv. 6. v. 11.} ^{vii. 11 only.} ^{Gen. xxxv. 5} ^{al.} ^{w of place, here} ^{only. (ch. v.} ^{14 ref.)} ^{Job} ^{xxxviii. 11.} ^{x = Col. i. 25.} ^{see Acts xii. 25.} ^{y 2 Cor. v. 9.} ¹ Thess. iv, 11 only +. ^{a = 2 Tim. ii. 19 only} ^{z absol., Luke ix. 6. xx. 1.} ^{Acts}
^{xiv. 7.} ¹ Cor. i. 17. ix. 16 bis, 18 only. Nah. i. 15. ^{b ch.} ^{a = 2 Tim. ii. 19 only} ¹ Isa. xvi. 13. ^{c = 1 Cor. iii. 10, 11, 12.} ^{Heb. vi. 1.} ^{d = Gal. ii. 18.} ^(ἐποικ., 1 Cor. iii. 12.) ^{e ver. 3.} ^{f Acts xiv. 27 ref.} ^{h Acts xxiv. 4 ref.} ^{i here only.} ^{Xen. Hell. vi. 2. 30.} ^{k constr.,}
^{ii. 10.} ^{Prov. ii. 5.} ^{Acts xiv. 15 ref.} ^{1 = Acts xxv. 16 ref.} ^{Sir. iv. 5.}

for υπακ., ακοη B.

19. aft 1st δυναμ. ins αυτου D¹F. (G¹ also ins αυτου aft 2nd δυν.) rec aft πνευματος ins θεου, with D²L⁸ rel Syr Chr-txt Cyr Thdrt Thl (Ec; αγίου ACD¹⁻³F c m 17 vulg copt syr arm Ath Bas Chr-comm Cyr Dial Ruf-comm: om B Pel-comm Vig., *ωστε πεπληρωσθαι απο ιερ. μεχρι του ιλλ. και κυκλω το DF.*

20. φιλοτιμουμαι (corrⁿ of constr) BD¹F: -μουμενος 116-20: om vulg D-lat Ruf Pel: txt ACD²⁻³L⁸ rel Orig. for ουχ οπου, οπου ουκ D¹F Chr Bede. ins o bef χριστου D¹F Chr. επ' απολλοτριω θεμελιω F. *οψονται bef ois ανηγ. π.*

21. απηγγελη C (238?): ανηγγελλη(sic) N c h k² o.

av. B m.

22. for ενεκοποτην, ενεκοτην DF. rel Chr Thdrt.

for τα πολλα, πολλακis BDF: txt ACLN

(subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done *by me* towards the obedience of the Gentiles,' he proceeds) **by word and deed, 19.] in the power of signs and wonders, in the power of the Holy Spirit** (the signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), **so that** (result of the *κατειργάσατο*) from Jerusalem (the eastern boundary of his preaching) **and the neighbourhood** (κύκλω is not to be joined with μέχρι τ. Ἰλλ. as Calov., al., but refers [reff.] to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia [?], Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum) **as far as Illyricum** (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), **I have fulfilled** (ref.:—'executed my office of preaching,' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγελίεσθαι

τὸν χρ.) the Gospel of Christ.

20.] But (limits the foregoing assertion) thus (after the following rule) **being careful** (reff.: the word in the Apostle's usage seems to lose its primary meaning of 'making a point of honour.' The participle agrees with με, ver. 19) **to preach the Gospel, not where Christ was** (previously) **named, that I might not build on the foundation of another, but according as it is written** (i. e. according to the following rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c. The citation is from the LXX, *επὶ αὐτοῦ* referring to ὁ παῖς μου, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

22.] *Διό, not, because a foundation had been already laid at Rome by another:* this would refer to merely a secondary part of the foregoing assertion: *διό* refers to the *primary*, viz. his having been so earnestly engaged in preaching elsewhere. *τὰ πολλά, these many times:* not, as Meyer, Fritz., 'the greater number of times,'—which would suggest the idea

^m κλίμασιν τούτοις, ⁿ ἐπιποθίαν δὲ ἔχων ^o τοῦ ἐλθεῖν ^m 2 Cor. xi. 10.
 πρὸς ὑμᾶς ^p ἀπὸ ^q ἱκανῶν ^r ἐτῶν, ²⁴ ^s ὥς ἂν πορεύωμαι ^{Gal. i. 21}
 εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ ^t διαπορευόμενος θεάσασ- ^{only. (Judg.}
 θαι ὑμᾶς καὶ ἀφ' ὑμῶν ^u προπεμφθῆναι ^v ἐκεῖ, ἐὰν ὑμῶν ^{xx. 2 A?)}
 πρῶτον ^w ἀπὸ ^w μέρους ^x ἐμπλησθῶ.) ²⁵ νυνὶ δὲ πορεύ- ^{n here only +}
 ομαι εἰς Ἱερουσαλὴμ ^y διακονῶν τοῖς ^z ἁγίοις. ²⁶ ^a εὐ- ^{-θεῖν, ch.}
 δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα ^b κοινωνίαν τινα ^{i. 11.)}
 ποιήσασθαι ^c εἰς τοὺς πτωχοὺς τῶν ^z ἁγίων τῶν ἐν Ἱερου- ^{o constr., Acts}
 σαλὴμ. ²⁷ ^a εὐδόκησαν γάρ, καὶ ^d ὀφειλέται εἰσὶν αὐτῶν. ^{xiv. 9 reff.}
 εἰ γὰρ τοῖς ^e πνευματικοῖς αὐτῶν ^f ἐκoinώνησαν τὰ ἔθνη, ^{p Luke viii. 43.}
^g ὀφείλουσιν καὶ ἐν τοῖς ^h σαρκικοῖς ⁱ λειτουργῆσαι αὐτοῖς. ^{q = Acts ix. 23}

^r = Matt. ii. 22. John xi. 8. xviii. 3.

^w ver. 15.

^x = here (Luke i. 53. vi. 25. John

vi. 12) only. Eccl. vi. 3. Polyb. i. 17. 3. see Acts xiv. 17.

^y = 2 Tim. i. 18. Philom.

13. Heb. vi. 10. pres. part., Winer, edn. 6, § 45. 1. 2. ^a. Acts vi. 11. xv. 27.

^z = Acts ix. 13 reff.

ⁿ = Luke xii. 32. 1 Cor. i. 21. Gal. i. 15. Ps. lxxvii. 16.

^b = 2 Cor. ix. 13. Heb. xii. 16

only. (-νεῖν, ver. 27. ch. xii. 13.)

^c = 1 Cor. xvi. 1 reff.

^d ch. i. 14 reff.

(ch. i. 11. vii. 14. 1 Cor. ix. 11 al.) only, exc. 1 Pet. ii. 5, bis +,

^f ch. xii. 13 reff.

^h = 1 Cor. ix. 11 (iii. 3 reff.).

ⁱ = here only. (Acts xiii. 2 reff.) 3 Kings i. 4. (-γία, 2 Cor. ix. 12. -γός,

ver. 16.)

^u Acts xv. 3

reff.

23. for 2nd εχων, εχω (*corrpn of constr*) D¹F m o. om του A. rec (for

ικανων) πολλων (*more usual exprn*), with ADFLN rel Chr Thdrt: txt BC m Damasc.

24. rec (for αν) εαν, with L rel Chr, Thdrt: txt AB C (appy) DFN Chr, Damasc.

add ουν DF. πορευομαι DF a¹ b¹ c f m¹ n: -σομαι L 122²: txt ABCN rel Chr Thl.

rec aft σπανιαν ins ελυσσομαι προς υμας (*to fill up the aposiopesis: see note*),

with LN³ rel syr Thdrt Thl Ec: om ABCDFN¹ latt Syr coptt aeth arm Chr Damasc

Ambrst Pel Ruf Sedul Bede. om γαρ F latt Syr coptt aeth Chr lat-ff (*videbo*

vos et a vobis deducar Ambrst): ins ABCDLN syr Thdrt₁ Damasc Thl Ec: δε a² 3.

5. 108¹-20 Chr-ms Thdrt₁. πορευομενος A 62 Damasc₁. rec (for αφ) υφ,

with ACLN rel Chr: txt B (απο) DF.

25. διακονησαι DF latt: διακονησων N¹: txt ABCLN¹ rel.

26. ευδοκησεν B 62. 120 Thdrt₁: G-lat has both (ηυδ. B¹N m: so N m Chr-ms in

next ver). μακαιδονες και αχαιακοι F, D¹-lat also has μακαιδονες. των εν ιερ.

αγιων DF.

27. for ευδοκ. γαρ και οφειλεται, οφειλ. γαρ DF Ambrst. rec αυτων bef εισι,

with FL rel: txt ABCDN vulg (with am &c agst fuld &c) spec Syr coptt Ambrst.

om 2nd αυτων L.

that there had been other occasions on which this hindrance had not been operative.

23.] **μηκ. τόπ. ἔχων**, I have

no more occasion, viz. of apostolic work.

The *participial construction* prevails

throughout, the participles standing as

direct verbs. This not having been seen,

the words ἐλεύσομαι πρὸς ὑμᾶς have been in-

serted to fill up what seemed an aposiopesis.

Now, however, I have no longer any busi-

ness in these parts, but have had for many

years past a desire to see you, whenever

(as soon as) I journey into Spain. Re-

specting the question whether this journey

into Spain was ever taken, the views of

Commentators have differed, according to

their conclusion respecting the libera-

tion of the Apostle from his imprison-

ment at Rome. I have discussed this

in the Prolegg. to the Pastoral Epistles,

§ ii. The reader may see, on the side of

the completion of the journey, Neander,

Pfl. u. Leit., ed. 4, pp. 527—552,—and

on the other side, Dr. Davidson, Introd.

to N. T. vol. ii. pp. 96—132, and Wie-

seler, Chron. der Apost. Zeitalt., Ex-

cursus I., where a copious list of books

on both sides is given.

24.] ἀπὸ

μέρους is an affectionate limitation of

ἐμπλησθῶ, implying that he would wish

to remain much longer than he anti-

cipated being able to do,—and also, as

Chrys. οὐδεὶς γὰρ με χρόνος ἐμπλήσσει

δύναται, οὐδὲ ἐμποιῆσαι μοι κόρον τῆς

συνουσίας ὑμῶν. 25.] See Acts xix.

21; xxiv. 17; 2 Cor. viii. 19.

διακονῶν,

not the future, because he treats the whole

action as already begun: see reff.

26.] See 2 Cor. ix. i. ff.

κοινων.]

See reff. Olsh. remarks, on τοὺς πτω-

χοὺς τ. ἁγίων, that this shews the com-

munity of goods in the church at Jerusa-

lem not to have lasted long: cf. Gal. ii. 10.

27.] The fact is re-stated, with a

28 ^k τοῦτο οὖν ^k ἐπιτελέσας καὶ ^l σφραγισάμενος αὐτοῖς τὸν ^{ABC} καρπὸν ^{FLN} τούτου ^{a b} ἡ ἀπελεύσομαι δι' ὑμῶν ^{c d f g h} ἡ εἰς Σπανίαν· ^{i k l m n}
 29 ^o οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν ^o πληρώματι ^o εὐ- ^{o 17}
 λογίας ^q χριστοῦ ἐλεύσομαι. ³⁰ ^q παρακαλῶ δὲ ὑμᾶς,
 [ἀδελφοί,] ^q διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ^q διὰ
 τῆς ^r ἀγάπης τοῦ ^r πνεύματος, ^s συναγωνίσασθαι μοι ἐν
 ταῖς ^t προσευχαῖς ὑπὲρ ἐμοῦ ^t πρὸς τὸν θεόν, ³¹ ἵνα
 ὑ ^u ῥυσθῶ ἀπὸ τῶν ^v ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ
^w διακονία μου ^x ἢ εἰς Ἱερουσαλὴμ ^y εὐπρόσδεκτος τοῖς
^z ἀγίοις γένηται, ³² ἵνα ^a ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς ^b διὰ
^b θελήματος ^b θεοῦ [καὶ ^c συναναπαύσωμαι ὑμῖν]. ³³ ὁ δὲ
^d θεὸς τῆς ^d εἰρήνης ^e μετὰ πάντων ὑμῶν. ἀμήν.
 28. aft τουτο ουν ins ara F. σφραγισαμενοισ(sic) N. om αυτοις B 76. 108.
 δι υμας F. rec ins την bef σπανιαν (none om την in ver 24), with CLN³
 rel: om ABDFN¹ m Chr.
 29. for οίδα δε, γεινωσκω γαρ F. om ερχομενος F. πληροφορια D¹F.
 rec ins του ευαγγελιου του bef χριστου (prob a gloss), with LN³ rel vulg syrr
 Chr Thdrt: om ABCDEFN¹ am (with demid harl) copt æth arm (om χρ. also) Clem lat-ff.
 30. om αδελφοι B 76 æth Chr: ins bef παρακ. υμ. a (in red) lectt (and C³-marg); bef
 υμ., demid: add μου syrr copt (the variations in posn are suspicious: but may not the
 word, characteristic as it is here, have been first rejected as unnecessary, and then
 noted in the margin, and variously inserted? Lachm retains it). ins ονοματος
 του bef κυριου L a 74. 120 lectt. aft προσευχαις ins υμων DF vulg-ed (not am
 demid fuld harl²) Pel. om υπερ εμου F Ruf Bede.
 31. rec aft και ins ινα, with D²⁻³LN³ rel syr Chr Thdrt: om ABCD¹FN¹ latt Syr copt
 arm Damase Ambrst Ruf Pel. for διακονια, δωροφορια (corrnt to avoid harsh-
 ness of διακον. eis ier.: see below) BD¹F, remuneratio D¹-lat, munerum meorum minis-
 tratio Ambrst: txt AC D²⁻³-gr LN³ vss (administratio G-lat, obsequii oblatio vulg Sedul
 Bede, ministerium D²-lat Ruf) Chr Thdrt Damase Thl (Ec. om 2nd η L b¹ h m
 37. 73. 93. 122 Thdrt₁ Chr-mss. for eis, εν BD¹F: txt AC D³LN³ rel Chr-mss
 Thdrt₂ Thl. rec γενηται bef τοις αγιοις, with DFL rel vss gr-lat-ff: txt ABCN m.
 32. ελθων AC N¹ (bef χαρα) 17. for θεου, κυριου ιησου B: χριστου ιησου D¹F:
 ιησου χριστου N¹: txt ACD³LN³ rel vss Chr Thdrt Damase Thl (Ec lat-ff. om
 και συναναπαυσωμαι υμιν B: ins AC (DF) L (N) rel vss Chr Euthal Thdrt Damase Thl
 Ec lat-ff: om και N¹.—αναψυχω D: αναψυχω F.—μεθ υμων DF latt.
 33. ins ητω bef μετὰ D¹F latt syr. om αμην AF: ins BCDLN³ rel vss Chr
 Thdrt Damase Thl (Ec lat-ff.

view to an inference from it, viz. that the
 εὐδόκησαν was not merely a matter of
 benevolence, but of *repayment*: the Gen-
 tiles being debtors to the Jews for spiritual
 blessings. This general principle is very
 similarly enounced in 1 Cor. ix. 11. It is
 suggested by Grot., al., that by this Paul
 wished to hint to the Romans the duty of
 a similar contribution. 28.] καρπὸν,
 hardly, as Calv., al., “proventum quem ex
 Evangelii satione ad Judæos redire nuper
 dixit:” more probably said generally,—
fruit of the faith and love of the Gentiles.
 σφραγισ., ὡς εἰς βασιλικά ταμεία
 ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χωρίῳ,

Chrys. Hom. xxx. p. 739. δι' ὑμῶν,
 through your city. 29.] The fulness of
 the blessing of Christ imports that richness
 of apostolic grace which he was persuaded
 he should impart to them. So he calls his
 presence in the churches a χάρις, 2 Cor. i.
 15. See also ch. i. 11. 30—32.]
 τ. ἀγάπ. τ. πνεύμ., the love shed abroad
 in the heart by the Holy Ghost;—a love
 which teaches us to look not only on our
 own things, but on the things of others.
 συναγων. “Ipse oret oportet, qui
 alios vult orare secum. Orare, agon est,
 præsertim ubi homines resistunt.” Bengel.
 31.] Compare Acts xx. 22; xxi.

s here only.
Sir. li. 26
(but not =).
t Acts xv. 10
reff.
u 1 Tim. iv. 6
only.
v to μαρ, here
only. (ch. i.
8 reff.)
w ver. 16 reff.
x 1 Cor. xvi. 19.
Col. iv. 15.
Philem. 2.
y Acts ii. 46
reff.
z Acts xv. 25
reff.
a ch. viii. 23
reff.
b see ch. xv. 26.
vi. 3. Luke i. 36, 58. Acts x. 24 al. Levit. xxv. 45.
xxvii. 16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 38. 1. Jos. Ant. v. 7. 1.

τὸν ἑαυτῶν st τράχηλον ^{su} ὑπέθηκαν, οἷς οὐκ ἐγὼ ^{monos} ^{ABCD}
εὐχαριστῶ ἀλλὰ καὶ ^w πᾶσαι αἱ ^w ἐκκλησίαι τῶν ἐθνῶν, ^{FLN ab}
καὶ τὴν ^{xy} κατ' οἶκον αὐτῶν ^x ἐκκλησίαν. ἀσπάσασθε ^{c d f g h}
Ἐπαίνεται τὸν ^z ἀγαπητόν μου, ὅς ἐστιν ^a ἀπαρχὴ τῆς ^{k l m n}
Ἀσίας ^b εἰς χριστόν. ⁶ ἀσπάσασθε Μαριάν, ^{o 17} ἣ τις πολλὰ
ἐκοπίασεν εἰς ὑμᾶς. ⁷ ἀσπάσασθε Ἀνδρόνικον καὶ
Ἰουνιᾶν τοὺς ^e συγγενεῖς μου καὶ ⁱ συναιχμαλώτους μου,
οἵτινές εἰσιν ^ε ἐπίσημοι ἐν τοῖς ^h ἀποστόλοις, οἳ καὶ πρὸ

c Acts x. 41 reff. d Matt. vi. 28. Acts xx. 35 al. Ps. cxvii. 1. e ch.
f Col. iv. 10. Philem. 23 only. g Matt.
xxvii. 16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 38. 1. Jos. Ant. v. 7. 1. h see Acts xiv. 4 note.

5. for ἀπαρχη, ἀπ' αρχης D¹-gr, in principio D¹-lat: a principio G-lat: om ἀπαρχη
της P¹. rec for ασιας, αχαιας, with D²:3-LP rel syrr Chr Thdrt Thl Ec: txt
ABCD¹FN latt(not harl¹) copt æth arm Damasc Orig-int Jer Ambrst Ruf^{expr} Pel Jer
Sedul Bede. (The rec has prob been an error of the scribe, who had ἀπαρχη της
αχαιας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ.
here to ασ. to avoid the inconsistency of two persons being the first fruits of Achaia,
is surely too far-fetched.) for eis χριστον, εν χριστω DF latt syrr Orig-int.

6. rec μαριαμ, with DFLN rel Chr Thdrt Thl: txt ABCP Syr copt arm. rec
eis ημας, with C²L rel syr Chr-cum Thdrt Damasc Thl Ec Ruf-ms: εν υμιν DF latt
Ambrst: txt ABC¹PN Syr copt æth Chr-txt(and ms.).

7. ins tous bef συναιχμαλωτους B. om οι N¹. for οι κ. προ εμ. γεγ., τοις

orronere. Demosth. in Aphobum: ἀπέτισα
τὴν λειτουργίαν, ὑποβείς τὴν οἰκίαν καὶ
τάματα πάντα. Æschines: ὑπέθεσαν
αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσ-
όδους." Wetst. The 'churches of the
Gentiles' had reason to be thankful to
them, for having rescued the Apostle of
the Gentiles from danger. It seems to
have been the practice of Aquila and
Priscilla (ref. 1 Cor.) and some other Chris-
tians (reff. Col., Philem.) to hold assem-
blies for worship in their houses, which
were saluted, and sent salutations as one
body in the Lord. Some light is thrown
on the expression by the following passage
from the Acta Martyrii S. Justin, in
Ruinart, cited by Neander, Church Hist. i.
330, Rose's trans. "The answer of Justin
Martyr to the question of the prefect (Rus-
ticius) 'Where do you assemble?' exactly
corresponds to the genuine Christian spirit
on this point. The answer was; 'Where
each one can and will. You believe, no
doubt, that we all meet together in one
place; but it is not so, for the God of the
Christians is not shut up in a room, but,
being invisible, He fills both heaven and
earth, and is honoured every where by the
faithful.' Justin adds, that when he came
to Rome, he was accustomed to dwell in
one particular spot, and that those Chris-
tians who were instructed by him, and
wished to hear his discourse, assembled at
his house. (This assembly would accord-
ingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκ-
κλησία.) He had not visited any other con-

gregations of the Church." 5.] Ἐπα-
netus is not elsewhere named. ἀπαρχή,
the same metaphor being in the Apostle's
mind as in ch. xv. 16,—the first believer.

On Ἀσίας see var. readd. eis χρ.,
elliptical: the full construction would be
τῆς προσφορᾶς eis χρ. 6.] None of
the names occurring from ver. 5—15 are
mentioned elsewhere (except possibly Ru-
fus: see below). De Wette remarks,
that, notwithstanding the manuscript au-
thority, eis ἡμᾶς is perhaps the more likely
reading, (1) because the Apostle would
hardly mention a service done to themselves
as a ground of salutation from him, and (2)
because κοπιᾶν without being expressly fol-
lowed by λόγῳ (1 Tim. v. 17: see Phil. ii.
16; Col. i. 29), said of women, most likely
implies acts of kindness peculiar to the sex.

7.] Ἰουνιᾶν may be fem. (Ἰουνίαν),
from Ἰουνία (Junia), in which case she is
probably the wife of Andronicus,—or masc.,
from Ἰουνιᾶς (Junianus, contr. Junias).
It is uncertain also whether συγγενεῖς
means fellow-countrymen, or relations.
Aquila and Priscilla were Jews: so would
Maria be, and probably Epānetus, being
an early believer. If so, the word may
have its strict meaning of 'relations.' But
it seems to occur vv. 11, 21 in a wider
sense. συναίχμ.] When and where,
uncertain.

ἐπίσημοι ἐν τ. ἀποστ.]
Two renderings are given: (1) 'of note
among the Apostles,' so that they them-
selves are counted among the Apostles:
thus the Greek ff. (τῶ ἀποστόλοις εἶναι,

ἐμοῦ γέγοναν¹ ἐν χριστῷ. ⁸ ἀσπάσασθε Ἀμπλίατον τὸνⁱ ^{1 Cor. i. 30.}
² ἀγαπητὸν μου ἐν κυρίῳ. ⁹ ἀσπάσασθε Οὐρβανὸν τὸνⁱ ^{Eph. ii. 13.}
^k συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ² ἀγαπητὸν^k ^{1 Pet. v. 14.}
μου. ¹⁰ ἀσπάσασθε Ἀπελλήν τὸν ¹ δόκιμονⁱ ἐν χριστῷ. ¹¹ ἀσπάσασθε¹ ^{1 ch. xiv. 18}
ἀσπάσασθε τοὺς ἐκ ^m τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε^m ^{see 1 Cor. i.}
Ἡρωδίανα τὸν ^e συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ ^m τῶν
Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ¹² ἀσπάσασθε Τρύφαι-
ναν καὶ Τρυφῶσαν τὰς ^d κοπιώσας ἐν κυρίῳ. ἀσπάσασθε
Περσίδα τὴν ² ἀγαπητήν, ἣτις πολλὰ ^d ἐκοπίασεν ἐν κυρίῳ.
¹³ ἀσπάσασθε Ροῦφον τὸν ⁿ ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴνⁿ ^{ch. viii. 33}
μητέρα αὐτοῦ καὶ ἐμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέ-
γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς

προ ἐμου DF. rec γεγωνασιν, with CLP rel: txt A B(sic: see table) N. aft
χριστῳ add ἡσου DF Pel Ambrst Jer.

8. rec ἀμπλιαν, with B² C(appy) DLP rel syrr Chr Thdrt Chron Damase Thl Œc: txt
A B¹(Tischdf) F^N latt copt æth Euthal Iren-int lat.-ff.—om τον B¹. om μου B
F(not G).

9. for χριστῳ, κυριῳ CDF e m arm Chr-3-mss: txt ABLP^N rel syrr æth Orig-int.

11. ἀριστοβολου(for -βουλου) B¹F vulg. συγγενην A B¹(Tischdf) D¹.

12. om from εν κυριῳ to εν κυριῳ AF(and G). κοπιᾶσας C.

14. rec ἐρμαν π. ἐρμην, with D³L rel Syr syr(txt and mg-gr) arm Chr Thdrt Chron
Ambrst: txt ABCD¹F^N m an(with fuld harl flor mar) copt æth Euthal Orig-int Ruf
Bede.

μέγα: τὸ δὲ καὶ ἐν τοῦτοις ἐπισήμους
εἶναι, ἐννόησον ἡλίκον ἐγκώμιον, Chrys.),
Calv., Est., Wolf, Thol., Kölln., Olsh., al.:
or (2) 'noted among the Apostles,' i. e.
well known and spoken of by the Apostles.
Thus Beza, Grot., Koppe, Reiche, Meyer,
Fritz., De W. But, as Thol. remarks,
had this latter been the meaning, we
should have expected some expression like
διὰ πασῶν τῶν ἐκκλησιῶν (2 Cor. viii. 18).
I may besides remark, that for Paul to
speak of any persons as celebrated among
the Apostles in sense (2), would imply that
he had more frequent intercourse with the
other Apostles, than we know that he had;
and would besides be improbable on any
supposition. The whole question seems to
have sprung up in modern times from the
idea that οἱ ἀπόστολοι must mean the
Twelve only. If the wider sense found in
Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess.
ii. 6 (compare i. 1) be taken, there need be
no doubt concerning the meaning.

οἱ καὶ . . .] refers to Andr. and Jun.,
not to the Apostles. In the use of γέγο-
ναν, there is a mixed construction—"who
have been longer than me," and "who were
before me." 8 ff.] Ampliatas = Am-
plias: see v. r.

ἀγ. ἐν κυρ., beloved
in the bonds of Christian fellowship.

συνεργ. ἐν χρ., fellow-workman
in (the work of) Christ. Origen and
others have confounded Apelles with the

well-known Apollos, but apparently with-
out reason. Cf. Hor. Sat. i. 5. 100.

δόκιμ. ἐν χρ., approved (by trial) in (the
work of) Christ. It does not follow that
either Aristobulus or Narcissus were them-
selves Christians. Only those of their
familie (τοὺς ἐκ τῶν) are here saluted
who were ἐν κυρίῳ: for we must under-
stand this also after Ἀριστοβούλου.

συγγ., see above. Grot., Neander, al.,
have taken Narcissus for the well-known
freedman of Claudius. But this can hardly
be, for he was executed (Tac. Ann. xiii. 1)
in the very beginning of Nero's reign, i. e.
cir. 55 A.D., whereas (see Prolegg. § iv. 4,
and Chronol. Table) this Epistle cannot
have well been written before 58 A.D.
Perhaps, as Winer (Realw.) suggests, the
family of this Narcissus may have con-
tinued to be thus known after his death (?).

13.] Rufus may have been the son
of Simon of Cyrene, mentioned Mark xv.
21: but the name was very common.

ἐκλεκτόν—not to be softened, as De W.,
al., to merely 'eximium,' a sense unknown
to our Apostle;—elect, i. e. one of the
elect of the Lord.

καὶ ἐμοῦ the Apostle
adds from affectionate regard towards the
mother of Rufus: 'my mother,' in my
reverence and affection for her. Jowett
compares our Lord's words to St. John,
John xix. 27.

14.] These Christians
of whom we have only the names, seem to

ο = Acts ix. 13 ^{reff.} ἀδελφούς. 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα
 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26, see 1 Pet. v. 14. ἐπανκα τους... ABCD FLN ab c def g h k l m n o 17
 q as above (p). Luke vii. 45. xxii. 48 only. Prov. xxvii. 6. Cant. i. 2 only.
 r plur., Acts xv. 41. xvi. 5. ver. 4. 1 Cor. vii. 17. xi. 16 al.
 s = ch. xii. 1 ^{reff.}
 t Luke xi. 35. 2 Cor. iv. 18. Gal. vi. 1. Phil. ii. 4. iii. 17 only. 2 Macc. iv. 5 only.
 u Gal. v. 20 only. 1 Macc. iii. 29 only. v = ch. xiv. 13 ^{reff.} w = ch. i. 26 ^{reff.} x = Acts ii. 42 ^{reff.}
 y 1 Pet. iii. 11 (ch. iii. 12) only. Ps. xxxvi. 27. z = Acts xx. 19 ^{reff.} a = Phil. iii. 19. Prov. xiv. 15. b here only. c = here only. see note. (ch. xv. 29 ^{reff.}) d ch. vii. 11 ^{reff.} e = here (Heb. vii. 26) only. Prov. i. 4. viii. 5 al.

15. **ΙΟΥΝΙΑΝ** C¹F. **νηρεαν** AF. **ολυμπεϊδα** F, *Olympiadem* latt Orig-int
 Ambrst Ruf: **ολυμπαν** D² arm.

16. **ομ ασπαζονται** . . . **χριστου** DF, but aft *συγγ. μου* ver 21 read **και αι εκκλη. πασαι του χρ.** rec om **πασαι** (see note), with rel Chr Thl (Ec: ins ABC(DF)LPN m vs (Chr-comm ?) Cyr Thdr Thdr Orig-int Ambrst Ruf Pel Bede.

17. **for παρακαλω, ερωτω** D¹⁻³, *rogo* latt. **for σκοπειν, ασφαλως σκοπειτε** DF
 Sing-cler. **for παρα, περι** D¹. **ins λεγοντας η bef ποιουντ.** DF Sing-cler.

εκκληνετε BCN¹ m Thdr Damasc.
 18. **ομ τω F.** rec ins **ιησου bef χριστω**, with L rel Syr copt æth-pl arm-mss
 Chr: om ABCDFPN e m vulg syr æth-rom arm-ed Orig-int.—**χρ.** bef **ημων** DF.
δουλειουσιν F. om **και ευλογιας** (*homæotel* (D¹F 17 Chr-ms.

be persons of less repute than the former. Hermas (= Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas ste sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, Catal. script. eccl., c. x., vol. ii., p. 846, to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The *σύν αυτοῖς ἀδελφοί* of ver. 14, and *σύν αυτοῖς πάντες ἄγιοι* of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes. 16.] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to testify their mutual love, in this, the 'ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord's Supper. See Suicer under *ἀσπασμός* and *φίλημα*, and Bingham, xv. 3. 3. **ἀσπάζ. ὑμ. αἱ ἐκκλ. π.**] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying as Bengel, "quibuscum fui, c. xv. 26. His significarat, se Roman scribere,"

but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of *πᾶσαι*.

17—20.] **WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM.** To what persons the Apostle refers, is not plain. Some (Thol., al.) think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it: and so, nearly, Neander, Pfl. u. Leit., p. 452. De W. thinks that Paul merely gives this warning in case such persons came to Rome. *Judging by the text itself*, we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18; 1 Tim. vi. 3; ff. 2 Cor. xi. 13, 20: *unprincipled and selfish persons, seducing others for their own gain*: whether Judaizers or not, does not appear: but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it.

17.] **σκοπεῖν = βαλεῖν**, Phil. iii. 2. The *διδαχή* here spoken of is probably rather ethical than doctrinal; compare Eph. iv. 20—24. 18.] **χρηστολογία, κολακεία**, Theophyl. Wetstein cites from Julius Capitolinus, in Pertinace, 13, "omnes, qui libere conferabant, male Pertinacem loquebantur, *chrestologia*

γὰρ ὑμῶν ὁ ὑπακοὴ εἰς πάντας ἑαφίκετο· ἐφ' ὑμῖν οὖν
χαίρω, θέλω δὲ ὑμᾶς σοφούς εἶναι ἡ εἰς τὸ ἡ ἀγαθόν, ἡ ἀκε-
ραίους δὲ εἰς τὸ κακόν. 20 ὁ δὲ ἑθὺς τῆς εἰρήνης συν-
τρίψει τὸν σατανὰν ὑπὸ τοὺς πόδας ὑμῶν ἑν' τάχει. Ἡ
χαρίς τοῦ κυρίου ἡμῶν Ἰησοῦ [χριστοῦ] ὁ μεθ' ὑμῶν.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ
Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.
22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράφας τὴν ἐπιστολὴν
ἐν κυρίῳ. 23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ

4. Rev. i. l. xxii. 6 only. Deut. xxviii. 20.
reff. q vv. 7, 11 reff.

o ellips., ch. xv. 33 reff.
r see 1 Cor. v. 9 reff. s = here only.

p ver. 3
Diod. Sic. xvii.

19. ὑπακοή bef ὑμῶν D-gr F. rec χαίρω οὖν το ἐφ ὑμῖν, with (DF)N³ rel vulg
syrr copt (arm) Chr Thdrt: το ἐφ' ὑμῖν συνχαίρω, omg οὖν, m(m¹ Treg): txt ABCLPN¹
arm Damasc Orig-int Ruf.—om το D¹F d (arm). for θ. δε, και θελω D¹F Syr
æth. rec aft σοφους adds μεν (on account of δε follg ?), with ACPN rel syr Thl
Ec Aug: om BDFL copt Clem Cæs (but om also δε follg) Chr Thdrt Orig-int.

20. συντριψαι A 67² vulg(am demid harl F-lat agst fuld tol) G-lat spec Orig Thdrt-
comm Ambr. εν ταχει bef υπο τ. π. ημων Α. om last clause DF Sedul.
om χριστου BN. elz at end adds αμην, with m²(Treg): om ABCLPN rel vss
gr-lat-ff.

21. rec ασπαζονται, with D³L rel Syr Thdrt Ec: txt ABCD¹FPN m latt syr copt arm
Chr Thl Orig-int Ambrst Ruf. om 1st μου B 67². om 2nd και B.
at end DF add και αι εκκλησιαι πασαι του χυ (see ver 16).

gum eum appellantes, qui bene loqueretur
et male faceret.” εὐλογίας, fairness
of speech: so Plato, Rep. iii. 400 D, εὐλο-
γία ἄρα κ. εὐαρμοστία κ. εὐσημοσύνη κ.
εὐρυθμία εὐηθεία ἀκολουθεῖ—or perhaps
‘eulogies’ (flatteries, as Pind. Nem. iv. 8,
οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακά
τεύχει | γυῖα, τόσσον εὐλογία φόρ | μιγγι
συνάροος. 19.] See ch. i. 8. Their
obedience being matter of universal noto-
riety, is the ground of his confidence that
they will comply with his entreaty, v. 17.

Some slight reproof is conveyed
in χαίρω, θέλω δὲ κ.τ.λ. They were well
known for obedience, but had not been
perhaps cautious enough with regard to
these designing persons and their pre-
tended wisdom. See Matt. x. 16, of
which words of our Lord there seems
to be here a reminiscence. 20.]

ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας
κ. τὰ σκάνδαλα ποιούντας, εἶπεν εἰρήνης
θεός, ἵνα θαρσύνωσι περὶ τῆς τούτων
ἀπαλλαγῆς. Chrys. Hom. xxxii. p. 755:
and so most Commentators. De W.
prefers taking ὁ θ. τῆς εἰρ. more gene-
rally as ‘the God of salvation,’ and
the usage of the expression (see reff.)
seems to favour this. συντρ. τ.

σατ. is a similitude from Gen. iii. 15.
συντρίψει, not as Stuart, ‘for
optative,’ nor does it express any wish,
but a prophetic assurance and encourage-
ment in bearing up against all adver-

saries, that it would not be long before
the great Adversary himself would be
bruised under their feet. ἡ χάρις

κ.τ.λ.] It appears as if the Epistle was
intended to conclude with this usual bene-
diction, but the Apostle found occasion to
add more. This he does also in other
Epistles: see 1 Cor. xvi. 23, 24; similarly
Phil. iv. 20, and vv. 21—23 after the dox-
ology,—2 Thess. iii. 16, 17, 18:—1 Tim. vi.
16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21—
24.] GREETINGS FROM VARIOUS PERSONS.

21.] Lucius must not be mistaken
for Lucas (= Lucanus),—but was proba-
bly Lucius of Cyrene, Acts xiii. 1, see note
there. Jason may be the same who is
mentioned Acts xvii. 5, 7, as the host of
Paul and Silas at Thessalonica. A
‘Sopater (son) of Pyrrhus of Beroæ’
occurs Acts xx. 4, but it is hardly likely
that this Sosipater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These
persons may have been Jews; but we can-
not tell whether the expression may not be
used in a wider sense. 22.] There is

nothing strange (as Olsh. supposes) in this
salutation being inserted in the first person.
It would be natural enough that Tertius
the amanuensis, inserting ἀσπάζεται ὑμ.
Τέρτ. ὁ γρ. τ. ἐπ. ἐν κυρ., should change
the form into the first person, and after-
wards proceed from the dictation of the
Apostle as before. Beza and Grot. sup-
pose him to have done this on transcribing

t Acts v. 11.
xv. 22.
1 Cor. xiv. 23.
u = here only.
(Luke xvi. 1,
&c. 1 Cor.
iv. 1, 2.)
Esth. viii. 9.
Jos. Antt. xi.
6. 12.
v 1 Tim. i. 17.
Jude 24.
w ch. i. 11.
Luke xxii. 32 al. Ps. i. 12 (14).

ἴδλης τῆς ἑκκλησίας. ἀσπάζεταιται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ὁ μετὰ πάντων ὑμῶν. ἀμήν.]

ABCD
FLN a b
c d e f g
h k l m
n o 17.
47

25 Τῷ δὲ δυναμένῳ ὑμᾶς στήριξαι κατὰ τὸ εὐαγγέλιον

x ch. ii. 16. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14.

23. rec τ. ἐκκλησίας bef ὁλης, with L rel Chr Thdrt: οἱ αἱ ἐκκλησίαι F aeth: ὁλη η ἐκκλησία vulg(not am) copt(eccl. omnis) Pel Sedul: txt ABCDPN m am syr.

[24. om ver ABCN am(with fuld harl &c) copt aeth-rom Ruf: ins DFL rel Chr Thdrt Thl Ec Sedul Bede; and (but aft ver 27) Orig-int P 17. 80 Syr-mss syr aeth-pl Ambrst.—for ημων, υμων L: om P.—om ιησ. χρ. F.]

25, 26, 27. These verses are variously placed: (I) in BCDN 16. 80. 137-76 latt

the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. The host of the whole church probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (οἰκονόμος, the public treasurer, ὁ ἐπὶ τῆς δημοσίας τραπέζης, arcarius, Wetst., who quotes from inscriptions, Νεῖλω οἰκονόμῳ Ἀσίας,—Secundus, arkarius Reip. Armerinorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other.

ὁ ἀδελφός, the brother,—the generic singular; one among οἱ ἀδελφοί, 'the brethren.' The rest have been specified by their services or offices.

[24.] The benediction repeated; see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.]

25—27.] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that its genuineness as a part of the Epistle is placed beyond all reasonable doubt. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of στήριξαι to the question treated in ch. xiv. (so Chrys., πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by mss. which have the doxology here,—partly from the unusual character of the position and

diction of the doxology itself.* This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes with his own hand;—the inferences from which I have treated in the Prolegg. to those Epistles (vol. iii. Prolegg. ch. vii. § i. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, not its interpolation, but its genuineness: seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the sentence. Certainly, ὃ ἡ δόξα εἰς τ. αἰῶνας forbids us from supposing that δόξα was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had

^x μου καὶ τὸ ^y κήρυγμα Ἰησοῦ ^z χριστοῦ ^a κατὰ ^{za} ἀποκά- (=) Matt. xii. 41 (L. 1 Cor. i. 21, ii. 4, xv. 14, 2 Tim. iv. 17, Tit. i. 3 only, (2 Chron. xxx. 3, Prov. ix. 3, z Gal. ii. 2, Eph. iii. 3 only, dat. of duration, e ch. i. 19 reff., h 1 Cor. vii. 6, 25, 2 Cor. viii. 8, 1 Tim. k ch. i. 5 (reff.)).

λυφιν ^b μυστηρίου ^c χρόνους ^d αἰώνιους ^e σεσιγημένους ²⁶ φα-
 νερωθέντος δὲ νῦν διὰ τε ^f γραφῶν ^g προφητικῶν κατ' ^h ἐπι-
 ταγὴν τοῦ ⁱ αἰωνίου ^j θεοῦ ^k εἰς ^l ὑπακοὴν ^m πίστεως εἰς
 πάντα τὰ ἔθνη ⁿ ἰγνωρισθέντος, ²⁷ μόνῳ ^o σοφῷ ^p θεῷ,

a ch. viii. 19 reff. b ch. xi. 25. c 2 Tim. i. 9. Tit. i. 2 only. See Gen. ix. 12. dat. of duration, Luke viii. 29. ch. viii. 11. d = here only (Acts xii. 17 reff.). L.P. Ps. xxxi. 3. e ch. i. 19 reff. f Acts xvii. 2. ch. i. 2 reff. g 2 Pet. i. 19 only +. h 1 Cor. vii. 6, 25. 2 Cor. viii. 8, 1 Tim. k ch. i. 5 (reff.). i. 1. Tit. i. 3. ii. 15 only +. P. Wisd. xiv. 16. i here only. Gen. xxi. 33. j ch. i. 5 (reff.). 11 Cor. xii. 3 reff. m here only. (1 Tim. i. 17. Jude 25.)

Syr copt æth Ambrst Ruf Pel Bede they stand here and here only : (II) they stand *aft ch xiv* 23 in L rel and about 192 others syr goth(appy) arm-zoh Chr Thdrt Damacs Thl (Ec Theodul (Tert ?) : (III) they are *omd altogether* in (D³ ?) F(a space is left aft xvi. 24) G(a space is left aft xiv. 23) Mcion (*penitus abstulit* accg to Ruf [and Orig ? see Orig in Rom. lib. x. 43, vol. iv. p. 687] as also chaps xv. xvi.) some mss in Jer(appy) Tert-mss ? : (IV) they occurs in *both places* in AP 5. 17. 109-lat arm-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective [see Sz, addg 126], 21 are unexamined [see Sz, addg 216. 239 to 246], 7 are not distinct mss [viz. 8. 10. 56. 60-1-6. 117], and 5 are included under "rel.")

25. for το κήρυγμα, κυριον N¹(txt N-corr¹).

χριστου bef ιησου B.

26. om τε D vulg syrr arm Chr Orig-int Hil. aft προφητ. add και της επιφανειας (adventum) του κυριου ημων ιησ. χριστου Orig, mss-in-Jer.

27. θεω bef σοφω D.

begun δ δὲ δυνάμενος, κ.τ.λ. and expressed a wish that He who was able to confirm them, *might confirm them*: but this is prevented by its being evident, from the *μόνῳ σοφῷ θεῷ*, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) *μόνῳ σοφῷ θεῷ*, διὰ Ἰησοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας,—a break is made, as if the sense were complete at *χριστοῦ*, and the relative *ὃ* refers back to the subject of the sentence preceding, thus imagined complete,—viz. to *ὁ δυνάμενος—μόνος σοφὸς θεός*. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives *παράτρεμαι ὑμᾶς*, or the like, as suggested by Olsh.—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a *general ascription of praise for the mercies of Redemption detailed in the Epistle*, and then *ὃ ἡ δ.* as superadded, q. d., *To Him who is able &c. . . . be all the praise: to whom be glory for ever.*

25.] κατὰ, in reference to, i. e. 'in subordination to,' and according to the requirements of. κήρυγμα Ἰησοῦ χρ. can hardly mean, as De W. and Meyer, 'the preaching which Jesus Christ hath accomplished by me' (ch. xv. 18),—nor again as Chrys., ὁ αὐτὸς ἐκήρυξεν,—but the preaching of Christ, i. e. making known of Christ, as the verb is used 1 Cor.

i. 23; xv. 12 al. fr. So Calv., and most Commentators.

κατὰ ἀποκ.] This second κατὰ is best taken, not as coordinate to the former one, and following *στηρίξαι*, nor as belonging to *δυναμένῳ*, which would be an unusual limitation of the divine Power,—but as subordinate to *κήρυγμα*,—the preaching of Jesus Christ according to, &c. The omission of τὸ before κατὰ ἀποκ. is no objection to this.

μυστ.] The *mystery* (see ch. xi. 25, note) of the gospel is often said to have been thus hidden from eternity in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tīm. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic writings were the storehouse out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, to the Jews, who however are here included among πάντα τὰ ἔθνη.

κατ' ἐπιταγ. may refer either to the prophetic writings being drawn up by the command of God,—or to the manifestation of the mystery by the preachers of the gospel thus taking place. The latter seems best to suit the sense. αἰωνίου refers back to χρ. αἰώνιος.

The first εἰς indicates the aim—in order to their becoming obedient to the faith:—the second, the local extent of the manifestation. 27.] διὰ Ἰησ. χρ. must by the requirements of the construction be applied to *μόνῳ σοφῷ θεῷ*, and not (as Aug.) to *δόξα*, from which it is separated by the relative *ὃ*. The quantity of intervening matter, especially the datives *μόνῳ σοφῷ θεῷ*, prevent it from being re-

n see ch. ii. 16.
o ch. xi. 36 reff.
p ch. i. 25 reff.

ⁿ διὰ Ἰησοῦ χριστοῦ, ^φ ἡ ^ο δόξα ^p εἰς τοὺς αἰῶνας. ἀμήν.

ABCD
FLN a b
c d e f g
h k l m
n o 17

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

χριστ. bef ιησ. B. om ξ B Syr Orig-int. aft αιωνας add των αιωνων ADP \aleph
vulg Syr copt æth arm Damasc Ruf (but not AP arm xiv. 23) om αμην 49. 63 am.

SUBSCRIPTION: rec πρ. ρ. εγγραφη απο κορινθου, with B² D-corr P(prefixing παυλου επιστολη) rel syrr copt goth $\mathcal{E}c$, adding δια φοιβης της διακονου της εν κεγχεαις εκκλησιας, with rel copt $\mathcal{E}c$ (but a k pref ἡ; a b d e f k m n 47 om της εν κεγχερ. εκκλ.; m om πρ. ρω.): του αγ. κ. πανευφημου αποστολου παυλου επισ. πρ. ρ. εγγραφη απο κορινθου δια φοιβης της διακονου L: om F c g l 17: εγγραφη απο κορινθου ο: εγρ. δια φοιβης απο κορ. h: txt AB¹CD¹ G(adding ετελεσθη) \aleph .

ferred (as $\mathcal{E}c$, Theophyl.) to στηρίζαι. It must then be rendered to the only wise God through Jesus Christ, i. e. Him who is revealed to us by Christ as such.

On the construction of ξ see above.

It cannot without great harshness be referred to *Christ*, seeing that the words μόνω σοφῷ θεῷ resume the chief subject of the sentence, and to them the relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

I. ¹ Παῦλος [^a κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ ^b διὰ ^a Rom. i. 1, 6.
 θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ² τῇ ^c ἐκκλησίᾳ ^{7. Jude 1 al.}
 τοῦ ^c θεοῦ, ^d ἡγιασμένοις ^d ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν ^b Rom. xv. 32
 ref. ^c Acts xx. 28.
 ch. x. 32. xi. ^d Rom.

16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Neh. xiii. 1.
 xv. 16 ref.

TITLE. Steph η προς τους κορινθιους επιστολη πρωτη: elz παυλου του αποστολου η προς κορινθιους επ. πρ., with rel: πρ. κορ. αρχεται α F (but G om α): του αγιου και πανευφημου αποστολου παυλου επιστολη πρ. κορ. πρωτη L: προς κο. α' επ. h n: πρ. κο. επ. πρ. k: παυ. επ. πρ. κορ. α P: πρ. κορ. m: om D: txt A (appy: the title is nearly gone) BCN l o 17. 47.

CHAP. I. 1. om κλητος AD Cyr₁ (perhaps because it does not occur *elsw* in the openings of *epw* *exc* Rom i. 1: but it may have been *insd* from there, so I have left it doubtful): ins BCFLPN rel vss Chr Cyr¹ Thdrt² ^{expr} Thl^{expr} Ec^{expr} Orig-int Ambrst Aug Bede. rec ιησ. bef χρ., with ALPN rel vss Thdrt Thl Ec Orig-int Aug: txt BDF am (with demid fuld tol) Chr Hil.—an corrd to ιϛ N¹. [C is defective in this and follg ver.]

2. rec τη ουση εν κορ. bef ηγιασμ. εν χ. ι., with AD²LPN rel vss: txt BD¹. 3F.

CHAP. I. 1—3.] ADDRESS AND GREETING.

1.] It is doubtful whether κλητὸς is not spurious: see var. readd. The words διὰ θελ. θεοῦ point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrys., referring it to κλητὸς, says, ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἄξιοι ἦμεν. Hom. i. p. 4. Σωσθένης can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: μετριάξει, συντάττων ἑαυτῷ τὸν ἐλάττονα πολλῶ. Some have supposed Sosthenes to be the writer of the Epistle, see Rom. xvi. 22. Possibly he

may have been one τῶν Χλόης (ver. 11) by whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. ὁ ἀδελφός, as 2 Cor. i. 1, of Timothy, the brother, —one of οἱ ἀδελφοί. 2.] The remarks of Calvin on τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ. are admirable: "Mirum forsan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot iniquamenta qualis amplius eminet Ecclesiae fides? Respondeo, . . . utcumque multa vitia obrepissent, et variae corruptelae tam doctrinae quam morum, extitisse tamen adhuc quaedam verae Ecclesiae signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula ca-

e Acts ix. 13
ref.
f Acts xxiii. 15.
2 Cor. i. 1.
Phil. i. 1.
g = Acts ii. 21
ref.
h see Rom. xvi.
13 and ch.
xvi. 18.
i Rom. i. 7.
k Rom. i. 8
(reff.).
l = Phil. i. 3 al.

Κορίνθω, ^a κλητοῖς ^o ἁγίοις, ^f σὺν πάσιν τοῖς ^g ἐπικαλουμέ-
νοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί
τόπῳ ^h αὐτῶν [τε] καὶ ^h ἡμῶν. ^{3 i} χάρις ὑμῖν καὶ ⁱ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

4 ^k Εὐχαριστῶ τῷ ^k θεῷ ^k μου πάντοτε περὶ ὑμῶν ^l ἐπὶ τῇ

om 1st ἡμῶν A 77. 109 fuld Orig Tert Ambrst Pel.
(A¹ p.) BD¹ FN¹ 17: ins CD² LPN³ rel.

om χριστον Α.

om τε

4. om μου BN¹ aeth: ins ACDFLPN-corr¹ rel vss.

rentem: aut protinus abdicemus hoc titulo quemvis cœtum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut discessione ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Cœnam Domini, quibus symbolis censi debet Ecclesia, apud eos cernebat." On τοῦ θεοῦ, Chrys. remarks, οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and similarly Theophyl., taking the expression as addressed to the Corinthians to remind them of their position as a congregation belonging to God, and not to any head of a party. Perhaps this is too refined, the words ἡ ἐκκλ. τ. θεοῦ being so usual with St. Paul,—see reff. The harshness of the position of ἡγιασμένοι ἐν χρ. Ἰησ. is in favour of its being the original one:—hallowed (i.e. dedicated) to God in (in union with and by means of) Jesus Christ. τῇ οὐσῃ—'which exists,' 'is found, at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν οὐσαν ἐκκλησίαν, Acts xiii. 1. κλη- τοῖς ἁγίοις] See Rom. i. 7, note.

σὺν πάσιν κ.τ.λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the address of the Epistle, so that these πάντες οἱ ἐπικαλ. are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in calling on the name of our Lord Jesus Christ. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men.' "More especially, we pray for the good estate of the Catholic Church. that it may be so guided and governed by thy good Spirit, that all who profess and call themselves

Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

ἐπικαλ.] not 'calling themselves by' (though in sense equivalent to this, for they who call upon Christ, call themselves by His Name): the phrase ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in reff.; the adjunct ἡμῶν Ἰησοῦ χρ. defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἐφ' ὧμας (James ii. 7) is not to the point, the construction being different. ἐν παντί τόπ. αὐτ. [τε] κ. ἡμ.] In every place, whether theirs (in their country, wherever that may be) or ours. This connexion is far better than to join αὐτ. [τε] κ. ἡμ. with κυρίῳ, thereby making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐπικαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τόπος to mean 'a place of assembly.' Hug, 'a party' or 'division.' Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the simple meaning and universal reference are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there.

3.] See introductory note to the Epistle to the Romans. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Corinthian Church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves, and to bring out the following contrast

ABCDEF
LPNa b
c d e f g
h k l m
n o 17.
47

^{mn} χάριτι τοῦ θεοῦ τῇ ⁿδοθείσῃ ὑμῖν ἐν ^mχριστῷ Ἰησοῦ ^m = Acts xi. 23 reff.
⁵ ὅτι ἐν παντὶ ^oἐπλουτίσθητε ἐν αὐτῷ, ἐν ^pπαντὶ λόγῳ καὶ ⁿRom. xii. 3, 6, xv. 15, ch. iii. 10.
^pπάσῃ ^aγνώσει, ⁶καθὼς τὸ ^rμαρτύριον τοῦ χριστοῦ ²Cor. viii. 1, Gal. ii. 9.
^sἐβεβαιώθη ἐν ὑμῖν, ⁷ὥστε ὑμᾶς μὴ ^tὑστερεῖσθαι ἐν ³Eph. iii. 2, 8, iv. 7, ²Tim. i. 9, James iv. 6.
^{μηδεὶν} ^uχαρίσματι, ^vἀπεκδεχομένους τὴν ^wἀποκάλυψιν ^o2 Cor. vi. 10, ix. 11 only, Gen. xiv. 23 al.
^{τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ} ⁸ὃς καὶ ^ββεβαιώσει ^p = Acts xx. 19 reff.
^{ὑμᾶς} ^xἕως ^xτέλους ^yἀνεγκλήτους ἐν τῇ ^zἡμέρᾳ τοῦ κυρίου ^q = Rom. xv. 14 al. fr.
^{ἡμῶν Ἰησοῦ χριστοῦ} ⁹α πιστὸς ὁ θεὸς ^bδὲ οὐ ἐκλή- ^r = Rom. xv. 8 reff. ^tLuke xv. 14. Rom. xii. 23. Phil. iv. 12. Heb. xi. 37 al. ^u = Rom. xi. 29, xii. 6 (ch. xii. 4) al. ^v Rom. viii. 19, 23, 25. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 only t. ^w = Rom. viii. 19 reff. ^x2 Cor. i. 13 only t. ^yμέχρι τ., Heb. iii. 14. ^zἀχρι τ., Rev. ii. 26. ^aCol. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only t. ^b3 Macc. v. 31, ellipsis, Matt. xii. 13. ^c = Acts ii. 20 (from Joel ii. 31), ch. iii. 13, i. 3, v. 5, ^d2 Cor. i. 14. Eph. iv. 30. Phil. i. 6, 10, ii. 16. ^e = ch. x. 13, 2 Cor. i. 18. 1 Thess. v. 24. ^f2 Thess. iii. 3. ^g2 Tim. ii. 13 al. ^h = Rom. i. 5. ⁱ2 Cor. i. 11.

om του θεου Α' 39. 87 Cyr.

5. εν (1st) is written twice but corrd by N¹.

6. for χριστου, του Β¹ (but corrd, Tischdf) F n 46-7. 72. 109-20 lectt 8. 12 arm.

8. the ver is written twice by N¹ (corrd by N-corr¹). for εως, αχρι DF.
 for ημερα (in diem fri), παρουσία DF Ambrst Cassiod; die adventus vulg Pel Bede.
 om χριστου B.

9. om δ C¹. for δι, υφ D¹ F.

more plainly.

4. τ. θεῷ μου] so in reff. Rom. Phil. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δέήσει μου. The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) — a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Ecum., for διά, but as usually in this connexion, in Christ, — i. e. to you as members of Christ. So also below. 5. ἐν παντί] general: particularized by ἐν παντὶ λόγῳ κ. πάσῃ γνώσει, in all doctrine and all knowledge. λόγος (obj.), the truth preached. γνῶσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers, and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθὼς, as indeed, 'siquidem.' ἐβεβ., was confirmed, — took deep root, among you; i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external, by miracles.

7.] So that ye are behind (others) in no gift of grace; — not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις, — not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life.

ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ, — hope, whereby they looked on to its fulfilment, — and love, whereby that anticipation was lit up with earnest desire; — compare πάντων τοῖς ἡγαθηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ.τ.λ. is taken by Chrys., — who understands χαρίσματα of miraculous powers, — as implying that besides them they needed patience to wait till the coming of Christ; and by Calv., — "ideo addit expectantes revelationem, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quae sufficiet usquequum ad perfectionem perventum fuerit." But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὑστ. κ.τ.λ.

8. ὅς] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shews this.

ἕως τέλ. ἀνεγκ.] i. e. εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.; — so ἀπεκατεστάθη ὀγής, Matt. xii. 13. To the end, see reff. — i. e. to the συντέλεια τ. αἰῶνος, — not merely 'to the end of your lives.'

9.] See ref. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ ν. αὐτ., as Meyer well remarks, is the δόξα τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21: for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him, — see Rom. viii. 17, 23; 2 Thess. ii. 14. The

c 2 Cor. vi. 14
ref.
d Rom. xii. 1
ref.

e constr., Matt.
xiv. 36.
ch. xvi. 12,
15, 16.
2 Cor. viii. 6.
ix. 5, xii. 8.
Col. iv. 8 al.
f Acts iv. 30
ref.

g = John vii.
43. ix. 16.
x. 19, ch. xi.
18, xii. 25
(Mark ii. 21)]
only†. (μῆ,
Isa. ii. 21.)

h = Luke vi.
40. 2 Cor.

xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13.
Luke xiv. 45. Rev. xiii. 18. xvii. 9. k = ch. vii. 25, 40. 2 Cor. viii. 10. P. or of P. (Acts xx. 3) only,
exc. Rev. xvii. 13, 17 [bis]. 2 Macc. xvi. 20. l ch. iii. 13. Col. i. 8. Heb. ix. 8. xii. 27. 1 Pet. i. 11. 2 Pet.
i. 14 only. Exod. vi. 3. m see Rom. xvi. 10, 11. n plur., 2 Cor. xii. 20. 1 Tim. vi. 4. Tit.
iii. 9. -ιδες, here only. sing., Rom. i. 29. xiii. 13. ch. iii. 3. Gal. v. 20. Phil. i. 15 only†. Sir. xxviii. 11. xl. 5, 9
only. o = ch. x. 29. Gal. iii. 17. see ch. vii. 29. xv. 50. p gen., Acts ix. 2. Rom. xiv. 8. ch.
iii. 23 al.

ABCDEF
LPSab
cdefg
hklm
no 17.
47

θητε εἰς ^cκοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

10 ^{de} Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^fδιὰ τοῦ ^fνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ^eἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ^ηἢ ἐν ὑμῖν ^gσχίσματα, ἦτε δὲ ^hκατηρτισμένοι ἐν τῷ αὐτῷ ⁱνοῖ καὶ ἐν τῇ αὐτῇ ^kγνώμῃ. 11 ^lἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ ^mτῶν Χλόης, ὅτι ⁿἔριδες ἐν ὑμῖν εἰσιν. 12 ^oλέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι ^pΠαύλου, ἐγὼ δὲ

10. ἡσ. χρ. bef του κυρ. ημ. DF.—χρ. bef ἡσ. D.—om του F(not G).

11. for μου, μοι B¹(sic): om C¹(appy) D-lat Ambrst.

mention of *κοινωνία* may perhaps have been intended to prepare the way, as was before done in ver. 2, for the reproof which is coming.

Chrys. remarks respecting vv. 1—9, *ὅν δὲ σκόπει πᾶς αὐτοὺς τῷ ὀνόματι αἰε τοῦ χριστοῦ προσηλοῖ. καὶ ἀνθρώπων μὲν οὐδενός, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ ποθομένου μέμνηται, καθάπερ ἀπὸ μέθης τινὸς τοὺς καρηβαρύντας ἀπενεγκεῖν παρασκευάζων. οὐδαμῶ γὰρ ἐν ἑτέρᾳ ἐπιστολῇ οὕτω συνεχῶς κείται τὸ ὄνομα τοῦ χριστοῦ· ἐνταῦθα μέντοι ἐν ὁλίγοις στίχοις πολλάκις, καὶ διὰ τούτου σχεδὸν τὸ πᾶν ὑφαίνει προομιον.* Hom. ii. p. 10.

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM.

10.] δέ introduces the contrast to the thankful assurance just expressed.

διὰ τ. ὄν., as διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, Rom. xii. 1: "as the bond of union, and as the most holy name by which they could be adjoined."

Stanley. ἵνα (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import.

τὸ αὐτὸ λέγητε—contrast to λέγει ἐγὼ μὲν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . ἐγὼ δὲ of ver. 12,—but further implying the *having the same sentiments* on the subjects which divided them: see Phil. ii. 2.

ἦτε δέ] δέ here implies but rather, as in Thuc. ii. 98, ἀπεγίνετο μὲν αὐτῷ οὐδὲν τοῦ στρατοῦ, . . . προσεγίνετο δέ. Hartung, Partikellehre, i. 171, gives many other examples. καταρτίζω is the exact word for the healing or repairing of the breaches made by the *σχίσματα*,—perfectly united. So Herod. v. 28, ἡ Μίλητος . . . ἐπὶ δύο γενεὰς ἀν-

δρῶν νοσήσασα ἐς τὰ μάλιστα στάσει, μέχρι οὗ μιν Πάριοι κατήρτισαν. νοῖ (reff.), disposition,—γνώμη (do.), opinion.

11.] We cannot fill up of τῶν Χλόης, not knowing whether they were *sons*, or *servants*, or other members of her family. Nor can we say whether Chloe was (Theophyl., al.) an *inhabitant of Corinth*, or some *Christian woman* (Estius) known to the Corinthians elsewhere, or (Michaelis, Meyer) an *Ephesian*, having friends who had been in Corinth.

12.] λέγω δὲ τοῦτο ὅτι,—not, 'I say this because,'—but (see reff.) 'I mean this, that . . .

ἕκαστ. ὑμ. λέγ.] The meaning is clear, but the form of expression not strictly accurate, the ἕκαστος being a *different person in each case*. Accurately expressed it would run thus, ὅτι πάντες τοιοῦτό τι λέγετε, ἐγὼ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ,—or as De W., ὅτι πάντες λ., ὁ μὲν, ἐγὼ εἰμι . . . ὁ δέ, ἐγὼ κ.τ.λ.—

Respecting the matter of fact to which the verse alludes, I have given references in the Prolegg. § ii. 10, to the principal theories of the German critics, and will only here restate the conclusions which I have there (ib. parr. 5—9) endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among them, but (2) as *representing the SPIRIT WITH WHICH THEY CONTENDED against one another*, being the sayings of *individuals*, and *not of parties* (ἕκαστος ὑμῶν λέγει): q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollo, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these say-

Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. ^{13 a} μεμέρισται ^q — Matt. xii. 25, 26 |
 ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἣ ^r εἰς τὸ (ch. vii. 34. Rom. xii. 3 reff.) 3 Kings

xvi. 21.

r = Acts viii. 16 reff.

13. for *υπερ, περι* BD¹: txt ACD³FLN⁸ rel.

ings, while they are not to be made the basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are *not merely* 'exempli gratia:' and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *ecessitated*, by ch. iv. 6 (see there). *ἐγὼ . . . Παύλου*] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ. *ἐγὼ Ἀπολλῶ*] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it. *ἐγὼ Κηφᾶ*] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If

so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons.

ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *of his own*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι). Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκάλει, ὅτι τῶν χριστῶν ἑαυτοῖς ἐπεφύμιζον, ἀλλ' ὅτι μὴ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἴκοθεν αὐτὸ προτεθεικέναι βουλούμενον βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ δεῖξαι οὕτω καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἔν, εἰ καὶ μὴ οὕτως ἐποίουν τοῦτο ἐκεῖνοι:—(Hom. iii. p. 16 f.):—meaning by *οἴκοθεν*, not, as *his own sentiment*, but *of his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any human teacher*,—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11. For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's *Introd.* to the N. T. ii. 222 ff. 13.] Some (Lachmann has so printed it) take *μεμέρισται ὁ χρ.* as an assertion,—'*Christ has been divided* (by you),'²—or, as Chrys. mentions, *διενέματο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν*. But it is far better to take it, as commonly, interrogatively: **Is Christ** (the *Person* of Christ, as the centre and bond of Christian unity—not, the *Gospel* of Christ (Grot., al.),—nor the *Church* of Christ (Estius, Olsh.): nor the *power* of Christ (Theodoret), i. e. his right over all) *divided* (not in the primary sense [Meyer, ed. 1], against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτήν, but '*into various parts*', one under one leader, another under another,—which in fact would amount, after all, to a division against himself)? The question applies to *all addressed*, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case *μεμέρισται ὁ χρ.* would mean '*Has Christ become the property of one part only?*' as indeed Dr. Burton renders it. Meyer urges against the interrogative rendering, that the questions begin

s ver. 4.

t ch. iv. 2.

2 Cor. xiii. 11.

1 Thess. iv. 1.

u = Acts xix. 2

ref.

v constr., Acts

xxvi. 17 ref.

w absol., Rom.

xv. 20 ref.

ὄνομα Παύλου ἑβαπτίσθητε; ¹⁴ εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἑβάπτισα, εἰ μὴ Κρίσπον καὶ Γάιον, ¹⁵ ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἑβαπτίσθητε. ¹⁶ ἑβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον ἑλοιπὸν οὐκ οἶδα ἢ εἴ τινα ἄλλον ἑβάπτισα. ¹⁷ οὐ γὰρ ἠπέστειλέν με χριστὸς βαπτίζειν, ἀλλὰ ἑεὐαγγελίξεσθαι οὐκ ἐν σοφίᾳ λόγου,

ABCDF
LP^aab
cdefg
hklm
n o 17.

47

14. om τω θεω BN¹ 67². add μου A d g 17 vulg-sixt(with demid fuld harl²) Syr syr-w-ob copt arm Thdr^t₃ Orig-int Pel Sedul Bede. πρισκον N¹.

15. rec (for ἑβαπτισθητε) ἑβαπτισα, with C³DFLP rel fri Syr goth Thdr^t Tert: txt ABC³N a m 17 vulg syr-mg copt arm Chr Damasc Ambr-mss Pel Primas Bede.

16. for 1st ἑβαπτισα, βεβαπτικα D¹F. ins το bef λοιπον F. om αλλον F fuld.

17. for απεστειλεν, απεστα[. . .] A: απεσταλκε c. ins o bef χριστος BF Thdr^t: om ACDLP^N rel Chr Thl Ec. [αλλα, so A(appy) BD^N.] ευαγγελι-σασθαι B: txt ADFLP^N rel. (C uncert.)

immediately after, with *μή*. But we may fairly set against this argument, that the *μή* introduces a new *form* of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In *μεμέρισται ὁ χριστός*, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by *μεμέρισται*,—in *μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν*,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in *ἔστ. ὑπ. ὑμῶν*. Two such contrasts could hardly but be differently expressed.

μή Π. *ἔστ. κ.τ.λ.*] Surely Paul was not crucified for you? By repudiating all possibility of *himself* being the Head and *ἐπώνυμος* of their church, he does so *à fortiori* for Cephas and Apollos: for *he founded* the Church at Corinth. On *εἰς τὸ ὄν. ἑβαπτ.* see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] 'I am (now) thankful to God, who so ordered it that I did not,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] *ἵνα* represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from infor-

mation derived from *Stephanas himself*, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*.

17.] This verse forms the transition to the description of his preaching among them. His mission was *not to baptize*:—a trace already, of the separation of the offices of baptizing and preaching. *ἄνθρωπον μὲν γὰρ κατηχούμενον λαβόντας καὶ πεπεισμένον βαπτίσαι, παντὸς οὐτινοσὺν ἔστιν ἢ γὰρ προαίρεσις τοῦ προσιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις: ὅταν δὲ ἀπίστους δὲρ κατηχῆσαι, πολλοὶ δὲ πόνου, πολλῆς τῆς σοφίας τότε δὲ καὶ τὸ κινδυνεύειν προσῇν.* Chrys. Hom. iii. p. 18. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the two Epistles, e. g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage.

ἐν σοφ.] in (as the element in which: better than 'with') *wisdom of speech* (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching) in order that the *Cross of Christ* (the great central point of his

ἵνα μὴ ^x κενωθῇ ὁ ^y σταυρὸς τοῦ ^z χριστοῦ. 18 ὁ ^z λόγος ^x = Rom. iv. 14 reff.
 γὰρ ὁ τοῦ ^y σταυροῦ τοῖς μὲν ^{ab} ἀπολλυμένοις ^c μωρία ^y = Gal. v. 11.
 ἐστίν. τοῖς δὲ ^{bd} σωζομένοις ἡμῖν ^e δύναμις θεοῦ ἐστίν. ^y = Gal. v. 11.
 19 γέγραπται γὰρ ^f Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ ^z = Acts xiii. 26 reff.
 τὴν ^g σύνεσιν τῶν ^h συνετῶν ⁱ ἀβητήσω. 20 ^k ποῦ σοφός; ^a = Rom. ii. 12.
^k ποῦ ^l γραμματεὺς; ^k ποῦ ^m συζητητῆς τοῦ ⁿ αἰῶνος ⁿ τού- ² Cor. ii. 15.
 του; οὐχὶ ^o ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; ^{iv} 3. 2 Thess.
 21 ^p ἐπειδὴ γὰρ ἐν τῇ ^a σοφίᾳ τοῦ ^a θεοῦ οὐκ ^r ἔγνω ὁ ⁱⁱ 10. (1 Pet.
 only†. Sir. xx. 31. xli. 15 only. (-ρός, ver. 25.) ^d pres., ch. xv. 2 reff. ^e Acts viii. 10. Rom.
 i. 16, ver. 24. ^f Isa. xxix. 14. ^g Mark xii. 23. Luke ii. 47. Eph. iii. 4. Col.
 i. 9. ii. 2. 2 Tim. ii. 7 only. Prov. ii. 2. ^h Matt. xi. 25. Luke x. 21. Acts xiii. 7 only. Prov.
 xvi. 21. ⁱ = Mark vii. 9. Luke x. 16. John xii. 48. ^j Gal. ii. 21 al. Isa. xlviii. 8. * ^k = Rom.
 ii. 27. Isa. xxxiii. 18. ^l = Matt. xiii. 52. Epp., here only. Ezra vii. 6. ^m here
 only†. (-τεῖν, Acts vi. 9. ix. 29. -τησις, Acts xv. 7.) ⁿ Rom. xii. 2 reff. ^o = Rom.
 i. 22 (ref.) only. Isa. xix. 11. ^p Acts xv. 24 reff. ^q ver. 24. Rom. xi. 33. Eph. iii. 10.
 r Rom. i. 21. Gal. iv. 9. 1 John iv. 6, 7, 8. {Jer. xxxviii. [xxxix.] 34.}

18. om γαρ P b¹. om 2nd ὁ B a¹ Cyr-jer. σωμενοῖς(sic) N. om
 ἡμιν F am² fuld¹ fri D-lat G-lat Thdr^t₁ Iren-int Tert Cypr Hil Ambrst Cassiod: *id*
est nobis vulg Pel Sedul Bede.

19. om γαρ D¹ k.

20. rec aft τ. κοσμ. ins τουτου (to correspond with του αι. τουτου above), with
 C³D³FLN³ rel vss Clem¹ Orig Chr Thdr^t Ec Tert¹: om ABC¹D¹PN¹ a 17 Clem¹ Cyr
 Did Damase Thl Orig-int Tert¹.

21. om γαρ F 3. 108-77 arm Clem Tert Hil.

preaching; exhibiting man's guilt and God's love in their highest degrees and closest connexion) might not be deprived of its effect. This would come to pass rather by philosophical speculations than by eloquence.

18.] For (explanation of the foregoing clause,—and that, assuming the mutual exclusiveness of the preaching of the Cross and wisdom of speech, and the identity of οἱ ἀπολλυμένοι with the lovers of σοφία λόγου: q. d. 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.' The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ.) the doctrine (preaching: "there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου." Stanley) of the Cross is to the perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Billroth [in Olsh.] remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner.

οἱ σωζόμενοι are those in the way of salvation:—who by faith have laid hold on Christ and are by Him being saved, see reff.) it is the power (see ref. Rom. and note. Hardly, as Meyer, —a medium of divine Power,—εἰσὸς, wodurch (Sott kräftig wirkt: rather, the perfection of God's Power—

the Power itself, in its noblest manifestation) of God.

19.] For (continuation of reason for οὐκ ἐν σοφίᾳ λόγου: because it was prophesied that such wisdom should be brought to nought by God) it is written, &c. The citation is after the LXX, with the exception of ἀθετήσω for κρύψω. The Heb. is 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' (Lowth.) But Calv. says most truly, 'Perit sapientia, sed Domino destruyente: sapientia evanescit, sed inducta a Domino et deleta.'

20.] See ref. The question implies disappearance and exclusion.

σοφός, the wise, generally: γραμμ., the Jewish scribe,—συζητ., the Greek disputer (reff.). τοῦ αἰῶν. τ. is best taken with the whole three,—of this present (ungodly) world.

ἐμώρανεν] μαρὰν ἐδείξεν οὐσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys.

21.] For (explanation of ἐμώρανεν) when (not temporal, but illative = 'since,' 'seeing that,'—so Plato, Gorg. p. 454, ἐπειδὴ τοῖνυν οὐ μόνη ἀπεργάζεται τοῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλαι . . .; see Hartung, Partikellehre, i. 259) in the wisdom of God (as part of the wise arrangement of God. De W., Meyer, al., render it 'by the revelation of the wisdom of God,' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in

s Rom. xv. 26
ref.
t ver. 18.
u Rom. xvi. 25
ref.
v = Matt. xvi.
1. Isa. vii.
11 al.
w Acts xvi. 29
ref. Lam.
iv. 4.
x = Matt. xii.
43 || L. Prov.
xiv. 6.
y Acts viii. 5
ref.
z = Rom. xiv.
13 ref.
Rom. viii. 3. 2 Cor. iv. 17. viii. 8.

κόσμος διὰ τῆς σοφίας τὸν ἰθὺν, ἑυδόκησεν ὁ θεὸς διὰ
τῆς ἰμωρίας τοῦ ἡκρύνγματος σῶσαι τοὺς πιστεύοντας.
22 ἔπειδὴ καὶ Ἰουδαῖοι ἠσημεῖα αἰτοῦσιν καὶ Ἑλλήνες
σοφίαν ἡζητοῦσιν, 23 ἡμεῖς δὲ ἡκρύνσομεν χριστὸν ἐστα-
ρωμένον, Ἰουδαίοις μὲν ἡσκάνδαλον, ἔθνεσιν δὲ ἡμωρίαν,
24 αὐτοῖς δὲ τοῖς ἡκλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν,
χριστὸν θεοῦ ἡδύναμιν καὶ θεοῦ ἡσοφίαν 25 ὅτι ἡτοῖς ἡμωρὸν

ABCD F
LP a b
c d e f g
h k l m
n o 17.
47

a see ch. v. 13.

b ver. 1 al.

c ver. 18.

d ver. 21.

e neut.,

f Matt. vii. 26. ch. iii. 18. iv. 10 al. Deut. xxxii. 6. (-ρία, ver. 18.)

ἡδοκ. C m Chrī Damasc.

for ο θεος, τω θεω F.

πιστευσαντας L.

22. for ἐπειδὴ καὶ, ἐπει F: om καὶ fuld Syr aeth.

rec σημειον (Meyer and De

W think σημεια a corrn, because only the sing could present any difficulty: but Tischd^f [Ed. 7] refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which considg the immense weight of manuscript authority, seems, I own, more likely), with L rel arm Thl-txt (Ec-txt: txt ABCDFPN 17 latt syrr copt goth Clem, Mcion-t Cyp^r Hil. ἐπιζητοῦσιν Δ.

23. rec (for ἐθνεσιν) ελληνισιν (to suit precedg and follg), with C³D³ rel goth Clem, Orig-ms Eus: txt ABC¹D¹FLPN m 17 latt syrr copt goth aeth arm Orig, Eus Ath Cyp^r Hil.

24. om τοις F.

om τε DF k.

His works only: τί ἐστιν, ἐν τ. σοφ. τ. θ.: τῇ διὰ τῶν ἔργων φαινόμενη, δι' ἧν ἠθέλησε γνωρισθῆναι. But I very much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch'; it is merely an expansion of ἐμώρανεν, —and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in reff. and in ch. ii. 7) the world (Jew and Gentile, see next verse) by its wisdom (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom [of God] which I have just mentioned:" so Stanley knew not (could not find out) God, God saw fit by the foolishness of preaching (lit., 'of the proclamation: gen. of apposition,—by that preaching which is reputed folly by the world) to save believers. Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστιν (τὸ εὐαγ. τ. χρ.) εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαῖο τε πρῶτον κ. Ἑλληνι. 22.] ἐπειδὴ, not as in ver. 21, but = 'si-quidem,' and explains τ. μωρίας τ. κηρ. καὶ—καὶ] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. σημεία αἰτ.] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction σημειῶν has probably been made from remembering the σημειῶν of these passages. The sign re-

quired was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached. 23.] Still the expansion of ἡ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δὲ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπεὶ, ἕως, ὅφρα, &c., in Homer, and ὅς, ὥς, ὥσπερ, εἰ, &c., in Attic writers: e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνει ἴσον . . . , τοῦ δὲ τις ἀθανάτων βλάβη φρένας ἔνδον εἴσας,—and Xen. Cyr. viii. 5. 12, ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ κ. οἱ τοξοταί. See many other examples in Hartung, Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one. 24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν,—and carries the thought back to vv. 18 and 21.

αὐτοῖς δὲ τ. κλητοῖς] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς;—but to these, viz. the elect,—the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν,—here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers.

δύναμιν, as fulfilling the requirement of the seekers after a sign:—σοφίαν,—of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same

τοῦ θεοῦ σοφώτερον τῶν ἁνθρώπων ἐστίν, καὶ ἐτὸ ἁσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.
 26^k βλέπετε γὰρ τὴν ἰκλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς, ²⁷ ἀλλὰ τὰ ἡμῶν τοῦ κόσμου ἔξελέξατο ὁ θεὸς ἵνα καταισχύνη τοὺς σοφοὺς, καὶ τὰ ἁσθενῆ τοῦ κόσμου ἔξελέξατο ὁ θεὸς ἵνα καταισχύνη τὰ ἰσχυρά,
 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενήμενα ἔξ-

n Acts xxv. 5. o = Luke xix. 12 (Acts xvii. 11) only. Job i. 3. 2 Macc. x. 13 only. p Acts i. 2, 24 al. Deut. iv. 37. q = ch. xi. 4, 5, 22. 2 Kings xix. 5. r see above (i). Matt. xii. 29 bis ||. ch. iv. 10 al. s here only t. t = Rom. xiv. 3 reff.

25. *ἐστιν* bef των ανθρ. (both times) DF latt arm Hil. om 2nd *ἐστιν* BN¹ o 17.

67² Orig Eus Tert.

26. for γαρ, ουν DF æth Pamph. om ου πολλ. δυν. F copt. — ουδε D¹.

27. om from ινα to ινα (in next ver.) AF m Orig. rec τους σοφους bef καταισ-

χυνη, with rel: txt BCDLP^k k 17. 47 latt syrr copt æth arm Orig₂ Eus Tert.

28. for αγενη, ασθενη N¹(txt N-corr¹) Orig.

time that it concentrates the *δύναμις* and *σοφία* in the Person of Christ; q. d. 'Christ even in His humiliation unto death, the power of God and wisdom of God.'

The use of *δύναμις* and *σοφία* here as applied to Him who was the greatest example of both, would not justify the absolute use of *σοφία* in this sense in ver. 21.

25.] Because (reason why Christ [crucified] is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is **wiser than men** (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is **stronger than men** (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the construction of the genitives, see reff.). The latter clause introduces a fresh thought, the way for which however has been prepared by *δύναμις*, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing *ἁσθενές*: but this *ἁσθενές τοῦ θεοῦ* is stronger than men.

26.] *βλέπετε*, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be τὴν γὰρ κλήσιν ὑμῶν βλέπετε. See a similar reminder on the part of the Apostle, 1 Thess. i. 4.

γάρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling

Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised.

κλήσιν, as in reff. the calling ἐν ᾗ ἐκλήθημεν—the vocation and standing of Christian men.

ὅτι οὐ πολλοὶ . . .] that not many of you are wise according to the flesh ('significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course), not many noble. This is far better than to supply (as E. V., and most Commentators) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ."

27, 28.] τὰ ἡμῶν, neut. for more generalization, but = τοὺς ἡμῶν. This is shown by τοὺς σοφοὺς following, in that case it being necessary to use the masculine. τοῦ κόσμου, of (belonging to) the world: not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμου, nor the sense: for they were not only seemingly but really foolish, when God chose them.

καταισχύνη, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them. τὰ ἀγενῆ, matter of fact—the low-born: τὰ ἐξουθενήμενα, matter of estimation, the despised. Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

u so Eur. Troad.

608, Ὀρώ

τὰ τῶν

θεῶν, ὡς τὰ

μὲν πυρ-

γούσ' ἄνω

τὰ μὲν δὲν

ὄντα, τὰ δὲ

δοκούντ' ἀπώλεσαν.

ii. 14. Ezra iv. 21.

y = Acts xix. 9. 3 John 6.

11. 2 Cor. v. 17. Gal. i. 22.

iv. 5. vi. 19 al.

ἐλέξατο ὁ θεός, τὰ ^u μὴ ὄντα, ἵνα τὰ ὄντα ^v καταργήσῃ, ^{ABCD}
²⁹ ὅπως μὴ ^w καυχῆσονται ^x πᾶσα σὰρξ ^y ἐνώπιον τοῦ θεοῦ. ^{LPNa b}
³⁰ ^z ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ^a ἐν χριστῷ Ἰησοῦ, ὃς ^b ἐγενήθη ^{c d e f g}
 σοφία ἡμῖν ^c ἀπὸ θεοῦ ^d δικαιοσύνη τε καὶ ^e ἁγιασμός καὶ ^{h k l m}

ABCD
LPNa b
c d e f g
h k l m
n o 17.
47

v Paul (Rom. iii. 3, 31. ch. ii. 6. xiii. 8 al.) only, exc. Luke xiii. 7. Heb. x Acts ii. 17 reff.

w absol., ch. iv. 7. 2 Cor. xi. 16 al. 1 Kings ii. 3.

z = John vii. 22. Rom. xi. 36.

b = 2 Cor. vii. 14. 1 Thess. i. 5 al.

c = Rom. xiii. 1. ch.

d Rom. iii. 21, 25. e Rom. vi. 19 reff.

rec ins και bef τα μη οντα (a mistaken supplement of the sense: see note), with BC³D³LPN³ rel vulg fri syrr copt Orig^{alig} Eus Chr Thdrt: om AC¹D¹FN¹ 17 aeth-rom Orig. Iren- int Tert Ambrst Ruf Tich.

29. Elz καυχῆσεται, with FP: txt ABCDLPN rel Orig Eus. rec for του θεου, αυτου (corin, to avoid repetition, not observing the emphasis), with C¹ vulg syrr arm-use Orig. Dial Thdrt (Ec Ambrst: txt ABC³DFLPN¹ rel fri spec copt arm-zoh aeth Orig³ Eus Eph² Bas Chr Damasc Thl Aug Tich²).—N³ began to write αυτου, but erased it.

30. rec ημιν bef σοφια, with L rel vulg-ed (with some mss: also fri) syrr copt arm Orig³ Eus⁶ Mac² Chr Thdrt Ambr² Aug: txt ABCDFPN m 17 am (with demid harl) Orig³ Eus, Did Cyr Jer² Ambrst Ambr². ημων B. for δικ. τε, και δικ. D²F Orig¹ Chr.

may belong to all four, the *μαρὰ, ἀσθενή, ἀγενή, and ἐξουθεν.*—but more probably it has reference only to the last two. Nothing (as e.g. μέγα τι) must be supplied after *μὴ ὄντα*: it means as good as having no existence; *μὴ* being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it absolute *matter of fact*, it would be expressed by τὰ οὐκ ὄντα, as in 1 Pet. ii. 10, οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες. See Hartung, Partikellehre, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the ἀγενή and ἐξουθενημένα are.

Meyer remarks that the threefold repetition of ἐξελ. ὁ θεός, with the three contrasts to σοφοί, δυνατοί, and εὐγενεῖς, announces the fact with a triumphant emphasis.

καταργ.] ‘reduce to the state of οὐκ ὄντα.’ All the ὄντα, the realities, of the world, are of absolutely *no account*, unassignable, in God’s spiritual kingdom.

29.] That all flesh may have no ground of boasting before God. The negative in these clauses goes with the verb, not with the adjective; so that each word retains its proper meaning.

30.] But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as οὐκ ὄντα,—ἐστέ,—He is the Author of your spiritual life) in (in union with) Christ Jesus, Who was made (not ‘is made:’ see reff. On ἐγενήθη see 1 Thess. i. 5 note) to us from God wisdom (standing us in stead of all

earthly wisdom and raising us above it by being ἀπὸ θεοῦ;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness), (and) both righteousness (the source of our justification before God), and sanctification (by His Spirit; observe the τε καί, implying that in these two, δικαιοσ. and ἁγιασμ., the Christian life is complete—that they are so joined as to form one whole—our righteousness as well as our sanctification. As Bisping well remarks, “δικ. and ἁγ. are closely joined by the τε [καί] and form but one idea, that of Christian justification: δικαιοσύνη the negative side, in Christ’s justifying work—ἁγιασμός the positive, sanctification, the imparting to us of sanctifying grace”), and redemption (by satisfaction made for our sin, reff.:—or perhaps deliverance, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards ἀπὸ θεοῦ belonging to ἐγενήθη, and not to σοφία, by the position of ἡμῖν, which has been altered in rec. to connect σοφία with ἀπὸ θ., (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of σοφία, by the usage of τε καί—καί, e.g. Herod. i. 23, διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντά τε διδάξαντά,—and Hom. Od. o. 78, ἀμόφετον, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειρα,—so that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551) the words

^f ἀπολύτρωσις, ³¹ ἵνα ^g καθὼς γέγραπται Ὁ ^h καυχώμενος ^f ἐν κυρίῳ ^h καυχάσθω. f Rom. iii. 24
reff.
g ch. ii. 9 reff.
h Rom. ii. 17
reff. 1 Kings
ii. 3 A.
ix. 24.
i = Phil. ii. 3.
iii 6.
k 1 Tim. ii. 2
only. 1 Kings
ii. 3 A.
2 Macc. xiii.
6 only.
(-έχειν,
Rom. xiii. 1.)
l = Acts xiii. 5

II. ¹ Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ ⁱ καθ' ^k ὑπεροχὴν λόγου ἢ σοφίας ¹ καταγγέλλων ὑμῖν τὸ ^m μαρ- i = Phil. ii. 3.
iii 6.
k 1 Tim. ii. 2
only. 1 Kings
ii. 3 A.
2 Macc. xiii.
6 only.
(-έχειν,
Rom. xiii. 1.)
l = Acts xiii. 5
τύριον τοῦ θεοῦ. ² οὐ γὰρ ⁿ ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ m = ch. i. 6 reff.
n = Acts xv. 19 reff.
o Rom.
q = Rom. vi. 19. 2 Cor. xi. 30. xii. 5.
r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12 only. Ps.
μὴ Ἰησοῦν χριστόν, ^o καὶ τοῦτον ἐσταυρωμένον. ³ καγὼ p = Rom. xv. 32 al.
q = Rom. vi. 19. 2 Cor. xi. 30. xii. 5.
r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12 only. Ps.
^p ἐν ^q ἀσθενείᾳ καὶ ^p ἐν ^r φόβῳ καὶ ^p ἐν ^s τρόμῳ πολλῷ

reff. part. pres., Acts xv. 27. m = ch. i. 6 reff. n = Acts xv. 19 reff. o Rom.
xiii. 11. ch. vi. 6, 8 al. p = Rom. xv. 32 al. q = Rom. vi. 19. 2 Cor. xi. 30. xii. 5.
&c. Heb. v. 2. vii. 28. Job xxxvii. 7. r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12 only. Ps.
liv. 5. s as above (r). Mark xvi. 8 only.

CHAΡ. II. 1. for μαρτυριον, μυστηριον (*appy a gloss from ver 7*) ACN¹ n fri Syr copt
Ambrst Ambr Aug: txt BDFLPN³ rel vulg syr sah aeth arm Orig Chr Cyr Thl Ec
Jer Bede.

2. rec aft εκρινα ins του, with D²L rel Chr Thdrt Thl Ec: om ABCD¹⁻³FPN a m
17 (Orig) Ath Chr, Cyr Antch Damasc. rec ειδεναι bef τι, with AD²FLN 47 latt
Orig-c Did Cyr Tert: txt BC(D¹⁻³)P a m 17 Cyr Bas Isid Chr, Orig-int Tert Hil
Victorin Aug.,—τι εν υμιν ειδ. D¹⁻³: του εν υμιν ειδ. τι D². (*The possn of τι, and
harshness of τι ειδεναι, seem to have occasioned the transposns, and του would be
supplied from elsw, see Acts xxvii. 1, 1 Cor vii. 37.*) χρ. bef ιησ. F 109 am(with
harl tol) Orig-int₃ Hil₂ Aug₃.

3. rec και εγω, with DFL rel Chr Thdrt Thl Ec: txt ABCPN a k m 17 Orig Bas
Antch Damasc. om 2nd εν F 49 latt(exc D-lat). om 3rd εν DF 49. 119
latt.

coupled by τε καὶ (compare the exegesis above) rank as *but one* with regard to those coupled to them by καὶ, compare ἀμφοτέρων above. Hence these *three* cannot be under one category, as explicative of σοφία, but must be thus ranged: σοφία δικαιοσύνη τε καὶ ἀγιασμός, καὶ ἀπολύτρωσις. 31.] The construction is an anacoluthon, the citation being retained in the original imperative, though the ἵνα required a subjunctive. It is freely made from the LXX. This verse declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God's dealing* in this matter. He now reverts to the subject of *his own preaching*.

II. 1—5.] *Accordingly, Paul did not use among them words of worldly wisdom, but preached Christ crucified only, in the power of the Spirit.*

1.] I also (as one of the ἡμεῖς of ch. i. 23, and also with reference to the preceding verse, ὁ καυχ. ἐν κυρ. καυχάσθω) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, ἐς τὰς Ἀθήνας ἐπλευσεν ἀγγέλλουσα τὰ γεγονότα. The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage began) to you the testimony of (concerning) God.

2.] For I did not resolve to know any thing (hardly = ἐκρινα εἰδέναι οὐδέν,

as E. V., but meaning, “*the only thing that I made it definitely my business to know, was*”) among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. “We must not overlook, that Paul does not say ‘to know *any thing* of or concerning Christ,’ but to know HIM HIMSELF, to preach HIM HIMSELF. The *historical Christ* is also the *living Christ*, who is *with His own till the end of time*; He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church.” Olshausen.

3.] καγὼ, and I, coupled to ἦλθον in ver. 1, and ἐγὼ repeated for emphasis, the *nature of his own preaching* being the leading subject-matter here. The weakness and fear and much trembling must not be exclusively understood of his *manner of speech* as contrasted with the rhetorical preachers, for ὁ λόγος μου κ. τὸ κήρυμά

t = ch. xvi. 10. ^t ἐγενόμην ^t πρὸς ὑμᾶς, ⁴ καὶ ὁ λόγος μου καὶ τὸ ^u κή- ABCDF
 2 John 12. LPN a b
 see Matt. c d e f g
 xiii. 56. h k l m
 Mark xiv. 49. n o 17.
 John i. 1, 2. 47
 u Rom. xvi. 25
 ref.
 v Luke iv. 32.
 w here only t.
 x here only t.
 (κινῶνται,
 Acts ii. 22.)
 v. 14 al. 1 Chron. xxv. 8.
^y = ver. 13. Gal. v. 5, 16. z ch. i. 18 ref. a = ch. xiv. 20. Heb.

4. for πειθοίς, πειθοί b¹ e o 1. 18¹. 48. 72. 106-8-53 D-lat G-lat am(with F-lat) Syr
 sah arm Orig.₃ Eus Ath Ambrst Ambr₂ Sedul Leo. rec ins *ανθρωπίνης* bef σοφίας
 (*explanatory gloss*), with ACLPN³ rel vulg-ed(with demid agst am fuld tol) syr copt
 Orig.₂ Ath Mac Cyr-jer₂ Thl Ec Ambrst-comm Sedul Bede: *ανθρωπίνους* m 93: om
 BDFN¹ 17 latt Syr sah æth arm Orig.₇ Nys Cyr-jer₁ Chr Cyr Epiph Thdrst-ms₁ Jer.
 λογων Syr arm Orig. των λογων Orig.₁ λογου am D-lat sah, λογος N¹: om F a
 18¹. 74 G-lat Orig.₁ Ath Ambrst-comm Sedul. αλλα B. for αποδειξει,
 αποκαλυψει D¹ 3.
 5. om ᾧ F e m. αλλα B.

μου follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philipians, μετὰ φόβου κ. τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάσθε, θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν. The ἀσθένεια may have reference to the παρουσία σώματος ἀσθενῆς of 2 Cor. x. 10. Chrys., al., understand it of *persecutions*: but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution.

4.] And (not adverbative, as Olsh., but following naturally on the weakness, &c., just mentioned—‘as corresponding to it’) *my discourse and my preaching* (λόγος of the *course of argument and inculcation of doctrine*, κήρυγμα of the *announcement of facts*). This (De W.) is better than with Olsh. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) was *not* in (did not consist of, was not set forth in, see ref.) *persuasive* (πειθός = πιθανός, πειστήριος, πειστικός in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθῶ, as φειδός from φειδομαι, as Meyer) *words of wisdom* (ἀνθρωπίνης, a gloss, but a correct one. “Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidis,” Wetst.), *but in demonstration of the Spirit and of power*: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει):—or, taking them subjectively, demonstration (of the truth) *springing from the Spirit*

and Power of God (so most Commentators). I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the *preaching itself*.

5.] ᾧ ἐν, may be grounded on,—owe its origin and stability to. “The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew.” Olshausen.

6–16.] Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual (ψυχικός). The Apostle rejects the imputation, that the Gospel and its preaching is inconsistent with wisdom, rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] δέ contrasts with the foregoing. λαλ.] viz. ‘we Apostles:’ not ‘I Paul,’—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes καὶ γὰρ, ἀδελφοί. ἐν τ. τελείοις] among the perfect,—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men*. The difference is in the *matter of the teaching itself*: there is a lower, and there is a

τοῦ ^b αἰῶνος ^b τούτου οὐδὲ τῶν ^{cd} ἀρχόντων τοῦ ^{bd} αἰῶνος ^b Rom. xii. 2
^b τούτου τῶν ^e καταργουμένων, ⁷ ἀλλὰ λαλοῦμεν ^f θεοῦ ^c Acts xiii.
^f σοφίαν ^g ἐν ^h μυστηρίῳ τὴν ⁱ ἀποκεκρυμμένην, ἣν ^k προ- ^d 27 reff.
^ωρισεὺς ὁ θεὸς ¹ πρὸ τῶν ¹ αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν ^e here bis only.
^h = Rom. xi. 25, xvi. 25, ch. iv. 1. Col. i. 26 al. Dan. ii. 18. ⁱ Luke x. 25. Eph. iii. 9. Col. ¹ here
^j 26 only. 4 Kings iv. 27. ^k Acts iv. 28. Rom. viii. 29, 30. Eph. i. 5, 11 only +, ¹ here
only. Ps. liv. 19. see Eph. Col. as above (i). Jude 25. ^g = ver. 13. ch.
^f ch. i. 21 reff.
^g = ver. 13. ch.
xiv. 6.

6. om 1st του F¹.

om from αιων. τουτ. to αιων. τουτ. F 114 lect-7 aeth.

7. rec σοφίαν bef θεου (corrtn, the emphasis not being noticed), with L rel Thdrt :
txt ABCDFPK a k m 17 arm Clem₂ Orig₄ Eus.

higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calvin., Grot., Olsh., al., understand the difference to be merely in the *estimate formed of the same teaching* according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the οὐκ ἡδυνήθην κ.τ.λ. of ch. iii. 1, where he asserts that *he did not speak this wisdom to the Corinthians*. We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to consideration of the future kingdom of Christ. Rückert adds to this, the higher views of the divine ordering of the world with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μυστήριον, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. But a wisdom not of this world,—not, as E. V., "not the wisdom of this world," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ πεφανέρωται δικαιοσύνη δὲ θεοῦ διὰ πίστ. Ἰησοῦ χρ. See instances of the usage in note there. The ἀρχοντες are parallel with the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26, and are

connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ὄντα καταργήσῃ, ch. i. 28. They comprehend all in estimation and power, Jewish or Gentile. ἀρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονας τινὰς λέγει, καθὼς τινες ὑποπτεύουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχητον εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ πολλάκις ἐγίνοντο. Chrys. Hom. vii. p. 50. τῶν καταργ.] who are [being] brought to nought, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of their transitoriness generally, as Chrys., Theophyl., Rückert,—nor of their power being annihilated at the coming of Christ (Grot., Meyer, al.),—nor as Olsh., of their having indeed crucified Christ, but of their being καταργούμενοι by His Resurrection and the increase of His Church.

7.] But we speak God's wisdom (emphasis on θεοῦ:—the wisdom which God possesses and has revealed) in a mystery (ἐν μυστ. does not belong to τὴν ἀποκεκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκεκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκεκ. immediately follows, would require the art., τὴν ἐν μυστ.,—but to λαλοῦμεν,—'we speak God's wisdom in a mystery,' i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσίν μου ἐν τῷ μυστ. τ. χριστοῦ, Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., "non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," Est.), which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.):—which God foreordained (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προῳρίσεν) before the ages (of time) to (in order to, the

m James ii. 1.
see Acts vii.
2. Eph. i.
17. Ps.
xxviii. 3.
n Rom. xv. 3.
21. ch. i. 31.
o Isa. lxiv. 4.
lxv. 17. see
notes.
p Rom. xi. 8
reff.
q Acts vii. 23
reff.
r = Matt. xx.
23. xxv. 34. John xiv. 2, 3.

οὐδείς τῶν ^d ἀρχόντων τοῦ ^{bd} αἰῶνος ^b τούτου ἔγνωκεν· εἰ
γὰρ ἔγνωσαν, οὐκ ἂν τὸν ^m κύριον τῆς ^m δόξης ἐσταύρω-
σαν· ⁹ ἀλλὰ ⁿ καθὼς γέγραπται· ^o Ἄ ὀφθαλμὸς οὐκ εἶδεν
καὶ ^p οὐς οὐκ ἤκουσεν καὶ ἐπὶ ^q καρδίαν ἀνθρώπου οὐκ
^q ἀνέβη, ὅσα ^r ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν,
¹⁰ ἡμῖν δὲ ^s ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ].

ABCDP
LPN ab
c d e f g
h k l m
n o 17.
47

s = Matt. xi. 25. Rom. i. 17. ch. xiv. 30. Prov. xi. 13 al.

9. om αλλα A Pel. ιδεν C 80 Clem-rom Smyrn-ep. rec (for οσα) ἄ,
with DFLPN rel Smyrn-ep Orig₃ Const Eus₂ Ath₂ Epiph₁ Cyr₃ Chr Thdrt Thl (Ec, quae
latt: txt AB C(appy) Clem-rom Hip Eus Ath₁ Bas Mac Cyr.

10. for δε, γαρ B m 39. 46. 57. 71-3. 93. 116 coptt Clem. rec o theos bef απεκα-
λυψεν (appy, as above, corrū from not noticing the emphasis), with L rel syr sah Orig₁
Chr Thdrt: txt ABCDFPN a m 17 latt Syr copt æth arm Clem Orig. om αυτου
(perhaps on acct of το πν. follg) ABCN¹ 17(appy) copt Clem Bas Cyr: ins DFLPN³

purpose of this preordination) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bringing to nought of the ἄρχοντες).

8.] ἦν is in apposition with the former ἦν, and does not refer to δόξαν, as Tert. contra Marc. v. 6, vol. ii. p. 483,—"sub-jicit de gloria nostra, quod eam nemo ex principibus hujus ævi scierit . . .," for this would be departing from the whole sense of the context, which is, that the wisdom of God was hidden from men.

εἰ γὰρ ἔγν. κ.τ.λ., is a proof from experience, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀδοξίας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.).—i. e. who possesses in his own right glory eternal, see John xvii. 5, 24.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's rulers know it not, as they have shewn: how much less then the rest.

9 f.] But (opposition to ver. 8) as it is written, The things which eye saw not, and ear heard not, and which came not up (reff.) upon heart of man, how many things God prepared for them that love Him, to us God revealed through His Spirit. There is no anacoluthon (as De W.) nor irregularity of construction, as some suppose, supplying after ἀλλά, λαλοῦμεν (Estius, &c.) or γέγονεν (Theophyl., Grot., al.); the δέ in the consequent clause after ὅς in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, ὅς δὲ τοῦτους μὴ ὀπώπее, ἐγὼ δὲ οἱ σημανέω,—and Soph. Philoct. 86,

ἐγὼ μὲν οὐς ἂν τῶν λόγων ἀλγῶ κλύειν, Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στρυγῶ. See Hartung, Partikellehre, i. 184 f. Whence is the citation made? Origen says, "In nullo regulari libro invenitur, nisi in secretis Eliae prophetæ," a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. lii. 15, οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὕφονται, κ. ὁ οὐκ ἀπηκόασι συνήσουσι, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διεφθάρη βιβλία, καὶ ὀλίγα διεσώθη. Jerome, Ep. lvii. [ci.], ad Pam-machium, de optimo genere interpretandi, 9, vol. i. p. 314, says, "Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Heliae testimonium sumptum sit: cum in Esaia juxta Hebraicum ita legatur: A seculo non audierunt, nec auribus perceperunt, oculus non vidit, Deus, absque te, quæ præparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit." I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν οὐκ ἀνέβη may well be a reminiscence from Isa. lxv. 17, not far from the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the

τὸ γὰρ πνεῦμα πάντα ^tἐραυνᾷ, καὶ τὰ ^uβάθη τοῦ θεοῦ. ^t = Rom. viii. 27 reff.
 11 τίς γὰρ οἶδεν ἀνθρώπων ^vτὰ ^wτοῦ ἀνθρώπου, εἰ μὴ τὸ ^u (plur., Rev. ii. 24.) see Rom. xi. 33 reff. Judith viii. 14.
^xπνεῦμα ^wτοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ ^vτὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς δὲ ^v Matt. xvi. 23. Luke ii. 49. James iv. 14. ^w gener. art. Matt. xv. 11.
^yοὐ τὸ ^{za}πνεῦμα τοῦ ^zκόσμου ^aἐλάβομεν, ἀλλὰ τὸ πνεῦμα ^x = Acts xvii. 16 reff. ^y see Rom. viii. 15.
τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ ^bχαρισθέντα ^z here only.
ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ^cἐν ^dδιδακτοῖς ^eἀνθρωπίνης

a Acts viii. 15 reff.
 c = ver. 7.
 xvii. 25 reff.

b pass., Acts iii. 14. Phil. i. 29. Philem. 22. L.P. + (2 Macc. iii. 33.)
 d here bis. John vi. 45 only, from Isa. liv. 13. see 1 Thess. iv. 9.

e Acts

rel vss Did Epiph Mac Chr Thdrt Thl Ec Orig-int Hil.

[ἐραυνᾷ, so AB¹CK.]

11. om ἀνθρώπων A 17 Orig₁ Ath Cyr Tert₂ Vig. om 2nd του ἀνθρώπου F
 arm-mss Orig Hil Ambr₁ Vig₁. το του θεου D¹: τα εν τω θεω F lat-ff. rec
 (for ἐγνωκεν) οἶδεν (prob a corrū to corresp with previous clause), with L rel Orig₂
 Chr Thdrt: txt ABCDP₈ a d m 17 Orig₁ Ath, Cyr-jer, Bas Cyr Antch Damasc, ἐγνω
 F 23 Ath₁ Cyr-jer₁ Bas₁ Epiph₁, cognovit latt (but scit fri Aug) Ambr. at end
 add το εν αυτω P.

12. aft κοσμου ins τουτου DF vss Cyr lat-ff.
 om last του P.

ιδωμεν DFL Orig₃(elw εἰδ.).

13. om ε F Eus.

Apostle, especially when, as here, he is not citing as authority, but merely illustrating his argument by O. T. expressions.

10. τὸ πνεῦμα] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. “Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret.” Calvin. ἐραυνᾷ] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ’ ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾷν ἐνδευκτικόν.

τὰ βάθη] see reff. There is a comparison here between the Spirit of God and the spirit of a man, which is further carried out in the next verse. And thus as the spirit of a man knows the βάθος of a man, all that is in him, so the Spirit of God searches and knows τὰ βάθη, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being τὸ πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν. τοῦ θεοῦ (De Wette well observes that the Apostle purposely avoids using the expression τὸ πνεῦμα τὸ ἐν αὐτῷ of the Spirit of God, keeping the way open for the expression in ver. 12, τὸ πν. τὸ ἐκ τοῦ θεοῦ), teaches us according to our capacity, those depths of God.

11.] For who of MEN knoweth the things of a MAN (τοῦ ἀνθρώπου, generic, see reff. The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ) except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God. We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see reff. (2) that the comparison

here must not be urged beyond what is intended by the Apostle. He is speaking of the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God's Spirit with man and man's spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, for the time, only with regard to that one point for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς δέ carries on the ἡμῖν δέ of ver. 10. τὸ πν. τ. κόσμ.] Not merely, the mind and sentiments of unregenerate mankind, ‘sapientia mundana et secularis,’ as Estius, al., but the Spirit (personally and objectively taken) of the world, = τὸ πνεῦμα τὸ νῦν ἐνεργούν ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. ii. 2, where it is strictly personal. τὸ πν. τὸ ἐκ τ. θ.] Not only, ‘the Spirit of God,’ but the Spirit which is FROM God, —to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the purpose which God has in imparting to us His Spirit, that we may know the things freely given to us by God, i. e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ver. 9. 13.] καί,

f ver. 4.

g = ch. iii. 1.

xiv. 37. Gal.

vi. 1.

h ch. x. 3, 4.

ref.

i 2 Cor. x. 12.

(bis) only †.

Gen. xl. 8.

Num. xv. 34.

J ch. xv. 44.

(bis), 46.

James iii. 15.

Jude 19 only †.

i. 21. Prov. iv. 10.

o Acts iv. 9 ref.

σοφίας λόγοις, ἀλλ' ἐν ^d διδακτοῖς ^f πνεύματος, ^g πνευματικοῖς ^h πνευματικὰ ⁱ συγκρίνοντες. ¹⁴ ἡ ψυχικός δὲ ἄνθρωπος οὐ ^k δέχεται ¹ τὰ τοῦ πνεύματος τοῦ θεοῦ. ^m μωρία γὰρ ⁿ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι ⁿ πνευματικῶς ^o ἀνακρίνεται. ¹⁵ ὁ δὲ ^g πνευματικός ^o ἀνακρίνει

k = Luke viii. 13. Acts viii. 14. xi. l. xvii. 11. 1 Thess. i. 6. ii. 13. James m ch. i. 18 (ref.).
1 ver. 11 ref. n Rev. xi. 8 only †.

“λογος α rescript N¹” Tischdf.rec aft πνευματος ins αγιον, with D³LP rel syraeth Eus₁ Chr Thdr^t: om ABCD'F⁸ 17 latt Syr copt arm Clem Orig^e Eus₁

Epiph. for πνευματικοις, πνευματικως B 17. 213. συγκρινομεν F: συγκρι-

νοντος P.

also; τὰ χαρισθ. ἡμῖν, we not only *know* by the teaching of the Holy Ghost, but also *speake* them, not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit. The genitives are governed by διδακτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φυὰ κράτιστον ἅπαν. πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ᾤρουσαν ἐλέσθαι· ἄνευ δὲ θεοῦ κ.τ.λ.

πνευμ. . . πν. συγκρ.] interpreting spiritual things to the spiritual. So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες· οὗτοι γὰρ μόνοι δύναται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντες Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, ‘by spiritual things’: ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἷον λέγω, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωνᾶ, κ.τ.λ. Chrys. Hom. vii. p. 55. ‘Exponentes ea quæ Propheta Spiritu Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit.’ Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνύπνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, ‘fitting, or attaching, spiritual words to spiritual things.’ And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after.

14.] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to *them*, because they were not fitted for it, being carnal (ch. iii. 1—4). ψυχ. δὲ ἄνθ.] The *animal* man, as distinguished

from the *spiritual* man, is he, whose governing principle and highest reference of all things is the ψυχή, the *animal soul*, αἰτία κινήσεως ζωικῆς ζῶων, Plato, Definit. p. 411. In him, the πνεῦμα, or *spirit*, being unvisited and uninformed by the Spirit of God, is *overborne* by the animal soul, with its desires and its judgments,—and is in *abeyance*, so that he may be said to have it not;—ψυχικοί πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχή is *that side* of the human soul, so to speak, which is *turned towards the flesh, the world, the devil*: so that the ψυχικός is necessarily in a measure *σαρκικός* (ch. iii. 3), also ἐπίγειος, and δαιμονιώδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely *intellectual*, as Theodoret,—ὁ μόνοις τοῖς οἰκείοις ἀρκούμενος λογισμοῖς,—Grot. ‘qui humanæ tantum rationis luce ducitur.’—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδούς, καὶ μὴ νομίζων ἀνωθεν τινας δεῖσθαι βοηθείας,—nor merely *ethical*, as Erasmus, Rosenmüller (‘qui cupiditatum sub imperio omnem vitam transigunt’), al.,—but embracing both these.

οὐ δέχεται, receives not, i. e. *rejects*, see ref.,—not, *cannot receive*, ‘non capax est,’ *understands not*, which is against the context,—for we may well *understand* that which seems folly to us, but we *reject* it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of *inability to comprehend*, following by and by:—and he *cannot know them* (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are *spiritually* (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) *judged of*.

15.] But (on the contrary) the *spiritual* man (he, in whom the πνεῦμα rules: and since by man’s fall the πνεῦμα is overridden by the animal soul, and in abeyance, this

ABCD F
LP⁸ a b
c d e f g
h k l m
n o 17.
47

[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ὁ ἀνακρίνεται. ¹⁶ ἢ τίς ῥ Rom. xi. 34, from Isa. xl. 13. (compare Wisd. ix. 13.) γὰρ ἔγωγ ῥ νοῦν κυρίου, ὃς ῥ συμβιβάζει αὐτόν; ἡμεῖς δὲ ῥ Acts ix. 22. ῥ νοῦν χριστοῦ ῥ ἔχομεν. xvi. 10. xix. 33 v. r. Eph. iv. 16. Col. ii. 2, 19 only. L.P. Lev. r Rev. xiii. 18.

III. ¹ Κἀγώ, ἀδελφοί, οὐκ ἡδυνήθην λαλήσαι ὑμῖν

x. 11.

15. om ver N¹(ins N-corr¹) harl¹. om μεν ACD¹F latt Syr copt arm Iren Clem Orig³ Meth Thdrt lat-ff: ins BD²-3LPN-corr¹ rel syr Orig¹ Mac² Chr Thdrt. (Has μεν been insd on acct of the δε follg, as Meyer,—or omd on acct of the δε precedg, as De W?) ins τα bef πάντα ACD¹P 17 Iren-ms Orig³ Nys Chr: om BD²-3FLN-corr¹ Clem Orig³ Meth Mac² Thdrt¹. (τα was prob a gloss to shew that πάντα was not masc sing acc.)

16. for χριστου, κυριου BD¹F Thl-txt Ambrst Aug Sedul. (Mechanical repetn of νοῦν kup. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυριου, it wd not have been χριστου, but θεου, seeing that the ref of the foregoing kup. is to GOD.)

CHAP. III. 1. rec και εγω, with L rel Thdrt Thl Ec: txt ABCDFPN a m 17 Clem Orig Chr Damasc. εδυνηθην C. υμ. bef λαλ. D²LP a b c e f g h l n o vulg

always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός judges of all things (Meyer, reading τὰ πάντα, interprets it, 'all spiritual things;' but the ordinary rendering, 'all things,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard.

The acceptance of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of things, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα), but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλέπόντων οὐδεὶς. Chrys. Hom. vii. p. 57. 16.] PROOF OF Αὐτὸς δὲ ὑπ' οὐδ.

ἀνακρίνεται. In order for an unassisted man, not gifted from Christ, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; yea more, must be able to teach, to instruct, Christ—being not, as the πνευματικός,—taught by Him, he must have an independent wisdom of his own, which Christ has not:—and who is there, of whom this can be said? But we (πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and de-

signs of Christ. κυρίου in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the incarnate Jehovah is the subject. The meaning of συμβιβάζω, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see reff.

III. 1—4.] He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions. 1.] κἀγώ, I also; i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because he cannot understand the things of the Spirit of God: I, because you could not receive them. Or perhaps better, with Stanley, 'καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice."'

σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σαρκικοίς, for that they really were, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκινος and σαρκικοί is designed by the Apostle, and further regarded as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were only of flesh,—as if they were babes, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not still σαρκικοί (= ὡς σάρκινος), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere men of flesh, without the Spirit: and it is not far different even now: ye are yet fleshly—ye retain the same cha-

s = ch. ii. 15.
 t Rom. vii. 14
 ref.
 u = Matt. xi.
 25 || L. Rom.
 ii. 20. Eph.
 iv. 14. Heb.
 v. 13. Ps.
 xviii. 7.
 Pind. Pyth.
 iii. 148.
 v ch. ix. 7.
 Heb. v. 12,
 13. 1 Pet. ii.
 2 only. Gen.
 xviii. 8.
 w Rom. xii. 20 ref.
 vii. 11.
 4. 1 Pet. ii. 11 only.
 ii. 11.
 11 ref.
 viii. 4. Eph. ii. 2 al.
 z = Acts xix. 2. ch. iv. 3 al.
 Chron. xxxii. 8 compl. only.
 c Rom. xiii. 13. 2 Cor. xii. 20.
 f Rom. iii. 5. ch. xv. 32. Gal. i. 11. iii. 15.
 h = Luke xi. 15, 16 al.
 x Matt. xiv. 15 ||. Luke iii. 11.
 Rom. xiv. 15 al. Ezra iii. 7.
 a here bis. Rom. xv. 27. ch. ix. 11.
 b = Heb. ix. 16. x. 18. James iii. 16.
 d = Acts xiii. 45 ref.
 e ch. i.
 g = Rom.
 i gen., ch. i. 12 ref.
 y = 2 Cor.
 2 Cor. i. 12. x.
 2 Pet.
 e ch. i.
 47

Clem, Orig₃ Chr Damasc lat-ff. rec *σαρκικοί* (see notes), with C³D³FLP rel
 Clem, Orig₁: txt ABCD³N 17 Clem-ms, Orig₃ Nys.

2. rec ins *και* bef *ου βρωμα*, with DFL rel Syr æth arm (Orig₁) Cæs Thl Æc: om
 ABCPN m 17 vulg fri syr copt Iren-gr Clem₃ Orig₃ Eus Did Cyr₂ Cyr Hil. rec
 ηδυνασθε, with DL a c d k u 47 Iren Orig₁ Cæs Dial Thdrt: txt A B(sic: see table)
 CFLP rel Clem Orig₄. rec *ουτε* (see note), with L rel Orig₁ Æc: txt ABCDFPN
 c d f k 17 Iren Clem Orig₃. (om last clause m.) om *ετι* B Orig-int₁ Cyr₂.

3. *σαρκινοι* (twice) D¹F Orig₁ or ₂ Nys-ms-corr (error by repeat *σαρκιν*, from ver 1,
 the difference not being noticed: see there): txt ABCD³LPN rel Clem₂ Orig Nys-ms.
 1st *εστε* bef 1st *σαρκ*. DF am(with demid harl tol) Clem Orig₁ Nys Cyr Thl
 Aug: txt ABCLPN rel Orig₁ Chr Thdrt. ημω F. rec aft *επι* ins *και διχο-*
στασια (from Gal v. 20), with DFL rel syr Iren-gr Chr Thdrt Cyr₂: om ABCPN a
 vulg fri copt æth arm Clem₂ Dion Orig₂ Eus.—*επει* AFL d f n.

4. *τις* bef *λεγει* DF vss lat-ff. for *ετερ*. δε *εγω*, *εγω δε* A c 23. 224 Chr: om *εγω* m.

racter.² Both the *σάρκινοι*, the meremen
 of the flesh, and the *σαρκικοί*, the carnally
 disposed, are included under the more gen-
 eral *ψυχικοί*, which therefore, as Meyer
 observes, is not here used, because this dis-
 tinction was to be made.

ὡς νηπ. ἐν
 χρ.] The opposite term, *τέλειοι ἐν χρ.*, is
 found Col. i. 28, and in connexion with this,
 Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2)
 and Lightfoot adduce the similar Rabbi-
 nical term *חֲרִיטִי*, *sugentes*, used of novices
 in their schools. A recent proselyte also
 was regarded by them as a newborn infant.

He speaks of his first visit to Corinth,
 when they were recently admitted into the
 faith of Christ,—and excuses his merely
 elementary teaching by the fact that they
 then required it. *Not this*, but their *still*
requiring it, is adduced as matter of blame
 to them.

2.] See the same figure in
 Heb. v. 12. So also Philo de Agricult. § 2,
 vol. i. p. 301, *ἐπεὶ δὲ νηπίοι μὲν ἐστί*
γάλα προφή, τελείοι δὲ τὰ ἐκ πυρῶν πέμ-
ματα, καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἴεν
προφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέ-
λειαι δὲ καὶ ἀνδράσιν . . . Basil, Hom. i.
 p. 403, ed. Paris, 1638, cited by Meyer,
 explains, *γάλα, τὴν εἰσαγωγικὴν κ. ἀπλου-*
στέραν τοῦ εὐαγγελίου διδασκαλίαν: see also
 Heb. vi. 1,—*τὸν τῆς ἀρχῆς τοῦ χριστοῦ*
λόγον. On *ἐπὶ* *τίσιν* . . . *βρωμα*, Wetst.
 quotes *νέκταρ τ' ἀμβροσίην τε, τὰ περ θεοὶ*
αὐτοὶ ἔδουσιν, Hes. Theogon. 640. See

Hom. Il. θ. 546. Winer, edn. 6, § 66.
 2. e. οὕτω γὰρ ἔδυνασθε] Either,
 for ye were not yet able (scil. *βρωμα* *ἐσ-*
θῆναι),—or, for ye were not yet strong,
δύναμαι being used absolutely, as in De-
 moth. 1187. 8, *δυνάμενος τῷ τε πράττειν*
κ. τῷ εἰπεῖν, and 484. 25, *τῶν πολιτενο-*
μένων τινες δυνηθέντες, and see other ref.
 in Meyer. In the former case, the ellip-
 sis is harsh: the latter meaning seems
 preferable, though not found elsewhere in
 the N. T.

ἀλλ' οὐδὲ ἐτι νῦν, but
 neither even now . . .; the *οὐτε* of the
 rec. is grammatically inadmissible,—see
 Winer, edn. 6, § 55. 6.

3.] On
σαρκικοί, see above, ver. 1. *ὅπου*,
 not = *ἐπεὶ*, but putting the assumption
 in a local form, see ref. *ζῆλος*, emu-
 lation, in a bad sense; or as in ref.,
 'angry jealousy.'

κατὰ ἄνθρ., see
 ref., according to the manner of (unre-
 newed and ungodly) *μαμ*, = *κατὰ σάρκα*,
 Rom. viii. 4; see note on ch. xv. 32.

4.] He names but two of the foregoing
 designations, ch. i. 12: intending, both
 there more fully, and here briefly, rather
 to give a sample of the sectarian spirit
 prevalent, than to describe, as matter
 of fact, any sects into which they were
 actually divided: see note there, and on ch.
 iv. 6. Meyer sees in the mention here of
 Paul and Apollos only, a reference to the
 two methods of teaching which have been

Ἐγὼ ἰ' Ἀπολλώ, οὐκ ἰ' ἀνθρωποὶ ἐστε; ⁵ τί[ς] οὖν ἐστίν ^{i see ver. 3, k = Acts xix. 2 reff.} Ἀπολλῶς; τί[ς] δέ ἐστίν Παῦλος; ^{1 constr., Rom. xii. 3. ch. vii. 17.} διάκονοι δι' ὧν ^{m ch. ix. 7.} ἐπιστεύσατε, καὶ ¹ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. ⁶ ἐγὼ ^{m ch. ix. 7.} ἐφύτευσα, Ἀπολλῶς ⁿ ἐπότισεν, ἀλλὰ ὁ θεὸς ὁ ἡΐξανε ^{n Rom. xii. 20 reff.} ὥστε οὔτε ὁ ^m φυτεύων ἐστίν ^p τι, οὔτε ὁ ⁿ ποτίζων, ἀλλ' ^{o tr., here bis. 2 Cor. ix. 10 only. Gen. xvii. 6. mid. or pass.,} ὁ αὐξάνων θεός. ⁸ ὁ ^m φυτεύων δὲ καὶ ὁ ⁿ ποτίζων ^q εἰν ^{p = Acts v. 36. ch. x. 19. Gal. ii. 6. vi. 3, 15. 1 Pet. ii. 2 only. intr., Acts vi. 7 reff.} οἱς, ἕκαστος δὲ τὸν ἴδιον ¹ μισθὸν λήμψεται κατὰ τὸν ^{r = Rom. iv. 4 reff.}

rec ουχι (*corrpn from ver 3*), with DFLPN³ rel Dial Chr Thdrt Thl Ec: txt ABCN¹ 17 Damasc. rec for ανθρωποι, σαρκικοι (*corrpn from ver 3*), with LPN³ rel syrr Dial Chr Thdrt: txt ABCDFN¹ 17 latt copt aeth arm Did Damasc Orig-int Ambrst Aug.—P adds at end και κ. ανθ. περιπατετε (*also from ver. 3*).

5. τι (twice) ABN¹ 17 latt aeth lat-ff (*prob corrpn to suit the sense: the question being rather qualis est than quis est*): τις CDFLPN³ rel syrr copt arm Chr Thdrt Thl Ec.

rec παυλος τις δε απολλως (*alteration of order, to suit ver 4*), with D²L rel syrr aeth arm Chr Thdrt Opt: txt ABC(D¹⁻³F)PN³ m 17 latt copt Damasc Ambrst Aug Pel.—rec om 2nd ἐστιν, with DFL latt copt arm Chr Thdrt: ins ABCPN³ m 17.

rec ins αλλ' η βε διακον. (*addition to complete the sense*), with D²⁻³LP rel syrr Chr Thdrt Thl Ec Opt: om ABCD¹FN vulg copt aeth arm Damasc Ambrst Pel. om ws C tol¹.

6. [αλλα, so ABD¹FN. (for αλλα ο, ο δε f 17.)]

7. om 1st ουτε Α.

for 2nd ουτε, ουδε CN¹.

αλλα D¹.

treated of in this section: but as I have before said, the German Commentators are misled by too definite a view of the Corinthian parties. ἀνθρωποι, i.e. walking κατὰ ἄνθρωπον,—σαρκικοι.

5—15.] He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing (vv. 5—8), but work for God (vv. 9, 10), each in his peculiar department (ver. 10; cf. ver. 6), each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord (vv. 10—15).

5.] οὖν follows on the assumption of the truth of the divided state of things among them: 'Who then (What then) . . . , seeing that ye exalt them into heads over you?' The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. ἐπιστεύσατε, as in reff.: ye became believers. ἐκάστῳ ὡς . . . , = ὡς ἔδωκεν. ὁ κύριος. ἐκάστῳ, see reff. It refers, not to the teachers, but to the hearers, see below ὁ αὐξάνων θεός. In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἡ, which is good Greek for 'nisi,' 'præterquam,'—so οὐδὲ χρῆσόμεθα ἐξηγητῇ ἀλλ' ἡ τῷ πατρί, Plato, Rep. p. 427, see Hartung, Partikellehre, ii. 44,—but seems to have been inserted from not observing the form

of the sentence.

6.] The similitude is to a tilled field (γεώργιον, ver. 9): the plants are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐπότισεν, regarding merely the acts themselves, as in E. V. If any thing be supplied, it must be ὑμᾶς, which would but ill fit ver. 7.

Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1).

7.] ἐστίν τι, either, 'is any thing to the purpose,' as in λέγειν τι, &c., or absol. is any thing: which latter is best: compare εἰ καὶ οὐδὲν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐξ. θεός, scil. τὰ πάντα ἐστί,—to be supplied from the negative clauses preceding. Theophylact remarks: ὅρα πῶς ἀνεπαχθῇ ποιεῖ τὴν ἐξουδένωσιν τῶν προεστώτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, ἐαυτὸν κ. Ἀπολλῶ κατὰ τὸ φαινόμενον ἐξουδενώσας, κ. διδάσας, ὅτι θεῷ δεῖ μόνῳ προσέχειν, κ. εἰς αὐτὸν ἀνατιθεῖναι πάντα τὰ συμβαίνοντα ἀγαθὰ.

8.] εἶν, in the nature of their ministry,—generically, κατὰ τὴν ὑπουργίαν ἀμφότεραι γὰρ τῷ θεῷ διακονοῦσι βουλῇ-ματι. Theodoret. ἕκαστος δὲ . . .] Here he introduces a new element—the separate responsibility of each minister for the results of his own labour, so

s = 2 Cor. vi. 5
 ref.
 t 1 Thess. iii. 2
 only.
 u = Rom. xvi.
 3 ref.
 v here only.
 Prov. xxiv.
 30. xxxi. 16.
 (-γος, John
 xv. 1. -γαῖν,
 Heb. vi. 7.)
 w = Matt.
 xxiv. 1 || Mk.
 2 Cor. v. 1.

xxv. 10.
 i. 19. Rev. xxi. 19.
 times. Eph. ii. 20.
 viii. 18. Eph. v. 15.
 ἄλλα παρ' ἃ ἐνόμιζεν,
 v. 14.

ἴδιον ^s κόπον. ⁹ ^t θεοῦ γὰρ ἔσμεν ^{tu} συνεργοί· ^v θεοῦ ^γ γάρ-
 γιον, θεοῦ ^w οἰκοδομή ἐστε. ¹⁰ κατὰ τὴν ^x χάριν τοῦ θεοῦ
 τὴν ^x δοθείσαν μοι ὡς ^y σοφὸς ^z ἀρχιτέκτων ^{ab} θεμέλιον
 βῆθκα, ἄλλος δὲ ^c ἐποικοδομεῖ. ἕκαστος δὲ ^{de} βλέπεται
^d πῶς ^e ἐποικοδομεῖ. ¹¹ ^{ab} θεμέλιον γὰρ ἄλλον οὐδεὶς
 δύναται ^b θεῖναι ^f παρὰ τὸν ^g κείμενον, ὅς ἐστιν Ἰησοῦς

xxv. 10. z here only. Isa. iii. 3. Sir. xxxviii. 27. 2 Macc. ii. 29 only.

i. 19. Rev. xxi. 19. = Rom. xv. 20. Heb. vi. 1. b Luke vi. 48. xiv. 29.

times. Eph. ii. 20. Col. ii. 7. Jude 20 only. Num. xxxii. 38 Ald. only. see Rom. xv. 20.

viii. 18. Eph. v. 15. e = Mark xiii. 5 al. fr. f = Luke iii. 13. Heb. xi. 4. i. 4 al. ἐποίει

ἄλλα παρ' ἃ ἐνόμιζεν, Plato, Minos, 320. ἐχομέν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phædo, 80.

v. 14. g Matt.

x ch. i. 4 ref.

b Luke vi. 48. xiv. 29.

Num. xxxii. 38 Ald. only. see Rom. xv. 20.

e = Mark xiii. 5 al. fr. f = Luke iii. 13. Heb. xi. 4. i. 4 al. ἐποίει

ἄλλα παρ' ἃ ἐνόμιζεν, Plato, Minos, 320. ἐχομέν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phædo, 80.

v. 14. g Matt.

y = Exod.

a masc., 2 Tim.

c here &c., 4

d Luke

g Matt.

8. om 2nd δε C 31 Syr Aug.

for κοπον, τοπον C.

9. aft γεωργιον ins εστε D² vulg(not harl¹) arm Chr.

10. rec τεθεκα, with C³D³N³ rel Orig₂ (Chr-mss) Thdrt Thl Ec, τεθηκα LP f n
 47: txt ABC³N³ m¹ 17 (Chr). om 2nd δε D Orig₁ Chr Gild.

that, though κατὰ τὴν ὑπουργίαν they are *one*,—κατὰ τὸ ἔργον (ib.) they are *diverse*. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of *Him*, from Whom each λήμψεται. The stress thrice on θεοῦ:—shall receive, &c.,—for it is of God that we are the fellow-workers (in subordination to Him, as is of course implied: but to render it 'fellow-workers with one another, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see ref.;—and not at all required, see 2 Cor. v. 20; vi. 1), of God that ye are the field, of God that ye are the building. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure. 10.]

κατὰ τ. χάρ. &c., as an expression of humility (reff.), fitly introduces the σοφός which follows. So Chrys.: ὅρα γοῦν πῶς μετριάσει. εἰπὼν γὰρ σοφὸν ἐαυτὸν, οὐκ ἀφῆκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ὕλον ἐαυτὸν πρότερον ἀναθεῖς τῷ θεῷ τότε ἐαυτὸν οὕτως ἐκάλεσε. Hom. viii. p. 69. The χάρις is not the peculiar grace of his apostleship—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, skilful, see ref., and many examples in Wetstein.

The proof of this skill is given, in his laying a foundation: the unskilful master-builder lays none, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mascul. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to

the κοινή διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι:—οἱ γὰρ θεμέλιοι παντοῖαν λίθων ὑπόκεινται, Thucyd. i. 93. ἄλλος, 'whosoever comes after me,'—another: not only Apollos.

ἐποικοδομεῖ, pres., as the necessary state and condition of the subsequent teacher, be he who he may. The building on, over the foundation, imports the carrying them onward in knowledge and intelligent faith. πῶς, emphatic, = here, with what material. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γὰρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γὰρ, see below.

11. θ. γάρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there can be but one, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other. δύναται, strictly can,—not 'nēmini licet,' as Grot., al., nor as Theophyl., οὐ δύναται θεῖναι, ἕως ἂν μὲν σοφὸς ἀρχιτέκτων, ἐπεὶ δταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θεῖναι, κ. ἐκ τούτων αἰ αἰρέσεις:—for it is assumed, that θεοῦ οἰκοδομή is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομή at all.

ἄλλον . . . παρὰ, see ref. and cf. Thucyd. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονεύμενα. κείμενον] not, 'by me,' but 'by God,' for universal Christendom; but actually laid in each place, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely

ABCDL
 P^a a b c
 d e f g h
 i k l m n
 o 17. 47

χριστός. ¹² εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν ἠ θεμέλιον ^h Matt. x. 9. Acts xvii. 29. James iv. 3. Rev. xviii. 12 only. Isa. lx. 9. 1 ^l χόρτον, ^m καλάμην, ¹³ ἐκάστου τὸ ἔργον ⁿ φανερόν ⁿ γενή- ⁱ Rev. xvii. 4. xviii. 12. ^k = here only. Ezra v. 8. ^m here only. Exod. v. 12. xv. 7. Isa. v. 24. ^l = here only. (Matt. vi. 30 al. fr. Gen. ii. 5.) ⁿ Mark vi. 14. Acts vii. 13. Phil. i. 13. Gen. xlii. 16.

11. rec ins ο bef χριστος: om ABCDLP^s rel.—χριστ. ιησ. C³D vulg syr Orig, Ath¹ Chr¹ Max Damasc Hil Jer Ambrst Aug^{sepe} Sedul: txt ABLP^s rel Syr Orig, Marcell Ath¹ Arnob: om ιησ. C¹. (The rec ιησ. ο χρ. appears to have been a corrⁿ to give a doctrinal meaning—‘Jesus (is) the Christ.’ χρ. ιησ. may have had the same intention, cf ch xii. 3.)

12. om τουτον ABC¹N¹ fuld¹ sah æth Ambr (perhaps from similarity of endgs; or as unnecessary): ins C³DLP^s rel latt syrr copt arm Orig Ath Cyr-jer Chr Thdrt Thl Ec Aug Jer. χρυσον B ³ Clem. (C doubtful) add και B 73 æth Clem. αργυρον BC³N 73 Clem.

13. for εκαστου το γενησεται, ο ποιησας τουτο το εργον φανερος γενηται (see ch v. 2)

the reference in ὁ θεμέλιος ὁ κείμενος is too direct to the well-known prophecy of the divinely-placed foundation or cornerstone, to surprise any reader or divert his mind from the train of thought by a new element. Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not necessarily be, that Jesus is the Christ, but may be in this case also, JESUS THE CHRIST; not any doctrine, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see var. readd.).

12.] The δέ implies that though there can be but one foundation, there are many ways of building upon it. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 16,—and that raised on Christ as its foundation;—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers’ teaching, primarily; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church,—εἰ τις κακὸν βίον ἔχει μετὰ πίστει ὁρθῆς, οὐ προστήσεται αὐτοῦ ἢ πίστις εἰς τὸ μὴ κολλάεσθαι, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial is in the end SAVED (see below): so that even his preaching was preaching of Christ, and he himself was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olsh., Schrader,

see also the ancient Commentators above;—but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, in so far as each man is a teacher and builder of himself. (5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e.g. Schrader has done, “Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit.” Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer’s Comm. ed. 2, in loc. Cf. also Estius’s note; and Stanley’s. λίθους τιμίους] Not ‘gems,’ but ‘costly stones,’ as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the ξύλα, χόρτον, καλάμην, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, “doctrina non quidem haeretica et perniciosa, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas.” Comm. i. p. 268 B.

13.] Each man’s work (i.e. that which he has built: his part in erecting the οἰκοδομή θεοῦ) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): for the day shall make it manifest (the day of the Lord, as

o — ch. i. 8 reff.
 1 Thess. v. 4.
 Heb. x. 25.
 p ch. i. 11 reff.
 q = Rom. i. 18
 reff. see
 2 Thess. i. 7,
 R.
 r Acts xxvi. 29
 reff.
 s = Luke xiv. 19. ch. xi. 28. 2 Cor. xiii. 5. 1 Pet. i. 7. Zech. xiii. 9.
 u = v. 10, 12. v ver. 8. w Matt. iii. 12 || L. xiii. 30. Acts xix. 19 al. Gen. xxxviii. 24.
 t = Rom. ix. 11 reff.

σεται ἡ γὰρ ὁ ἡμέρα ὁ δηλώσει, ὅτι ἐν πυρὶ ἁποκα-
 λυπτεται, καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστιν τὸ πῦρ αὐτὸ
 δοκιμάσει. ¹⁴ εἴ τις τὸ ἔργον ¹μενεῖ ὁ ²ἐποικοδό-
 μησεν, ³μισθὸν λήμψεται. ¹⁵ εἴ τις τὸ ἔργον ⁴κατα-

ABCDL
 P^a b c
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D¹ Ambrst.

rec om αυτο (as unnecessary: but see note), with DL² rel vss
 Clem Orig₁ Chr-mss₂ Thdrt₃ Thl Ec: ins ABCP(αυτω) in 17 Syr Orig₁ Eus Bas Chr
 Thdrt₃ Procop.

14. rec επωκοδομησεν, with B²C rel: txt AB¹DL²P² o 17.

Vulg., 'dies domini:' see reff.,—and so most Commentators, ancient and modern. The other interpretations are (1) 'the day of the destruction of Jerusalem,' which shall shew the vanity of Judaizing doctrines: so Hammond [but not clearly nor exclusively], Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) 'the lapse of time,' as in the proverb, 'dies docebit;'—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite day, and a definite fire:—(3) 'the light of day,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasmus:—but the fire here is not a life-giving, but a consuming flame; and, as Meyer remarks, even in that case the ἡμέρα would be that of the παρουσία, see Rom. xiii. 12:—(4) 'the day of tribulation:'—so Augustine, Calov.: but this again is not definite enough: μισθὸν λήμψεται can hardly be said of mere abiding the test of tribulation:—because it (the day—not, the work, as Theophyl., Ecum., al., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the attribute of that day, which is, to be revealed, &c., as in the expressions ὁ περιράζων, ὁ σπείρων, &c.) in fire ('accompanied,' clothed, 'girt,' 'with fire;' i. e. fire will be the element in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is not the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26.

4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quia forsitan verum est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), and each man's work, of what kind it is, the fire itself shall try (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—of what kind each man's work is [Meyer],—or as above. In the only other places where Paul uses ὅποιος, Gal. ii. 6, 1 Thess. i. 9 [see also Acts xxvi. 29], it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμάζέτω ἕκαστος:—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ αὐτὸ, the fire itself, of its own power, being a πῦρ καταναλίσκον.

14.] If any man's work shall remain (i. e. stand the fire,—being of inconsumable materials. μενεῖ fut. (so latt syrr coptt), is better than the pres. of rec., as answering to εἰ . . . κατακρίσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'):

15.] if any man's work shall be burnt up (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples [one of them remaining to this day] left standing amidst the universal crash and destruction of the meaner buildings"). he shall be mulcted (ζημιωθ., scil. τὸν μισθόν. see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνός, τοῦ περιέχει μάλιστα, τὴν ψυχὴν ζημιώσεται, and Plato, Legg., vi. p. 774, εἰς μὲν οὖν χρήματα ὁ μὴ θέλων γαμείν τσαυτὰ ζημιούσθω): but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be ex-

καήσεται, ^xζημιωθήσεται αὐτὸς δὲ σωθήσεται, ^yοὕτως δὲ ^xMatt. xvi.
^yὥς ^zδιὰ πυρός. 16 ^aοὐκ ^aοἴδατε ὅτι ^bναὸς θεοῦ ἐστε 26 l. 2 Cor.
καὶ τὸ πνεῦμα τοῦ θεοῦ ^cοἰκεῖ ἐν ὑμῖν; 17 εἴ τις τὸν ^bναὸν vii. 9. Phil.
τοῦ θεοῦ ^dφθεῖρει, ^dφθερεῖ τούτον ὁ θεός· ὁ γὰρ ^bναὸς τοῦ Prov. xix. 19.
^{ii. 12.} ^zsee Isa. xliii. 2. ^{Zecl. xlii. 9.} ^aRom. vi. 16. ch. v. 6 al. ^b= ch.
^{vi. 19.} 2 Cor. vi. 16. (2 Thess. ii. 4 al.) ^{Jer. vii. 4.} ^cRom. vii. 17 reff. ^d= here
^{bis. ch. xv. 33.} 2 Cor. vii. 2. xi. 3. ^{Eph. iv. 22.} 2 Pet. ii. 12. ^{Jude 10.} ^{Rev. xix. 2 only.} ^{Isa. liv.}
^{16. play on word, ch. vi. 12.}

16. εν υμιν bef οικει BP m 17 Tert.

17. for φθερει, φθειρει DFP 47 am: φθειρεί L. for τούτον, αυτον (corr'n as more usual) ADF Syr syr-mg arm Chr., illum latt Iren-int Cypr: txt BCLPN rel syr coptt æth Orig Eus Mac Did Amphil Chr, Thdrt Thl Œc.

cluded from that salvation which is the free gift of God to all who believe on Christ, but shall get no especial reward as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσγητε ὁ εἰργασάμεθα, ἀλλὰ μισθὸν πληρῇ ἀπολάβητε. Meyer remarks, that our Lord hints at such persons under the name of ἔσχατοι, Matt. xx. 16; Mark x. 31), but so, as through fire:—i.e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys., Theophyl., Œc., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολείται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μενεῖ ἐν τῷ πυρὶ, Chrys. σώζεται, τούτεστι, σώως τηρεῖται. δικας αἰώνιους ὑπέχων, Theophyl.

But (1) the fire of Hell is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδοῦναι κ.τ.λ. . . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου. Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, 'tanquam ex incendio,' for 'with difficulty.' But this is needless here, as the figure itself is that of an 'incendium:' and ὡς is not 'tanquam,' but belongs to οὕτως, see reff.

The whole imagery of the passage will be best understood by carefully keeping in mind the key, which is to be found in the θεοῦ οἰκοδομῇ, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαίφνης ἤξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου . . . καθιεῖται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσόν. . . . διότι ἰδοὺ ἡμέρα (add κυρίου A) ἔρχεται καιομένη ὡς κλίβανος, κ. φλέξει αὐτούς, καὶ ἔσονται . . . καλὰμη, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἥ ἐρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work,

through the midst of the conflagration.

16—23.] The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant, as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father. 16.]

The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομῇ θεοῦ recalled, to do further service. This building is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the temple of God (ναὸς θεοῦ, with emphasis on ναὸς, not θεοῦ ναὸς), the habitation of His Spirit.

οὐκ οἴδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. καὶ . . . ἐν ὑμῖν = ἐν ᾧ, τούτεστιν, ἐν ὑμῖν.

Meyer rightly remarks, that "ναὸς θεοῦ is the temple of God, not a temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as various temples of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, sensu mystico, the temple of Jehovah. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptance, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, Eph. ii. 22.

17.] φθερεῖ, mars, whether as regards its unity and beauty, or its purity and sanctity: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by ἅγιος below.

φθερεῖ, either by temporal death (Mey.), as in ch. xi. 30; or by spiritual death, which is more probable, seeing that the figurative temple is spoken of (as

(and also G) οἰκεῖ... ABCDF LPN a b c d e f g h k l m n o 17. 47

e = Rom. vi. 2.
f Rom. vii. 11
ref.
g = ch. viii. 2.
xiv. 37.
Gal. vi. 3.
Phil. iii. 4.
James i. 26.
h Rom. xii.
2 reff.
i ch. i. 25 reff.
k ch. i. 18 reff.
l Rom. ii. 13.
Gal. iii. 11 al.
m Job v. 13 (but
καταλαμ-
βάνων and
φρονήσει).
n here only.
Levit. ii. 2. v. 12. Num. v. 26. (Ps. ii. 12, w. gen.)
o (=) Luke xx. 23. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4 (10). (-yos. 2 Cor. xii. 16.)
i. 21. James ii. 4. Psa. xciii. 11. q constr., ch. xvi. 15 al. fr. Winer, edn. 6, § 66. 5. a. p = Rom.
xiv. 15. ch. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Exod. xx. 7. s = ch. iv. 5. t ch.
i. 31. Rom. ii. 17 reff. u gen., ch. i. 12. Rom. xiv. 8. 2 Tim. ii. 19.

θεοῦ ἅγιός ἐστιν, ὁ οἰτίνες ἐστε ὑμεῖς. ¹⁸ μηδεὶς ἐαυτὸν
ἑξαπατάτω· εἴ τις ^g δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
^h αἰῶνι ^h τούτῳ, ⁱ μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἢ
γὰρ σοφία τοῦ κόσμου τούτου ^k μωρία ^l παρὰ [τῷ] θεῷ
ἐστίν. γέγραπται γὰρ ^m Ὁ ⁿ δρασσόμενος τοὺς σοφοὺς ἐν
τῇ ^o πανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν Κύριος γινώσκει τοὺς
^p διαλογισμοὺς τῶν σοφῶν ^q ὅτι εἰσὶν ^r μάταιοι. ²¹ ὥστε
μηδεὶς ^t καυχάσθω ^t ἐν ἀνθρώποις· πάντα γὰρ ^u ὑμῶν ἐστίν,

18. aft ἐξαπαταω ins κενois λογοιis (see Eph v. 6) D 23-marg 73. 118. εν υμ.

19. rec ins τω bef θεω (corrñ: but art is unnecessary aft prepn), with ABLPN rel
Orig₃ Dion Eus Chr Thdrt: om CDF b¹ o Clem Orig₂. om γαρ D¹. om δ
and τους F.

21. ανθρωπω F lat-ff(not Pel Bede).

Mey.) the material temple:—and as tem-
poral death was the punishment for de-
filing the material temple (Exod. xxviii. 43.
Levit. xvi. 2 al. fr.), so spiritual death for
marring or defiling of God's spiritual tem-
ple. ἅγιος, the constant epithet of

ναός in the O. T., see Ps. v. 7; x. 5 (LXX).
Hab. ii. 20, and passim. οἰτίνες, i. e.
ἅγιοι, not, 'which temple are ye,' which
would be tautological after ver. 16, and
would hardly be expressed by οἰτίνες, 'ut
qui,' or 'quales.' Meyer well remarks, that
οἰτίνες ἐστε ὑμεῖς is the minor proposition
of a syllogism:—'Whoever mars the tem-
ple of God, him will God destroy, because
His temple is holy: but ye also, as His
ideal temple, are holy:—therefore, whoever
mars you, shall be destroyed by God.'

18—20.] A warning to those who
would be leaders among them, against self-
conceit.

18.] ἑξαπατάτω, not, as
Theophyl., νομίζων ὅτι ἄλλως ἔχει τὸ
πράγμα καὶ οὐχ ὥς εἶπον:—it is far more
naturally referred to what follows, viz.
thinking himself wise, when he must be-
come a fool in order to be wise. If any
man thinks that he is wise among you in
this world (ἐν τῷ αἰ. τούτῳ belongs to
δοκεῖ σοφ. εἶν. ἐν ὑμ.,—to the whole as-
sumption of wisdom made by the man,
which as made in this present world, must
be false: not (1) merely to σοφός, Grot.,
Rückert, al.,—as the arrangement of the
words shews,—nor (2) to μωρὸς γενέσθω,
Orig., Chrys., Luther, Rosenm., al., in
which case, the stress being on μωρὸς, it
must have been μωρὸς γενέσθω ἐν τῷ
αἰῶνι τούτῳ), let him become a fool (by
receiving the gospel in its simplicity, and
so becoming foolish in the world's sight),

that he may become (truly) wise.

19.] Reason why this must be:—shewn
from Scripture. παρὰ θ., in the
judgment of God, reff. δ δρασσ.]

The sense of the Heb. is equally expressed
by the Apostle and the LXX. The words
are taken out of the context as they stand,
which accounts for the participle, see Heb.
i. 7. The sense is, 'If God uses the craft
of the wise as a net to catch them in, such
wisdom is in His sight folly, since He
turns it to their confusion.' "δρασσόμε-
νος [possibly a provincialism] is substituted
for καταλαμβάνων, as a stronger and livelier
expression for 'grasping,' or 'catching
with the hand.'" Stanley. Cf. Judith
xiii. 7.

20.] The LXX have ἀνθρώ-
πων (Heb. עֲרֵץ); the Psalmist however is
speaking of the proud, ver. 2 f., and such,
when διαλογισμοί are in question, would
be the worldly wise.

21—23.] A
warning to them in general, not to boast
themselves in human teachers.

21.] ὥστε, viz. seeing that this world's wisdom
is folly with God: or perhaps as a more
general inference from what has gone be-
fore since ch. i., that as the conclusion
there was, ὁ καυχώμενος, ἐν κυρίῳ καυ-
χάσθω,—so now, having gone into the
matter more at length, he concludes, μηδεὶς
καυχάσθω ἐν ἀνθρώποις. This boasting in
men is explained in ch. iv. 6 to mean μὴ
εἰς ὑπερ τοῦ ἐνὸς φυσιοῦσθαι κατὰ τοῦ ἐτέ-
ρου.

καυχάσθω after ὥστε is a change of
construction. A somewhat similar change
occurred in the parallel ch. i. 31, ἵνα . . .
καυχάσθω: but there, by the citation being
adduced in its existing form.

πάντα γὰρ ὑμ. ἐστ.] 'For such boasting is a
degradation to those who are heirs of all

ABCDF
LPN^a b
c d e f g
h k l m
n o p q
r s t
u v w
x y z

22^v εἶτε Παῦλος εἶτε Ἀπολλῶς εἶτε Κηφᾶς, εἶτε κόσμος^{so Rom. xii. 6. Col. i. 16. w so Rom. viii. 38.}
 εἶτε^w ζωὴ εἶτε^w θάνατος, εἶτε^{wx} ἐνεστῶτα εἶτε^{wy} μέλλοντα,
 πάντα^u ὑμῶν, 23 ὑμεῖς δὲ^u χριστοῦ, χριστὸς δὲ^u θεοῦ.
 IV. 1^z Οὕτως ἡμᾶς^a λογιέσθω^b ἄνθρωπος, ὥς^c ὑπηρέτας^z
 χριστοῦ καὶ^d οἰκονόμους^e μυστηρίων θεοῦ. 2^f ὥδε^g λοι-

b = ch. xi. 28. Gal. vi. 1.
 xii. 42. xvi. 1, &c.)

c = Acts xiii. 5 reff.
 e ch. ii. 7 reff.

d = Tit. i. 7. 1 Pet. iv. 10. (Luke
 reff. ix. 8.
 g ch. i. 16 reff.

22. ἀπολλω F 17. ins δι' bef ὑμων F.

ἡμων, and in ver. 23 ημεῖς B 48 Orig.

rec at end ins εστιν, with D² L rel vulg Chr Thdrt: om ABCD¹ FPN 17 Dial

Ambrst Aug.

CHAP. IV. 1. ins του bef θεου F.

2. rec δ δε λοιπον, with D³ L rel Orig, Chr Thdrt Thl Ec: txt ABCD¹ FPN 17 latt

things, and for whom all, whether ministers, or events, or the world itself, are working together: see Rom. viii. 28: and iv. 13.

22, 23.] Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἶτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below). The expressions ζωὴ, θάνατος, ἐνεστῶτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.,—ἡ ζωὴ, φησι, τῶν διδασκάλων δι' ὑμᾶς ἔστιν ἵνα ὠφελήσθω διδασκόμενοι κ. δ θάνατος αὐτῶν δι' ὑμᾶς ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς ὑμετέρας σωτηρίας, Theophyl.,—and “*præsentia*, . . . *linguarum et sanationum dona . . . futura*, . . . rerum futurarum revelationes,” Grot.,—but are perfectly general.

ἐνεστῶτα is things actually present,—see note on 2 Thess. ii. 2.

23.] On the change of the possessives, see above:—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δὲ) you are His,—and even that does not reach the Highest possession: He possesses not you for Himself; but (δὲ) again χριστοῦ δ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth. There is a striking similarity in the argument in this last verse to that

in our Lord's prohibition, Matt. xxiii. 8—10. See Stanley's beautiful note.

IV. 1—5.] He shews them the right view to take of Christian ministers (vv. 1, 2); but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge (vv. 3, 4). Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.

1.] οὕτως, emphatic, preparatory to ὥς, as in ref. ἄνθρωπος, as E. V., a man, in the most general and indefinite sense, as ‘man’ in German: not a Hebraism, nor = ἑκαστος. The whole is opposed to καύχησις ἐν ἀνθρώποις: the ministers of Christ are but subordinates to Him, and accountable to God.

ἡμᾶς, here, not, ‘us ministers generally,’ see below, ver. 6, but ‘myself and Apollos,’ as a sample of such.

ὑπὲρ χριστοῦ, see ch. iii. 5, 22, 23. But in οἶκον μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, stewards and dispensers of the property and stores of the οἰκοδεσπότης. These last are the μυστήρια, hidden treasures, of God,—i. e. the riches of his grace, now manifested in Christ, ch. ii. 7; Rom. xvi. 25, 26, which they announce and distribute to all, having received them from the Spirit for that purpose. “*Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina.*” Estius, who also, as a Romanist, attempts to include the sacraments among the μυστήρια in this sense. The best refutation of this is given by himself: “*sed cum ipse Paulus dixerit primo capite, Non misit me Christus baptizare, sed evangelizare, rectius est ut mysteria Dei intelligantur fidei nostræ dogmata.*” It may be doubted, whether, in the N. T. sense of μυστήρια,

h = 2 Cor. xiii. πὸν ^h ζητείται ἐν τοῖς ^d οἰκονόμοις ἵνα πιστὸς τις ⁱ εὐρεθῇ. ABCDF
 3. (ch. i. 22.) 3 κ' μοὶ δὲ ^l εἰς ἐλάχιστόν ἐστιν ^m ἵνα ὑφ' ὑμῶν ⁿ ἀνακριθῶ LP a b
 i = Matt. i. 18. ἡ ὑπὸ ^o ἀνθρωπίνης ^p ἡμέρας· ^q ἀλλ' ^q οὐδὲ ἐμᾶντὸν ⁿ ἀνα- c d e f g
 Rom. vii. 10. κρίνω· ⁴ οὐδὲν γὰρ ἐμᾶντῷ ^r σῦνοδα, ἀλλ' οὐκ ^s ἐν τούτῳ h k i m n
 2 Cor. v. 3. φιλ. ii. 8. Nch. ix. 8. s δεδικαίωμαι· ὁ δὲ ⁿ ἀνακρίνων με κύριός ἐστιν. ⁵ τ' ὥστε o 17. 47
 k dat., Rom. xiv. 14.
 l = Acts xix. 27.
 m constr., Matt. x. 25, xviii. 6. n Acts iv. 9 reff. o Acts xvii. 25 reff. p = ch. i. 8 reff. q = Acts xix. 2, ch. xiii. 39. Rom. xiii. 2. r Acts v. 2, xii. 12, xiv. 6 only. Lev. v. 1. Job xxvii. 6 only. 1 Macc. iv. 21 al. s Acts xiii. 39. Rom. v. 9, ch. vi. 11. Gal. ii. 17. iii. 11, v. 4. t = ch. iii. 21.

syrr copt aeth arm Orig-int, lat-ff. aft λοιπον ins τι N¹ (om N-corr¹?). ζητεῖτε
 (itacism?) ACDFP f g n 17 (and mss mentd by Ec): txt BL rel latt syrr &c.
 τις εὐρεθῇ bef πιστος τις D¹⁻³: bef πιστος D²F goth.
 3. ἡμων Α. αλλα D¹. for ουδε, ουδ F.
 4. for ουκ, ουδε P. for δε, γαρ N¹ Syr aeth. at end ins θεος D.

the sacraments can be in any way reckoned as such: for *μυστ.* is a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed*; under neither of which categories can the sacraments be classed. 2.] Moreover, here [on earth] (see var. readd. and reff. *ᾧδε* is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry ὑπὸ ἀνθρωπίνης ἡμέρας, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places *ᾧδε* at the end of ver. 1: *οἰκονόμους μυστηρίων θεοῦ ᾧδε*. Stanley takes *ᾧδε* for 'in this matter,' and supports the meaning by Rev. xiii. 10, 18; xiv. 12; xvii. 9) enquiry is made in the case of stewards (or, *it is required* in the case of stewards), in order that (or *that*, the purport of the requirement expressed as its purpose) a man may be found (proved to be) faithful (emph.). 3.] But to me (contrast to the case of the stewards into whose faithfulness enquiry is made *ᾧδε*, here on earth) it is (amounts to) very little (Meyer compares *ἐς χάριν τέλλεται*, Pind. Ol. i. 122, and Theognis, 162, οἷς τὸ κακὸν δοκεῖον γίγνεται εἰς ἀγαθόν) that I be (the *ἡνα*, here and always, is more or less the conj. of *purpose*. The construction is a mixed one in such clauses as this, compounded of ἐλάχιστόν ἐστιν ἀνακριθῆναι, and ἐλάχιστον ἂν πριαίμην, ἵνα ἀνακριθῶ) judged (enquired into, as to my faithfulness) by you, or by the day of man (in reference to *ᾧδε* above, and contrast to the *ἡμέρα κυρίου*, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, *Quæstiones ad Algasiam*, Ep. xxxi. [cli.] 10, vol. i. p. 879, numbers the expression among the *criticisms* of

the Apostle. Estius, al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expression *chosen purposely* by the Apostle. Grot. compares 'diem dicere,' 'to cite to trial,' to which Stanley adds the English 'days-man' for arbiter [see Job ix. 33], and the Dutch 'dagh vaerden' and 'daghen,' to 'summon'.—*nay, I do not judge even* (hold not an enquiry on: lit. 'but neither do I,' &c.) myself: 4.] for I am conscious to myself of no (official) delinquency (so Plato, *Apol.* p. 21, οὐτε μέγα οὐτε μικρὸν ἔξυνοῖδα ἐμᾶντῷ σοφὸς ὢν,—ib., Rep. i. [Wetst.], τῷ δὲ μηδὲν ἐαυτῷ ἀδίκων ξυνειδῶτι ἡδεῖα ἐλπίς ἀεὶ πάρεστι, and Hor., *Epist.* i. 1. 61, 'Nil conscire sibi, nulla pallescere culpa.' The E. V., 'I know nothing by myself,' was a phrase commonly used in this acceptance at the time; cf. Ps. xv. 4, *Com. Prayer Book* version, 'He that setteth not by himself,' i.e. is not wise in his own conceit. 'I know no harm by him' is still a current expression in the midland counties. See Deut. xxvii. 16; Ezek. xxii. 7, in E. V. So Donne, *Serm.* lvii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified.*" This meaning of 'by' does not appear in our ordinary dictionaries, but I am not hereby justified (i.e. it is not *this circumstance* which clears me of blame—this does not decide the matter. There can be no reference [as Meyer] to *forensic justification* here, by the very conditions of the context: for he is speaking of that *μυσθός* of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); but he that judges (holds an enquiry on) me is the Lord (Christ, the judge). 5.] So then (because the Lord is the sole

μη ^u πρὸ ^u καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ ^u φωτίσει τὰ ^w κρυπτὰ τοῦ σκοτοῦς καὶ ^x φανερώσει τὰς ^z βουλὰς τῶν ^z καρδιῶν, καὶ τότε ὁ ^a ἔπαινος ^b γενήσεται ἐκάστῳ ^b ἀπὸ τοῦ θεοῦ.

⁶ Ταῦτα δέ, ἀδελφοί, ^c μετεσχημάτισα εἰς ἑμαυτὸν καὶ ^d Ἀπολλῶ δι' ὑμᾶς, ἵνα ^d ἐν ἡμῖν μάθῃτε ^e τὸ μὴ ^f ὑπερ ἅ ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} 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^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw}

g w. indic. *γέγραπται*, *ἵνα* μὴ ^h εἰς ὑπὲρ τοῦ ^h ἐνός ⁱ φυσιοῦσθε κατὰ ABCDF
 pres., Gal. iv. ^k τοῦ ἑτέρου. ⁷ τίς γὰρ σὲ ¹ διακρίνει; τί δὲ ἔχεις δ οὐκ LPS ab
 17. Tit. ii. ² ἐλαβες; εἰ δὲ καὶ ἐλαβες, τί ^m καυχᾶσαι ὡς μὴ λαβὼν; c d e f g
 i vv. 18, 19. ⁸ ἥδη ⁿ κεκορεσμένοι ἐστέ, ἥδη ^o ἐπλουτήσατε, χωρὶς ἡμῶν h k l m n
 ch. v. 2. viii. ^o 17. 47
 1. xiii. 4. ^o 17. 47
 Col. ii. 18
 only +. (-*ωσις*, 2 Cor. xii. 20.) k Rom. ii. 1 reff. l = here only. see Acts xv. 9 reff. m absol.,
 ch. i. 29 reff. n Acts xvii. 38 only. Deut. xxxi. 20 only. o 2 Cor. viii. 9. Rev. iii. 17,
 18. Luke xii. 21. Hos. xii. 8.

rec aft γεγραπται ins φρονειν, with C(appy) D³LPN³ rel syrr goth arm Chr Cyr
 Thdrst: om ABD¹FN¹ latt Orig lat-ff. om 2nd μη D. for υπερ, κατα F.

yourselves and us, the standard of Scripture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19. To refer *γέγραπται* to *what has been written in this Epistle*, as Luth., Calov., Calv. [altern.], is quite inadmissible, for, as Grot. remarks, "*γέγραπται* in his libris semper ad libros Veteris Testamenti refertur." But he [and Olsh.] refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to *words of our Lord in the N. T.*, such as Matt. vii. 1, 3; xxiii. 12; Mark x. 43, 44, but these could not be indicated by *γέγραπται*,—cf. ch. vii. 10 and note.

The ellipsis, as here, of the *verb* in prohibitory clauses with *μή*, is common enough: thus, Aristoph. Vesp. 1179, *μή μοι γε μύθοις*. Soph. Antig. 577, *μή τριβὰς ἔτι, ἀλλὰ νιν κομίζετ' εἰσα*. Demosth. Phil. i. p. 46, *μή μοι μυρίους μηδὲ δισμυρίους ξένους*. Hartung, Partikellehre ii. 153, where see more examples), *that ye may not one on behalf of another be puffed up against a third* (i.e. 'that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party'). There is a grammatical difficulty here, the occurrence of *ἵνα* with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. b. 1. c. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, *ἵνα αὐτοὺς ζηλοῦτε*, is also in the case of a contracted syllable in *ου*,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in *ω*, which our Apostle followed. At all events (especially considering that we have two other cases of *ἵνα* with an indic., see reff.) it is better to suppose a solecism or peculiar usage, than with Meyer to give *ἵνα* a local sense,—'*where*,' i.e. '*in which case ye are not* (pres. for the future) *puffed up*,'—i.e. if you keep to the Scripture measure: the double *ἵνα* of the purpose being, as he

himself observes, according to Paul's usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense.

7.] For (reason why this puffing up should be avoided) *who separates thee* (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That *pre-eminence*, and not merely distinction [Meyer], is meant, is evident from what follows)? And (*δέ* connects interrogative clauses, as Od. a. 225, *τίς δαίς, τίς δὲ θυμὸς ὄδ' ἐπλετο*; and Il. ε. 704, *ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάρξειν*; See Hartung, Partikellehre, i. 169) *what hast thou which thou receivest not* ('from God')—not, 'from me as thy father in the faith'? but if (which I concede;—*στέγαι δὲ εἰ καὶ ἡμῶν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δι' οὐχ ἱπποῖς*; Xen. Cyr. vi. 1. 14. Hartung, i. 140) *thou receivest it*, &c. He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God, the Giver.

8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.' *καμφδὼν αὐτοὺς ἔλεγεν Οὕτω ταχέως πρὸς τὸ τέλος ἐφθάσατε, ὅπερ ἀδύνατον ἦν γενέσθαι διὰ τὸν καιρὸν*. Chrys. Hom. xii. p. 138. The emphases are on *ἥδη* in the two first clauses, and *χωρὶς ἡμῶν* in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin, Wetst., al., interpreting them of *knowledge*, of *security*, of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse.

χωρὶς ἡμῶν] 'because *we*, as your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.' There is an exquisite delicacy of irony, which Chrys. has well caught: *πολλὰ ἔμφασις ἐνταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς*.

ῥ ἐβασιλεύσατε. καὶ ᾠφέλόν γε ῥ ἐβασιλεύσατε, ἵνα καὶ ῥ ἡμεῖς ὑμῖν ῥ συμβασιλεύσωμεν. ᾠ δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ᾠ ἀπέδειξεν ὡς ᾠ ἐπιθανα-
τίους, ὅτι ᾠ θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
καὶ ἀνθρώποις. ¹⁰ ἡμεῖς ᾠ μωροὶ διὰ χριστόν, ὑμεῖς δὲ ᾠ
ᾠ φρόνιμοι ἐν χριστῷ ἡμεῖς ᾠ ἀσθενεῖς, ὑμεῖς δὲ ᾠ ἰσχυροί
ὑμεῖς ᾠ ἔνδοξοι, ἡμεῖς δὲ ᾠ ἄτιμοι. ¹¹ ᾠ ἄχρι ᾠ τῆς ᾠ ἄρτι ᾠ ρας
καὶ ᾠ πεινῶμεν καὶ διψῶμεν καὶ ᾠ γυμνιτεύομεν καὶ ᾠ κο-

v = here (Acts xix. 29, 31) only †. w ch. i. 25 reff. (see ch. ii. 3, 14.) x Rom. xi. 25 al. Prov.
xi. 12. iron., 2 Cor. xi. 19. y Luke vii. 25. xiii. 17. Eph. v. 27 only. 1 Kings ix. 6 al. z Matt.
xiii. 57. Mark vi. 4. ch. xii. 23 only. Isa. liii. 3. a Rom. viii. 22 reff. b here only.
c Rom. xii. 20 reff. d here only †. e Matt. xxvi. 67 || Mk. 2 Cor. xii. 7. 1 Pet. ii. 20 only †.

8. om χωρ. ημ. εβασ. (hom) A.
ins συν bef υμιν D¹.

9. rec aft δοκω γαρ ins οτι, with D³LPN³ rel Chr Thdrt Ambr: om ABCD¹FN¹ am
(with demid fuld tol) Clem Orig Cyr Damasc Thl Tert Ambrst.

11. for αχρι της, εως F. rec γυμνητευομεν (see note), with L rel: txt A²
B²(sic: see table) CDFPN a g h m, γυμνιτευομεν B¹.—om γυν. και Δ¹.

καὶ τὸ ἀσυνείδητον δὲ αὐτῶν δέκνυνται κ. τὸ
σφόδρα ἀνόητον. ὃ γὰρ λέγει, τοῦτό ἐστιν.
ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα
κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπάθ-
λοις κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said
bonâ fide and with solemnity: **And I would**
indeed (γε strengthens the wish; so ἡ δ'
ἰλεῖθ' . . . ὥς γε μήποτ' ὄφελον λαβεῖν . . .
Μελέαον, Eur. Iph. Aul. 70. Hartung,
i. 373. ὄφελον is used in LXX and
N. T. as a particle, with the indic.: also
with optative. See, for both, reff.) **that**
ye did reign (that the kingdom of the
Lord was actually come, and ye reigning
with Him), **that we also might reign**
together with you (that we, though
deposed from our proper place, might at
least be vouchsafed a humble share in
your kingly glory).

9.] For (and
there is abundant reason for this wish in
our present afflicted state) **I think**,—**God**
set forth (before the eyes of the world,—
the similitude is in θέατρον following) **us**
the Apostles (meaning all the Apostles,
principally himself and Apollos) **last** (the
rendering of Erasmus, Calvin, Beza, al., *us*
who were last called to be Apostles, q. d.
τοὺς ἀπ. τοὺς ἐσχ., or *τοὺς ἐσχ. ἀποστ.*,—
is ungrammatical. *ἐσχάτους*, *last and*
vilest: not, 'respectu priorum,' *last*, as
the prophets were before us, as Corn-
a-lap., and in part, Bengel) **as persons**
condemned to death (ὡς καταδίκους,
Chrys. Tertullian seems to define the
meaning too closely when, De Pudic. 14,
vol. ii. p. 1006, he interprets it '*veluti*
bestiariorum.' Dion. Hal. vii. 35, says of
the Tarpeian rock, *ὅθεν αὐτοῖς ἔθος βάλ-
λεω τοὺς ἐπιθανατίους*)—**for we are be-**

ωφελον D³L l.

om γε D¹F.

come a spectacle (θέατρον = θέαμα: so
Achilles Tatius, i. p. 55 [Kypke], and
θέατρα ποιητῶν, Æschines, Dial. Socr. iii.
20:—see *θεατριζόμενοι*, Heb. x. 33) **to the**
world, as well to angels (*good angels*:
ἄγγελοι absol., never either includes, or
signifies, *bad angels*) **as to men** (κόσμῳ
being afterwards specialized into angels
and men).

10.] Again, the bitterest
irony: 'how different our lot from yours!
How are you to be envied—we, to be
pitied!' There is a distinction in διὰ
χριστόν and ἐν χριστῷ—q. d. **We are**
foolish for Christ's sake (on account of
Christ,—our connexion with Him does
nothing but reduce us to be fools),
whereas you are φρόνιμοι ἐν χριστῷ,
have entered into full participation of
Him, and grown up to be wise, subtle
Christians.

ἀσθενεῖς — ἰσχυροί are
both to be understood generally: the
ἀσθένεια is not here that of persecution,
but that of ch. ii. 3: the strength is the
high bearing of the Corinthians. **Ye**
are glorious (in high repute, party leaders
and party men, highly honoured and
looked up to), **whereas we are un-**
honoured. Then ἄτιμοι leads him to en-
large on the disgrace and contempt
which the Apostles met with at the
hands of the world.

11—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.*

11.] ἄχρι τ. ἄρτι ὥρας is evidently not to
be taken strictly as indicative of the situa-
tion of Paul at the time of writing the
Epistle, but as generally describing the
kind of life to which, then and always he
and the other Apostles were exposed: οὐ

f here only +.
g Rom. xvi. 6,
12 reff.
h = Acts xviii.
3 reff.
i Eph. iv. 28.
1 Thess. iv.
11. Wisd.
(iii. 14) xv.
17.
k Acts xxiii. 4
reff.
l = Rom. xii.
14 reff.
m = Matt. v.
10, &c. ch. xv. 9. 2 Kings xxi. 5.

λαφιζόμεθα καὶ ^f ἄστατοῦμεν, ¹² καὶ ^g κοπιῶμεν ^{hi} ἐργαζό-
μενοι ταῖς ἰδίαις ⁱ χερσίν. ^k λοιδορούμενοι ¹ εὐλογοῦμεν,
^m διωκόμενοι ⁿ ἀνεχόμεθα, ¹³ οὐδυσφημούμενοι ^p παρακαλοῦ-
μεν ὡς ^q περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-
των ^r περίψημα ^s ἕως ^s ἄρτι. ¹⁴ οὐκ ^t ἐντρέπων ὑμᾶς γράφω
ταῦτα, ἀλλ' ὡς τέκνα μου ^u ἀγαπητὰ ^v νουθετῶ. ¹⁵ ἐάν

ABCDEF
LP^a ab
c d e f g
h k l m n
o 17. 47

only +. 1 Macc. vii. 41 only. (-μία, 2 Cor. vi. 8.) n absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) o here
20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only. p absol., Luke xii. 18. Rom. xii. 8. 2 Cor. v.
xii. 28 Schol. ap. Tromm. s Matt. xi. 12. John ii. 10. v. 17. Tit. ii. 8 only. r here only +. Tobit v. 18 only. Jer.
only. t act, here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Ps. xxxiv. 26. (mid., Luke xviii.
2 al.) u Rom. i. 7 reff. v Acts xx. 31 reff. P.

12. λοιδορ. και ευλ. and διωκ. και ανεχ. F Syr Orig-int.

13. rec βλασφημούμενοι (substitution of more usual word), with BDFLN³ rel Orig²
Chr Thdr: txt ACN¹ 17 Clem Orig² Eus Cyr Damasc. περικαθάρματα (for
-ματα) D¹.

14. ταυτα bef γραφω DF k latt Ambrst Pel.
νουθετων ACN¹ 17 Thl-txt: txt BDFL rel latt.

αλλα B(C doubtful).

παλαιὰ διηγουμαι πράγματα, ἀλλ' ἄπερ
καὶ ὁ παρών μοι καιρὸς μαρτυρεῖ. Chrys.
See, on the subject-matter, 2 Cor. xi.
23—27. γυμνίτ.] are in want of
sufficient clothing: cf. ἐν ψύχει κ. γυμ-
νότητι, 2 Cor. xi. 27. Meyer (after
Fritzsche) believes γυμνιτεύμενοι to be a
mistake in writing the word, of very
ancient date: but surely we are not justi-
fied, in such a conventional matter as the
form of writing a word, to desert the
unanimous testimony of the oldest mss.
And we have the forms γυμνίτης, and
γυμνίτις: why not then γυμνιτεύω?
κολαφ.] are buffeted—see reff., there is
no need to press the strict meaning.

ἄστατ.] τουτέστιν, ἐλάνθόμεθα, φεύγομεν.
Theophyl.

12.] As testimonies to
Paul's working with his own hands, see
Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess.
ii. 9; 2 Thess. iii. 8. That the other
Apostles did the same, need not necessarily
be inferred from this passage, for he may
be describing the state of all by himself as
a sample; but it is conceivable, and indeed
probable, that they did. λοιδ. . . .
κ.τ.λ.] 'So far are we from vindicating to
ourselves places of earthly honour and
distinction, that we tamely submit to re-
proach, persecution, and evil repute;—nay,
we return blessing, and patience, and soft
words.'

13.] παρακ., ἀντὶ τοῦ, πραιο-
τέροις λόγοις κ. μαλακτικοῖς ἀμειβόμεθα.
Theophyl.

ὡς περικαθάρματα.] A
climax of disgrace and contempt, summing
up the foregoing particulars. We are be-
come as it were the refuse of the world.
περικ. from περικαθαίρω, that which is
removed by a thorough purification, the
offal or refuse. So Ammonius (in Wetst.):
καθάρματα, τὰ μετὰ τὸ καθαρθῆναι ἀπορ-
ρίπτόμενα:—Theophylact, ὅταν ῥυπαρόν
τι ἀποσπογγίσῃ τις, περικαθάρματα λέγεται

τὸ ἀποσπῶγγισμα ἐκείνων: and similarly
(Ecum. Wetst. gives many examples of
the metaphorical usage of the term καθάρματα
as a reproach, from Demosth., Aristoph.,
Lucian, al., and of purgamentum in Latin.
περικαθάρματα is found in Arrian, Epict.
iii. 22, Πρίamos, ὁ νῦν γεννήσας περι-
καθάρματα. But Luther and very many
Commentators suppose the word to imply
riacula, as Schol., Aristoph. Plut. 454
(Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ
καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου
θυόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ
παρὰ Ῥωμαίους ἐπεκράτησε. Meyer well
remarks that περικαθάρματα will hardly
bear this meaning, and that περίψημα
in the sing. would not suit it. Still we
may remark, with Stanley, that περι-
καθάρματα is so used in ref. Prov., and περί-
ψημα in ref. Tobit: and that Suidas says,
περίψημα . . . , οὕτως ἐπέλεγον τῷ κατ'
ἐνιαυτὸν συνέχοντι τῶν κακῶν Περίψημα
ἡμῶν γένον' ἦτοι, σωτηρία καὶ ἀπολύτρω-
σις· καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὥσ-
ανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτίλλυντες.

περίψ.] much the same as περικαθάρ-
ματα,—but the expression is more con-
temptuous:—the individual περικαθάρματα
are generalized into one περίψημα, the τοῦ
κόσμου is even further extended to πάντων,
—see ch. iii. 22.

14—21.] Conclu-
sion of this part of the Epistle:—in what
spirit he has written these words of blame:
viz. in a spirit of admonition, as their
father in the faith, whom they ought to
imitate. To this end he sent Timothy to
remind them of his ways of teaching,—
would soon, however, come himself,—in
mildness, or to punish, as the case might
require.

14. οὐκ ἐντρέπων] not
as one who shames you, see reff., and
ch. vi. 5; xv. 34,—and for the force of
the participle, ch. ii. 1.

νουθετῶ

γὰρ ^w μυρίους ^x παιδαγωγούς ἔχῃτε ἐν χριστῷ, ^y ἀλλ' οὐ ^w πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ^z ἐγέννησα. ^{16 a} παρακαλῶ οὖν ὑμᾶς, ^b μιμηταὶ μου γίνεσθε. ¹⁷ διὰ τοῦτο ἔπεμψα ^c ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον ^u ἀγαπητὸν καὶ ^d πιστὸν ἐν ^d κυρίῳ, ὃς ὑμᾶς ^e ἀναμνήσει τὰς ^f ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς ^g πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ^{18 h} ὡς μὴ ἔρχο-

6. ii. 14. Heb. vi. 12 only. (-μεῖσθαι, 2 Thess. iii. 7, 9.) c dat., Acts xi. 29. Phil. ii. 19.
d see Eph. i. 1. Acts xvi. 15. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32
only. Gen. viii. 1 Ed-adv. [B def.] (-μνησις, ch. xi. 24.) f = ch. xii. 31. see Acts xiii. 10 reff.
g Acts xvii. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph. Œd. Tyr. 11. Winer, edn. 6,
§ 65. 9.

15. om ἰησὺν B Clem Pac: ins ACDFLN rel vulg Syr Orig-int₄.

16. for οὖν, δε D¹F.

17. aft τουτο ins αυτο APN¹ 17 syr. rec τεκνον bef μου (corr'n to more usual order), with DFLP rel latt Orig Thdrt Thl Œc lat-f: txt ABCPN in 17 arm Chr Damasc. πιστος F. for κυριω, χριστω Α. αναμνησει(sic) Δ α¹. for χριστω, χρ. ἰησὺν CD²N b m o 17 vulg-ed syr copt Chr Damasc lat-f: κυριω ἰησ. D¹F: txt ABD³LP rel am(with demid al) Syr Orig Thdrt Thl Œc.

contrasts with ἐντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal intention:—I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.

15.] Justification of the expression τέκνα μου. **μυρίους**, the greatest possible number—see reff. **παιδαγ.**] He was their spiritual father: those who followed, Apollos included, were but *tutors*, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by *μυρίους*, that these *παιδαγωγοί* were more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word *only* to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of *παιδαγωγός*, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of *παιδαγ.*, examples in Wetst. **ἀλλ' οὐ** brings out the contrast strongly, giving almost the sense of 'at non ideo': so Œsch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεξήγῃ τὰ ἐκ τοῦ ψηφίσματος προτάγματα, ἀλλ' οὐ τόγ' ἐκ τῆς ἀληθείας αἰσχροὺν σιωπήσεται. See Hartung, Partikellehre, ii. 40. **ἐν γὰρ χρ.]** For in Christ Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγὼ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ἰμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I

(emphatic) **begat you** (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begat you).

16.] **οὖν**, because I am your father. **μιμηταί**, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αἱ ὁδοὶ μου αἱ ἐν χρ., my manner of life and teaching. See reff. 17.] **διὰ τοῦτο**,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπεὶδὴ ὡς παίδων κήδομαι, καὶ ὡς γεγεννηκώς,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows. On the fact, see Prolegg. to 2 Cor., § ii. 4.

τέκνον] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τέκνα ἀγαπητά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley.

ἐν κυρίῳ points out the spiritual nature of the relationship. **ἀναμνήσει.]** Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10.

καθὼς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμουν

i ver. 6 reff.
k = 2 Cor. iii.
l. x. 2. Gal.
1 Tim. i. 3,
&c.

1 James iv. 15.
Sir. xxxix. 6.
m 1 Thess. i. 5.
see Rom. xv.
18 reff.
n = Rom. xiv.
17.

o Rom. i. 4 reff.
p = ch. v. 8.

2 Cor. ii. 1. Eph. i. 8. iii. 12. iv. 15, 17 al.
i. 8 al. s Rom. xi. 8 reff.
21. iii. 13. 1 Pet. iii. 15. Ps. xiv. 4.

q Rev. ii. 27. Isa. x. 24.

r Matt. x. 10 || Heb.

t Paul (2 Cor. x. 1. Gal. v. 23. vi. 1 al4.) only, exc. James i.

..ταχως
e. ABCDF
LPs a b
c d f g h
k l m n
o 17. 47

μένου δέ μου πρὸς ὑμᾶς ¹ἐφυσιώθησάν ^kτινες. ¹⁹ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ¹ἐὰν ὁ ¹κύριος ¹θελήσῃ, καὶ γνώσομαι οὐ τὸν ^mλόγον τῶν ⁱπεφυσιωμένων, ἀλλὰ τὴν ^mδύναμιν. ²⁰οὐ γὰρ ἐν ^mλόγῳ ἢ ⁿβασιλείᾳ τοῦ ⁿθεοῦ, ἀλλ' ^oἐν δυνάμει. ²¹τί θέλετε; ^pq ἐν ^qῥάβδῳ ἔλθω πρὸς ὑμᾶς, ^ῥἐν ^pἀγάπῃ, ^sπνεύματί τε ^tπραύτητος;

18. om δε F latt copt lat-ff.

19. θελήσει LP. om ου D¹.

σιωμενον L h m 3. 46¹-9. 57. 109-16 lectt-7-12 Orig (not Clem Chr Thdrst &c).

21. rec παροητος, with DFLPN rel(many greek fathers): txt ABC¹ or 2 17 Damasc.

πρὸς ἀλλήλους. πανταχοῦ ἐν π. ἐκκλ.] To shew the importance of this his manner of teaching, he reminds them of his *unvarying* practice of it: and as he was guided by the Spirit, by inference, of its universal necessity in the churches.

18—20.] To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' he announces the certainty of his coming, if the Lord will. 18.] ὥς μὴ ἐρχομένου forms one idea, and the δέ is in consequence placed after it all: so Thucyd.

i. 6, ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι: Isocr. περί εἰρ., p. 160, ὅτι ἂν τύχῃ δὲ γενησόμενον. Hartung, Partikellehre, i. 190.

ὥς expresses the assumption in their minds: the present part. ἐρχομένου refers to their saying—οὐκ ἔρχεται, as Meyer.

19.] ἐλεύσομαι is prefixed, for emphasis, being the matter in doubt: as we say, 'Come I will.'

ταχέως] How soon, see ch. xvi. 8.

γνώσομαι] I will inform myself of—not the words of those who are puffed up (those I care not for), but their power: whether they are really mighty in the Spirit, or not. This general reference of δύν. must be kept, and not narrowed, as Chrys., Theophyl., to power of working miracles: or "quantum apud vos sua scientia et doctrina quam jactant profecerint," Est.; or *virtuous lives* (Theodore, al.), or energy in the work of the gospel (Meyer): he leaves it general and indefinite.

20.] Justification of this his intention by the very nature of that kingdom of which he was the ambassador.

ἡ βασ. τ. θεοῦ, the Kingdom (τ. οὐρ. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark i. 15, al.) announced by the prophets, preached by the Lord and the Apostles, being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21; Eph. v. 5.

ἐν λόγῳ . . . ἐν δυνάμει . . . is

not (i. e. does not consist in, has not its conditions and element of existence) in (mere) word, but in might—is a kingdom of power.

21.] He offers them, with a view to their amendment, the alternative: 'shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. τί not for πότερον (as Meyer, De W.), but general, and afterwards confined to the two alternatives: What will ye (respecting my coming)?

ἐλθω, must I come? ἐν ῥάβδῳ, with a rod; but not only 'with,' as accompanied with: the prep. gives the idea of the element in which, much as ἐν δόξῃ: not only with a rod, but in such purpose as to use it. There is no Hebraism: see Passow under ἐν, No. 3 and 4. He speaks as a father: τί ἐστιν, ἐν ῥάβδῳ; ἐν κολάσει, ἐν τιμωρίᾳ, Chrys.

πνεύμ. τ. πραύτητος] Generally, and by De Wette, explained, a gentle spirit, meaning by πνεύμ. his own spirit: but Meyer has remarked, that in every place in the N. T. where πνεῦμα is joined with an abstract genitive, it imports the Holy Spirit, and the abstract genitive refers to the specific working of the Spirit in the case in hand. So πν. τῆς ἀληθείας (John xv. 26; xvi. 13; 1 John iv. 6), υἰοθεσίας (Rom. viii. 15), τῆς πίστεως (2 Cor. iv. 13), σοφίας (Eph. i. 17), ἀγιωσύνης (Rom. i. 4). [This does not however appear to be without exceptions: cf. πνεῦμα ἀσθενείας, Luke xiii. 11; δουλείας, Rom. viii. 15; κατανύξεως, Rom. xi. 8; δειλίας, 2 Tim. i. 7; τῆς πλάνης, 1 John iv. 6. We may indeed say, that in none of these cases is the πνεῦμα subjective, or the phrase a mere periphrasis: but the πνεῦμα is objective, a possessing, indwelling spirit, whether of God or otherwise.] And so Chrys., Theophyl.,—ἐν γὰρ καὶ πνεῦμα αὐστηρότητος κ. τιμωρίας, ἀλλ' ἀπὸ τῶν χρηστοτέρων αὐτὸ καλεῖ ὥς καὶ τὸν θεὸν οἰκτιρμονα κ. ἐλεήμονά φαμεν, ἀλλ' οὐ κολαστήν, καίτοιγε καὶ τοῦτο ὄντα. Theophyl.

V. 1 ^u Ὁλως ^v ἀκούεται ἐν ὑμῖν ^w πορνεία, καὶ τοιαύτη ^u ^w πορνεία ^x ἥτις ^y οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναικὰ τινα ^v τοῦ πατρὸς ^z ἔχειν ² ^a καὶ ὑμεῖς ^b πεφυσιωμένοι ἐστέ καὶ οὐχὶ μᾶλλον ^c ἐπενθήσατε, ^d ἵνα ^e ἀρθῇ ^f ἐκ ^f μέσου ὑμῶν ^o

xxxviii. 24. x = Heb. ii. 3. y = Matt. vi. 29. ch. xiv. 21. Gal. ii. 5 al. z = Matt. xiv. 4. xxii. 28. ch. vii. 2, 29. Deut. xxviii. 30. a interrog., Luke x. 29. xviii. 26. John ix. 36. 2 Cor. ii. 2. b ch. iv. 6 reff. c Matt. v. 4. ix. 15. Mark xvi. 10. Luke vi. 25. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. e = Matt. xiii. 12. Luke xi. 22. John ii. 16 al. Isa. lvii. 1, 2. f Acts xvii. 33 reff.

CHAP. V. 1. rec aft εθνεσιν ins ονομαζεται (see note), with LPN³ rel syrr Chr Thdrt Cassiod: om ABCDEFN⁷ 17 latt copt æth arm Orig Manes Tert Lucif. του πατρος εχειν bef τινα DF.

2. for ουχι, ου F.

rec εξαρθη (corrpn from ver 13), with L rel Chr Thdrt: txt

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline.

1.] ὅλως, actually, 'omnino,' see reff.: in negative sentences, 'at all.' ἀκούεται ἐν ὑμ. πορνεία] another way of saying ἀκούουσιν τινες ἐν ὑμ. πόρνοι,—the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you. From missing this sense of ἀκούομαι, Commentators have gone wrong (1) as to ὅλως, rendering it 'commonly,' to suit ἀκούεται, 'is reported,'—(2) as to ἐν ὑμῖν, joining it with πορνεία, whereas it belongs to ἀκούεται,—(3) as to ἥτις οὐδὲ ἐν τ. ἔθν., see below.

καὶ τοιαύτ. π.] And fornication of such a sort (the καὶ rises in a climax, there being an ellipsis of οὐ μόνον . . . , ἀλλὰ . . . before it; so Aristoph. Ran. 116, ὃ σκέτλιε, πολμήσεις γὰρ ἵνα καὶ σύ γε; see Hartung, Partikellehre, i. 134), as (is) not (borne as a character) even among the heathen. The ονομάζεται of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one ἀκούει πόρνος in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. So that one among you has (as wife most probably, not merely as concubine: the word ἔχω in such cases universally in the N. T. signifying to possess in marriage: and Meyer remarks that ὁ τὸ ἔργον τοῦτο ποιήσας (ver. 2), and τὸν οὕτως τοῦτο κατεργασάμενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father's wife (i. e. his step-mother, see Lev. xviii. 8; οὐκ ἔπε

μητρὶν ἀλλὰ γυναῖκα πατρός, ὥστε πολλὰ χαλεπώτερον πληῆσαι, Chrys. Hom. xv. p. 125).

The Commentators generally refer to Cicero, Pro Cluentio, 5, 6, "Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis omnibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum," &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Apostle says nothing of the woman, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, 'modo ad Judaicam religionem transierint.' The father was living, and is described in 2 Cor. vii. 12, as ὁ ἀδικηθεὶς;—and from the Apostle saying there that he did not write on his account, he was probably a Christian.

2.] καὶ often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2. πεφυσ. ἐστέ] Not, which would be absurd,—at the occurrence of this crime, οὐκ ἐπὶ τῷ ἁμαρτήματι τοῦτο γὰρ ἀλογίας. Chrys.: neither, as he proceeds,—ἀλλ' ἐπὶ τῇ διδασκαλίᾳ τῇ ἐκείνου, imagining the offender to have been some party teacher: so also Theophyl.:—but, as before, with a notion of your wisdom and spiritual perfection: the being puffed up is only cum hoc, not

g = ch. xi. 18.
h 2 Cor. x. 2,
11. xiii. 2,
10. Wisd.
xi. 11. xiv.
17.
i as above (h).
Phil. i. 27.
Col. ii. 5
only. P.
Job vi. 13.
Wisd. ix. 6
only.

j Acts xii. 20. 2 Cor. xi. 8 al.
xv. 19 reff.

m Rom. ii. 9 reff.

k Acts xvii. 16 reff. Col. ii. 5. see ch. vii. 34.

n epp., here only. = Acts xiv. 27. xx. 7, 8 al.

l = Acts

ABCDEF
LPN a b
c d f g h
i k l m n
o 17. 47
vv 4 and
5 are cut
away in

τὸ ἔργον τοῦτο ποιήσας; ³ ἐγὼ ^ε μὲν ^ε γὰρ ^h ἂπὼν τῷ σώ-
ματι, ^h παρὼν δὲ τῷ ^k πνεύματι, ἥδη ^l κέκρικα ὡς ⁱ παρὼν
τὸν οὕτως τοῦτο ^m κατεργασάμενον, ⁴ ἐν τῷ ὀνόματι τοῦ
κυρίου ἡμῶν Ἰησοῦ ⁿ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ
^l πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ c.

ABCDPN a m 17 Epiph.

for ποιησ., πραξας ACN m 17 Orig Epiph Bas: txt

BDFLP rel Chr Thdrt.

3. rec ins *ως βεφ απων* (to corresp with *ως παρων* below, it being imagined that *απων* *πνευμ.* was to be taken together: so *Mey*), with D²FL rel syr Dial Chr Thdrt Thl Ec Lucif Aug₂ Pel Bede: om ABCD¹PN m 17 vulg copt Manes Epiph Orig-int Thl. . . . om *τουτο* F latt arm Lucif Aug.

4. om 1st *ημων* AN demid Bas Lucif Pac. rec aft 1st *ησ.* ins *χριστου*, with D³FLPN rel Syr syr-w-ast copt goth arm Dial Chr Thdrt lat-ff: om ABD¹ am aeth-rom Lucif. (C doubtful) rec aft 2nd *ησ.* ins *χριστου*, with D³FL rel vss Orig₂ Chr Thdrt Lucif, Aug₁ Pac: om ABD¹PN vulg syr-txt aeth-rom Orig₃ Dial lat-ff.

propter hoc.

ἐπενήσατε] And did ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who did this deed (the past part. *ποιήσας* is itself used from the past point of time indicated by ἐπενήσατε, and must therefore be expressed by the past) might (may) be removed from among you (viz. by your casting him out from your society)? 3—5.] justifies the expression ἵνα ἀρῇ just used, by declaring the judgment which the Apostle, although absent, had already passed on the offender.

3.] ἐγὼ μὲν γάρ, I for my part . . . , ‘ego certe,’ so Aristoph. Plut. 355, μὰ Δί, ἐγὼ μὲν οὐ: see Hartung, Partikellehre, ii. 413. ὡς παρὼν, as if really present, not, as being present in spirit.

τὸν οὕτως τοῦτο κατ.] The object is put foremost for emphasis’ sake, and after several intervening clauses, taken up again with τὸν τοιοῦτον, ver. 5. οὕτως, Meyer thinks, alludes to some peculiarly offensive method in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Olsh. understands it, ‘under such circumstances,’ ‘being such as he is, a member of Christ’s body.’ But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to *πορνεία* generally, οὕτως τοιαύτη *πορνεία*, ver. 1.

4.] We may arrange this sentence in four different ways: (1) ἐν τῷ ὄν. may belong to *συναχθέντων*, and σὺν τῇ δυν. to *παρδοῦναι*,—so Beza, Calov., Billroth, Olsh., al.: (2) both ἐν τῷ ὄν. and σὺν τῇ δυν. may belong to *συναχθέντων*,—so

Chrys., Theophyl. (altern.), Calvin (quoting for σὺν τῇ δυν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to *παρδοῦναι*,—so Mosheim, Schrader, al.: or (4) ἐν τῷ ὄν. belongs to *παρδοῦναι*, and σὺν τῇ δυν. to *συναχθέντων*,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and both to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὄν.,—not to mention that the common formula of the Apostles’ speaking authoritatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18; 2 Thess. iii. 6. The sentence then will stand:—(I have decreed),—in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus), (i. e. ‘I myself, in spirit, endowed by our Lord Jesus with apostolic power:’ σὺν τῇ δυν. belongs to τοῦ ἐμοῦ πνεύμ., and is not, as in Chrys.,—see above—merely an element in the assembly) to deliver such an one (reff.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. What does this sentence import? Not, mere excommunication, though it is doubtless included. It was a delegation to the Corinthian church of a special power, reserved to the Apostles themselves, of inflicting corporeal death or disease as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted

5 ὁ^p παραδόναι τὸν ^a τοιοῦτον τῷ σατανᾷ ^p εἰς ⁱ ὄλεθρον ^o = 1 Tim. i. 20.
 τῆς ^s σαρκός, ἵνα τὸ ^s πνεῦμα σωθῇ ἐν τῇ ^t ἡμέρᾳ τοῦ
 κυρίου. ⁶ οὐ καλὸν τὸ ^u καύχημα ὑμῶν. οὐκ οἶδατε ὅτι
^w μικρὰ ^{vx} ζύμη ὅλον τὸ ^{vy} φύραμα ^{vz} ζυμοί; ⁷ ἀεκαθά-
 ρατε τὴν ^b παλαιὰν ^w ζύμην, ἵνα ᾗτε νέον ^y φύραμα, καθὼς
 ἐστε ^c ἄζυμοι καὶ γὰρ τὸ ^{de} πᾶσχα ἡμῶν ^{ef} ἐτύθη χριστός.

41 ^q Mk. Rom. ii. 28, 29. viii. 4 al.
 v. 9. w = John vii. 33 al.
 ix. 21 reff. = Exod. viii. 3.
 vii. 4. a 2 Tim. ii. 21 only. Deut. xxvi. 13.
 reff. 2 Cor. iii. 14. 1 John ii. 7.
 7. Acts xii. 3. xx. 6 only. Levit. ii. 4, &c.
 e Mark xiv. 12. Luke xxii. 7. Exod. xii. 21.
 t ch. i. 6 reff.
 x Matt. xiii. 33. xvi. 6. Exod. xii. 15 al.
 z (in N. T. alw. w. ὅλ.) as above (w). Matt. xiii. 33 || L. only.
 4 Tim. ii. 21 only. Judg. vii. 4 B al. [δοκιμ. A] only.
 c here bis. Matt. xxvi. 17. Mark xvi. 1, 12. Luke xxii. 1.
 d Matt. xxvi. 2, &c. ||. 4 Kings xiii. 22.
 u Rom. iv. 2 reff.
 v Gal. xxi. 7.
 y Rom. xxi. 7.
 r 1 Thess. v. 3.
 2 Thess. i. 9.
 1 Tim. vi. 9
 only. Prov. xxi. 7.
 s Matt. xxvi.

5. for τον τοιουτ., αυτον F. rec aft κυριου ins ιησου, with LN rel am (with tol al)
 Chr Thl Ec Orig-int₁ Aug₂: ιησ. χριστου D demid: ημων ιησ. χρ. AFP m 17 vss (ημων
 and χρ. syr-w-ast) Orig₂ Thdrt lat-ff: om B Orig₃ Orig-int₁ Tert₂ Hil₂ Aug₁ Pac₃. (It
 seems evident that κυριον alone was the origl, and the other varr are additions.)

6. for (ζυμοι, δολοι D1-gr Based-ε Hesych(appy): corrupit vulg D-lat Iren Orig-int
 Lucif: txt ABCD²-grFLPN rel.

7. rec aft εκκαθαρατε ins ουν, with CLPN³ rel syr Thdrt Thl Orig-int: om ABDFN¹ 1
 vulg Syr Meion-t Clem Bas Chr Ec Tert Cypr Lucif Ambrst. rec aft πασχ. ημων
 add υπερ ημων (a doctrinal gloss), with C³L P(υμ.) N³ 17 lat syrr goth Hip Orig₁ Meth
 Thdrt Pseud-Ath Thl Ec: om ABCDFN¹ 17 latt copt ath Clem Orig_{sape} (mss vary₃)
 Meion-e Archel Ath Chr, Cyr Cypr Tert Ambrst Jer Aug_{sape}. elz εθυθη: txt
 ABDFLPN rel. (C is here illegible.) ins o bef χριστος F.

at 1 Tim. i. 20. The congregation itself could αρειν εκ μέσου,—but it could not παραδόναι τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, without the authorized concurrence of the Apostle's πνεύματος, σὺν τῇ δυν. τ. κυρ. ἡμ. Ἰησοῦ. What the ὄλεθρος τ. σαρκός was to be, does not appear:

certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστίγῃ αὐτὸν ἕλκει πονηρῷ ἢ νόσῳ ἐτέρῳ. Hom. xv. p. 127. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις was ever inflicted,—nor does the Apostle command it, but only describes it as his own determination, held as it were in terrorem over the offender. See note on ver. 13.

Obs., σαρκός, the offending element, not σώματος. Paul could not say ὄλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σὰρξ, see ch. xv. 50. 5. ἵνα τὸ πν. σωθῇ]

The aim of the ὄλεθρ. τ. σαρ.,—which he said ἦδη τῷ διαβόλῳ νόμους τιθεῖς, καὶ οὐκ ἄφεις αὐτὸν περαιτέρω προβῆναι, as Chrys. p. 128. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the

Romish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. Stanley remarks, “For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 (p. 297): where the rulers of that society are described as having been appointed συνευδοκησάσης τῆς ἐκκλησίας πάσης.”

6.] ‘How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!’

καύχημα, your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump? That this is the meaning, and not, ‘that a little leaven will, if not purged out, leaven the whole lump,’ is manifest from the point in hand, viz. the inconsistency of their boasting: which would not appear by their danger of corruption hereafter, but by their character being actually lost. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the character of the whole was tainted.

7.] The παλαιὰ ζύμη is not the man, but the crime attaching to their character as a church, which was a remnant of their unconverted state, their παλαιὸς ἄνθρωπος. This they are to purge out from among them. The ἐκκαθάρ. alludes to the careful ‘purging out’ from the houses of every thing leavened before the commencement of the feast of unleavened bread.

g = ch. xi. 33.
xiv. 39. xv.
58. Phil. ii.
12. iv. 1.
h here only.
Exod. v. 1.
Deut. xvi. 15.
i = ch. iv. 21
reff.

8 g ὥστε ^h ἐορτάζωμεν ^{μὴ} ⁱ ἐν ^w ζύμῃ ^b παλαιᾷ ^{μηδὲ} ⁱ ἐν ^w ζύμῃ ^{jk} κακίας ^{καὶ} ^{kl} πονηρίας, ἀλλ' ⁱ ἐν ^c ἀζύμοις ^m εἰλι-
κρινείας ^{καὶ} ⁿ ἀληθείας.

j ch. xiv. 20 reff.
i. 12. ii. 17 only †. (-νῆς, Phil. i. 10.)

k Rom. i. 29.
n = John iii. 21.

l Acts iii. 26.

m 2 Cor.

8. ἐορταζόμεν ADP d: txt BCFLX rel.
Orig₁.

παλαιας P.

for μηδε, μη B

for πονηρίας, πορνείας F. (G-lat has both.)

Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley's note.

That ye may be a new lump (opposed to the *παλαιὸς ἄνθρωπος* of old and dissolute days), as ye are (normally and by your Christian profession) **unleavened** (i. e. dead to sin and free from it). This indicating the state by profession, the *normal state*, as a fact, and the *grounding of exhortations on it*, is common enough with our Apostle, —see Rom. vi. 3, 4: ch. iii. 16, al. freq., and involves no tautology here, any more than elsewhere.

An unfortunate interpretation has been given to these words, —‘as ye are *now celebrating the feast of unleavened bread*,’ and has met with some recent defenders, e. g. Wieseler,—and Conybeare, *Life and Epistles of St. Paul*, edn. 2, vol. ii. p. 40, note. But first, *the words will not admit it*; for ἄζυμοι cannot (as joined immediately with ἐν ἀζύμοις, ver. 8) without much harshness be applied in its literal sense to the *celebrators* of the feast, but must indicate the *material* which was unleavened, see reff.,—ἄρτον ζυμητήν, ἄζυμον, Athenaeus iii. 109, and Gen. xix. 3; Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. It is no answer to this, to cite passages (see Conyb. and Howson, *ubi supra*), where he seems to treat mixed churches, e. g. Gal. iv. 8; Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly *predicating*, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged in a feast* which**he, at Ephesus*, was then celebrating, seeing that it would probably be *over before his letter could be delivered*,—or would *anticipate* their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be

ἄζυμοι during seven days. Here again, I do not see how the example of “a birth-day letter to a friend in India,” adduced by Mr. Conybeare as an answer to my objection, will apply. It seems to me that if strictly considered, in detail, it tells my way, not his. But, fourthly,—and even could all the other objections be answered, this would remain in its full force,—the reference is one *wholly alien from the habit and spirit of our Apostle*. The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and *become spiritual verities* in Christ. He thus regards the Corinthian church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: **for**, he adds, it is high time for us to be ἄζυμοι in very deed (καὶ γάρ—so Xen. Anab. v. 8. 7, ἀκούσατε, ἔφη, καὶ γὰρ ἄξιον. It introduces a powerful reason, *for* [on other accounts and] *also*. See Hartung, *Partikellehre*, i. 137, 8), seeing that **our Passover was sacrificed** (see reff.: and cf. Heb. ix. 26, 28), **even Christ** (the days of unleavened bread *began* with the Passover-sacrifice): **therefore** (reff.) **let us keep the feast** (not the *actual* Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Corinthians are the living ἄρτοι, as believers are the living stones of the spiritual temple) **not in** (as our element) **the old leaven** (general—our old unconverted state), **nor** (particular) **in the leaven of vice and wickedness** (the genitives are of apposition,—‘the leaven which is vice and wickedness;’ see Winer, edn. 6, § 59. 8. a), **but in the unleavenedness** (τὰ ἄζυμα, unleavened things, see Exod. xii. 15, 18) **of sincerity and truth**. The view here maintained is that of Chrys., καὶ αὐτὸς δὲ ἐπιμένει τῇ μεταφορᾷ, ἀναμιμνήσκων παλαιᾶς αὐτοῦ ἱστορίας, καὶ πάσχα καὶ ἄζυμον, καὶ τῶν ἐνεργεσιῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωριῶν ἐορτῆς ἅρα ὁ παρὼν καιρὸς. καὶ γὰρ εἰπὼν ἐορτάζωμεν, οὐκ ἐπειδὴ πάσχα παρῆν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἔλεγεν,

ABCDEF
LP a b
c d f g h
i k l m n
o 17. 47

⁹ Ἐγραψα ὑμῖν ἐν ὁ τῇ ἐπιστολῇ μὴ ^p συναναμίγνυσθαι ^o (see note) ^q πόρνοις ¹⁰ οὐ ^r πάντως τοῖς ^{qst} πόρνοις τοῦ κόσμου τοῦ-
του ἢ τοῖς ^{su} πλεονέκταις καὶ ^v ἄρπαξιν ἢ ^{stw} εἰδωλολάτραις,
^x ἐπεὶ ^y ὠφείλετε ^x ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν ¹¹ νῦν δὲ ^p here bis.
14 only. Hos. vii. 8 A (συμμίγν., B) only. ^q as below (s, t). 1 Tim. i. 10. Heb.
xii. 16. xiii. 4 only. Sir. xxii. 16, 17 only. ^r see Rom. iii. 9 reff. ^s ch. vi. 9. Eph. v. 5.
t as above (s). Rev. xxi. 8. xxii. 15. ^u as above (s). here bis only. Sir. xiv. 9 only. ^v here
bis. Matt. vii. 15. Luke xviii. 11. ch. vi. 10 only. Gen. xlix. 27 only. ^w as above (s, t). here
bis. ch. x. 7 only. (-τρεῖς, ch. x. 14.) ^x ch. vii. 14 only. ^y Rom. xv. 1 reff.

10. rec ins καὶ bef ου παντως, with D³LPN³ rel syr Orig-c Chr Thdrt Thl Ec: txt
ABCD¹FN¹ 17 latt copt Orig Tert Lucif Ambrst Pel. ^{τουτον} bef τ. κορυ. D.

rec (for καὶ) ἢ (alteration to conform to the general context), with D²⁻³LN³ rel
vss Orig Chr Thdrt Lucif: txt ABCD¹FPN¹ m 17 æth. ^{rec} οφείλετε (corrpn
from misunderstanding: see note), with B²P rel Chr Thdrt: txt AB¹CDFLN³ c n 17.
47 latt syrr copt Damasc Orig-int Tert Lucif.

11. rec νυν, with CDN¹ rel Orig, Chr₁ Thl Ec: txt ABFLPN³ d k n 17 Bas Chr₁
Thdrt Damasc.

ἀλλὰ δεικνύς ὅτι πᾶς ὁ χρόνος ἐορτῆς ἐστι
καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν
τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological
superstructure which has been built (by
Wieseler and others) on this passage, *that*
the Epistle was written *shortly before*
Easter, we cannot of course say that
the approach of the Passover *may not*
have suggested to the Apostle this simili-
tude: and we know from ch. xvi. 8 that
he was looking forward to Pentecost. But
further than this it would not be safe to
assume: see Prolegg. to this Epistle, § vi.
3, 4. 9—13.] *Correction of their mis-*

understanding of a former command of
his respecting keeping company with forni-
cators. 9.] *I wrote to you in the*
epistle (not this present epistle, which τῇ
ἐπιστολῇ might mean, see reff.,—for there
is nothing in the preceding part of this Epis-
tle which can by any possibility be so inter-
preted,—certainly not either ver. 2 or ver.
6, which are commonly alleged by those
who thus explain it—and ἐν τῇ ἐπιστολῇ
would be a superfluous and irrelevant addi-
tion, if he meant the letter on which he
was now engaged:—but, a former epistle,
which has not come down to us:—cf. the
similar expression, ref. 2 Cor. used with
reference to this Epistle,—and see note on
2 Cor. i. 15, 16. So Ambrose, Calvin, Beza,
Estius, Grot., Calov., Bengel, Wetst., Mosh.,
De Wette, Meyer: so also Lightfoot, under-
standing however an Epistle committed to
Timothy, see ch. iv. 17: which could not
be, as Timothy was not coming to them till
after they had received this Epistle, ch. xvi.
10, and thus the words would be unintel-
ligible to them:—on the other side are
Chrys., Theodoret, Theophyl., Erasm.,
Corn.-a-lapide, Wolf, al. It has been sug-
gested [see Stanley, in loc.] that the whole
passage, ch. v. 9—vi. 8, may have been a post-

script or note inserted subsequently to the
rest of the Epistle, and referring especially
to ch. vi. 9—20) **not to keep company
with fornicators.** 10.] **οὐ πάντως**

limits the prohibition, which perhaps had
been complained of owing to its strictness,
and the impossibility of complying with it
in so dissolute a place as Corinth, and *ex-*
cepts the fornicators of this world, i. e. who
are not professing Christians: not under
all circumstances with the fornicators
of this world: so Theophr. C. P. vi. 25,
cited by Wetst. on Rom. iii. 9, ποιεῖ γὰρ
οὐ πάντως, ἀλλ' ἐὰν οὐλὴ τις ᾗ ὑπόκαστος.

οὐ, not μή, because not the whole
context of the prohibition is negated, but
only one portion of it, and thus οὐ πάντως
τ. π. τ. κόσ. τ. stands together as one idea.
So Thucyd. i. 51, ὑποστήσαντες ἀπ' Ἀθη-
νῶν εἶναι οὐχ ὅσας ἑώραν ἀλλὰ πλείους.
See more examples in Hartung, Partikel-
lehre, ii. p. 125, 6. ^{τοῦ κόσμ.}

^{τουτον}, belonging to the number of un-
believers,—Christians who were πόρνοι
being expressly excluded. So Paul ever
uses this expression, ch. iii. 19; (2 Cor. iv. 4;) Eph. ii. 2. ^{πλεονέκταις} and ^{ἄρπαξιν}
are joined by καὶ, as belonging to the same
class—that of covetous persons;—^{πλεονέκ-}
^{της} being an avaricious person, not a la-
scivious one, as sometimes rendered (e. g.
Conybeare, vol. ii. p. 41, edn. 2), nor does it
seem to have any where merely this mean-
ing; see Eph. iv. 19 and note. Compare
on the other side Stanley's note here, which
however has not convinced me. The root
of the two sins being the same, viz. lust or
greed, they come often to be mentioned
together and as if running into one an-
other. See Trench, N. T. Syn. pp. 91, 2.
On ἄρπαξιν, Stanley remarks, "It is
difficult to see why it should be expressly
introduced here, especially if ^{πλεονέκτης}
has the meaning of sensuality." Cer-

z ch. vi. 10 only.
Prov. xxvi.
21. (-ρεῖν,
ch. iv. 12.
-ρία, 1 Tim.
v. 14).
a ch. vi. 10
only. Prov.
xxiii. 21.
xxvi. 9.
Sir. xix. 1.
xxvi. 8 only.
b ver. 5.
c Luke xv. 2.
Acts x. 41.

xi. 3. Gal. ii. 12 only. Gen. xlii. 32. Ps. c. 5 only.
viii. 29.] see Matt. xxvii. 4. John xxi. 22, 23.
iv. 5. 1 Thess. iv. 12. Mark iv. 11 only. (cf. τοῖς ἑκτός, Sir. prol.)
g = here only, see Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. 3 Kings vi. 15.
12. xxiv. 7. i see ch. i. 24.

d here only. (Mark v. 7. 2 Kings xvi. 10. Matt.
e (Acts xxvi. 11. 2 Cor. iv. 16.) = here bis. Col.
f = John viii. 15. Rom. iii. 7.
h here only. DECT. xvii. 7.

Steph for ᾱ, ῥ, with (B² D-gr, perhaps) F-lat G-lat arm Aug^{sepe}: txt (not defined in the other uncials) vulg syrr copt goth æth Iren-int Tert Aug^{alic}. πορν. η μεθ. η ειδ. η λουδ. η πλ. η αρπ. C. ειδωλ. η πλεον. m. for μηδε, μη A 119: μητε F. (non aut nec G-lat.)

12. for τι, ει F. rec aft μοι ins και, with DL rel syr goth arm Chr Thdrt Thl Ec: om ABCFPN 17 latt Syr copt æth Orig Chr-mss, Tert. υμας C¹
κρινετε N¹(txt N-corr¹).

13. κρινει a b d f g h k l o copt æth arm lat-ff and Chr Thdrt Thl in their comm: txt L D-lat syrr. (κρινει B¹ sed antea et mox κρειν. Verc.) rec (for εξαραι: και εξαρειτε (και insd as above more than once, for connexion: but the abruptness is characteristic: -ρειτε from LXX-A), with D³L rel (tolлите autem Syr, et tollite syr &c) Chr(om και? and -ρατε ms, in Matthai) Thdrt Thl Ec: και εξαραιτε 17: txt ABCD¹FPN d m latt copt goth arm Orig.

tainly: but not, if πλ. retains its proper meaning, as containing the key to πορνεία on the one hand, and ἀρπαγή on the other.

ἐπεὶ ὧφ.] For in that case ye must go out of the world,—as Chrys. and Theophyl., ἐτέραν οἰκουμένην ζητήσαι. The past ὧφειλ., as ἔχρησ, al., because the necessity would long ago have occurred and the act have passed. 11. νῦν δὲ ἔγραψα.]

But my meaning was . . . ;—‘but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.’ That this is the meaning and not ‘But now I write (the epistolary aorist), &c.’ seems plain, from the use of ἔγραψα twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between ἐν τῇ ἐπιστολῇ and νῦν, ἐν τῇ ἐπ. must have preceded ἔγραψα:—and from the usage of νῦν δέ, of which Hartung, Partikellehre, ii. 25, gives examples, e.g. Plut. Protag. p. 347, νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ἐγὼ ψέγω,—and Lycurg. Leocr. p. 138, ἐβουλόμην δ’ ἂν, ὦ ἄνδρες . . . νῦν δέ . . . See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. ἐάν τις]

If one who is called a brother be, &c. (Ecumenius, Augustine, Ambrose, Estius, al., join ὀνομαζόμενος with πόρνος, and understand it either as = ὀνομαστός, ‘be a

notorious πόρνος, &c.’ or ‘be named a πόρνος, &c.’ But ὀνομαζόμεν. or even ὀνομαστός, in the bad sense, is hardly admissible,—and in either case Paul would have written ἀδελφός τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὀνομαζόμενος.

εἰδωλολάτρης] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrys. well remarks, προκαταβάλλεται τὴν περὶ τῶν εἰδωλοθύτων λόγον ἐν μετὰ ταῦτα μέλλει γυμνάσθαι. μέθυος was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobeck’s note), μέθυος ἀνὴρ οὐκ ἐρεῖς, ἀλλὰ μεθυστικός: γυναῖκα δὲ ἐρεῖς μέθυον κ. μεθύσῃ: and Pollux, vi. 25 (Wetst.), μέθυος ἐπὶ ἀνδρῶν Μενάνδρῳ δεδοσθω. Seeing that μηδὲ συνεσθῆναι must imply a more complete separation than μὴ συναμίγνυσθαι, it cannot be applied to the ἀγάται (as Mosheim, al.), but must keep its general meaning,—not even to sit at table with such an one. This rule, as that in 2 Thess. iii. 14, regards only their private intercourse with the offending person: nothing is here said of public excommunication, though for some of these crimes it would be implied.

12.] Ground of the above limitation. τί γάρ μοι . . .] for what concern of mine is it . . . ? So Ælian, Var. H. vi. 11, τοὺς δὲ ἄλλους ἐῷ. τί γάρ μοι κωφοῖς κ. ἀνόητοις συμβουλευεῖν τὰ λυσιτελέστατα; see other examples in Wetst. τοὺς ἔξω] refl. It was among the

ABCDEF
LPN a b
c d f g h
k l m n
o 17. 47

ε εχων... VI. ¹ ^k Τολμᾶ τις ὑμῶν ¹ πρᾶγμα ¹ ἔχων ^m πρὸς ⁿ τὸν ^k ἕτερον ^o κρίνεσθαι ^p ἐπὶ τῶν ^q ἀδίκων καὶ οὐχὶ ^p ἐπὶ τῶν ^k Acts v. 13. Rom. v. 7. 2 Cor. x. 12. Esth. vii. 5. 1 here only, Xen. o = Matt. v. 40. Gen. q = here only, see Gal. ii. 15 reff.

ΑΒCFL
P^a b c
d e f g h
k l m n
o 17. 47

Mem. ii. 9. 1.
xxvi. 21. Job.

m = Acts xxiv. 19 reff.
p = Acts xxiii. 30 reff.

N Rom. ii. 1 reff.

o = Matt. v. 40. Gen. q = here only, see Gal. ii. 15 reff.

CHAP. VI. 1. ins εἰς bef ὑμῶν A a¹ d m 17 syrr Chr₁ Thdr_t. πρὸς τ. ετερ. bef
πραγμα εχων DF Thdr_t Cyp_r.—om τον B.

Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for *them*? I could only have referred to persons *among yourselves*.'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this; 'My judgment was meant to lead your judgment. This being the case, what concern had I with those without? Is it not on those within, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, 'No: those within do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλὰ after it,—even supposing μοι τοὺς ἔσω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] But those who are without God judgeth. The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other presents than the future κρίνει. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge those without, is God's matter.' These remarks about judging form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἐξαεῖτε has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: *from among your own selves*.

CHAP. VI. 1—11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LE-

GAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾶ, Dares . . . , Bengel remarks, "Grandi verbo notatur laesa majestas Christianorum." τις, no particular individual, but any one; for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So ref. and Demosth. κατὰ Στεφ. a. p. 1120, τῷ μὲν νικῇ τῷ τούτου πολλῶν πραγμάτων ὄντων οὐ παρέστη πάποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff., to go to law. So Eur. Med. 609, ὡς οὐ κρινόμεναι τῶνδε σοὶ τὰ πλεῖονα,—and Anthol. ii. 30, δυσκῶφ δὲ δυσκῶφος ἐκρίνετο, καὶ πολὺ μᾶλλον ἦν ὁ κριτὴς τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40. ἐπὶ (reff.), before, as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέξιν θεῖς, ἥς μάλιστα χρεῖαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικαστικοὶ δὲ οὐδὲν οὕτως ἐπιζητοῦσιν, ὡς τὸ πολλὰν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐντεῦθεν αὐτοὺς ἀποτρέπει, μονονυχὶ λέγων Ποῖ φέρῃ καὶ τί ποιεῖς, ἄνθρωπε, τούναντίον πάσχων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδικοῖς ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137.

The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e. g. "Statutum est, ad quod omnes Israelitae obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2. καὶ οὐχὶ ἐπὶ τ. ἀγίων] The Apostle does not mean that the Christians had their courts of law, but that they should submit their differences to courts of arbitration among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία καὶ τόπος ἴδιος, ἐν ᾧ τὰ τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι. Theodore_t shews, ὡς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖ-

r = Acts ix. 13
reff.
s vv. 9, 15, 16,
19.
t John iii. 17
al. fr.
u = Matt. xix.

28. Luke xxii. 30. see DAN. vii. 22. v Luke xi. 15. Acts xvii. 31. see note.
only. Jer. xv. 19 Ed-vat. F(not AB¹N). Sir. xxv. 8 (not N) only. (-*ious*, ch. ii. 27.)
ii. 6 only. Judg. v. 10 B.

w here
x here bis. James

ABCFE
P¹ a b c
d e f g h
k l m n
o 17. 47

2. rec om *ἡ*, with D³L rel: ins ABCD¹F¹P¹ a m 17 latt Syr syr-w-ast arm Clem Chr
Damasc Thl lat-ff. for *ει, εαν* F: om D¹ k¹ Hil_p.

3, 4, 5, 6. om A (*homœotel*, -ιστων ending ver 2, and also ver 6).

σιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντιτείνειν κελεύει τοῖς ἄρχουσιν, ἀλλὰ τοῖς ἡδικημένοις νομοθετεῖν καὶ κεκρῆσθαι τοῖς ἄρχουσι. See Stanley in loc., who thinks the existence of such courts is here implied. But his support of his view from the Ap. Constt. and the Clementines, cir. A.D. 150, would only go to shew that the Apostle's injunction here had been obeyed, and that those courts were the result.

2.] οὐκ οἶδατε (reff.) appeals to an axiomatic truth. οἱ ἅγιοι τ. κ. κριν. that the saints shall judge the world?—i.e. as assessors of Christ, at His coming: so Daniel vii. 22 (Theod.), ἦλθεν ὁ παλαιὸς ἡμερῶν, καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου; see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor.-Mops., Theodoret, Erasmus,—κρινούσι δὲ οὐχὶ αὐτοὶ καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ κατακρινούσι (Matt. xii. 41; 42). Chrys.—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a *prælium futurorum*), al.,—“*quod Christiani futuri sint magistratus et iudices in mundo*,”—Lightf., which does not satisfy ver. 3, nor agree with the Apostle's earnest persuasion (see 2 Cor. v. al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., “*quod Christiani profanos judicare possint*,” Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the *future*, which is fixed here by the following κρινόμεν.

καὶ brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ' εἰποι ἂν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἀνδρες; see Hartung, Partikellehre, i. 147.

ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἶπεν, ὑφ' ὑμῶν, ἀλλ' ἐν ὑμῖν ('*exemplo vestro*'). But in vain: nor as

Grot., al., is ἐν, *by*:—for κρίνεσθαι ἐν is the expression for *to be judged before*, as judges: the judges being the *vehicle* of judgment, its conditioning element, as in ref. Acts. So Aristides, Platon. ii. p. 214 (Wetst.), τινὲς ἤδη λέγονται τῶν ἡρώων ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb. v. 29. 6, Πτολεμαῖον . . . κρίνας ἐν τοῖς Μακεδόσιν ἀπέκτεινε. See other examples in Wetst. Hence (Meyer) by this '*coram vobis*' it appears plainly, though it might be otherwise inferred from the context, that the Saints are to be the judges, sitting in judgment. ἀνάξιοι ἔστε κριτ. ἐλαχ.] are ye unworthy of (i. e. to hold or pronounce) the smallest judgments? κριτήρια cannot be, as usually rendered, '*matters to be judged*:' it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals, courts of justice*:—so Glossar. κριτήριον, δικαστήριον, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσας κριτήριον,—or (3) *judgments held in such courts, judicia*,—as Lucian. bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι: to which Δίκη replies, τοιγαροῦν ἐρήμην αὐτοῦ καταδικάτωσαν. The last meaning suits both this place and ver. 4. So Cicero speaks of 'in privatis minimarum rerum judiciis.' Here, they are ἐλάχιστα in comparison with the weighty judgments which shall be held hereafter; = βιωτικά, ver. 4.

3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. ἀγγέλους] always, where not otherwise specified, *good angels*: and therefore here; the λειτουργικά πνεύματα of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrys., Theodoret, Ecum., Theophyl., and most Commentators interpret it of *bad angels*, or of *bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὐταὶ ἑλαττον ἡμῶν εὐρεθῶσιν ἔχουσιν τῶν σάρκα περιβεβλημένων, χαλεπώτερον δάσουςσι δίκην. p. 138.

^u κρινοῦμεν, ^γ μήτι ^γ γε ^z βιωτικά; ⁴ ^z βιωτικά ^a μὲν οὖν ^γ here only +.
^x κριτήρια ἐὰν ἔχητε, τοὺς ^b ἐξουθενημένους ἐν τῇ ἐκκλη- Luke xxi.
σία, τοὺτους ^c καθίζετε. ⁵ ^d πρὸς ^e ἐντροπήν ὑμῖν λέγω. 34 only +.
^b Rom. xiv. 3 reff. ^c trans., Acts ii. 30. Eph. i. 20 only. 1 Kings xxx. 21. mid., Matt. xix. 28.
^d = ch. vii. 35 reff. ^e ch. xv. 34 only. Ps. xxxiv. 26. ^a = ver. 7, ch. ix. 25. Phil. ii. 23.

3. for μητι γε, ποσω μαλλον F vulg F-lat G-lat æth Pel Bede.

4. for μὲν οὖν, γουν F.

But see above on ver. 2.

^{μήτι γε}, to say nothing of, 'ut omittam': so Demosth. p. 24. 23, οὐκ ἐνι δ' αὐτὸν ἀρ-
γοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ
αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς.
See Hartung, Partikellehre, ii. 155.

^{βιωτικά}, matters relating to *ὁ βίος*, *a man's livelihood*: see ref. and Clem. Alex. Strom. vii. 12, p. 873 P., θλιβόμενον ἐπι-
κουφίζει παραμυθίας . . . , ταῖς βιωτικαῖς
χρεῖαις ἐπικουρῶν. It is a word of later
Greek usage, see Lexx. In classic Greek it
would be τὰ τοῦ βίου. The meaning here
then will be *civil causes*, matters of *meum*
and *tuum*, as De Wette. The sense is best
with only a comma at κρινοῦμεν.

4.] ^{βιωτικά} is emphatically repeated, as
being the only sort of κριτήρια which were
in question here. Meyer compares Herod.
vii. 104, τὰ ἂν ἐκείνος ἀνώγει ἀνώγει
δὲ τῷτῷ αἰεῖ, and Aristoph. Ran. 287 f.
μὲν οὖν, 'immo vero,' reff. (see below).

It corrects a foregoing misapprehension:
so Soph. (Ed. Col. 31, "ἡ δειρὸ προσ-
στείχοντα κἀξορμώμενον;" "καὶ δὴ μὲν
οὖν παρόντα." Hartung, Partikell. ii. 400.
See also Moulton's Winer, p. 556, note 2.

^{κριτήρια}, again, not matters to be
judged, but judgments: the matters about
which, are expressed in βιωτικά. The
following words may be rendered in two
ways: either, (a) 'Yea, rather (so far from
remembering your high prospect, of judg-
ing angels, your practice is), if ye have in
hand judgments concerning civil matters,
—those men who are of no account in the
church (viz. the heathen), those you set
up (place on the bench) as judges' (i.e.
by bringing your causes before them, you
set them up as judges over you). καθίζω
occurs in this sense in Plato, Legg. ix. p.
873, ἐὰν δὲ ἄψυχόν τι ψυχῆς ἄνθρωπον
στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθίζετω
τῶν γειτόνων τὸν ἐγγύτατον ὁ προσήκων
γένει,—and Polyb. ix. 33. 12, cited above
on κριτήριον. Thus, making καθίζ. in-
dicative, Valla, Castal., Luther, Calov,
Wolf, al., Schrader, Rückert, Olsh., De
Wette, Meyer. But (B) Syr., Vulg., Chrys.,
Theodoret, Theophyl., Erasmus, Beza, Calvin,
Grot., Estius, Bengel, Wetst., al., take
καθίζετε as imperative, and τοὺς ἐξουθεν.
ἐν τ. ἐκκλ. as 'minimos de piorum plebe.'

VOL. II.

So E. V.: set them to judge who are
least esteemed in the church. And to
this last interpretation I am inclined
to accede, both from the context and
from the arrangement of the words. The
context is this: 'Your office is to judge
angels:' mere business causes of this
world are almost beneath your notice.
If such causes arise among you (he con-
tinues in a lofty irony) set those to judge
them who are of no account among you:
—do not go out of your own number to
others to have them judged: the meanest
among you is capable of doing it. Let
it be noticed that he is passing to ver. 7,
where he insists on the impropriety of
βιωτικά κριτ. between Christians at all,
and is here depreciating them ironically.

But the arrangement and construction of
the words are even more strongly in favour
of the imperative rendering. For (1) on the
other, no account is given of the emphatic
position of βιωτικά. (2) the μὲν οὖν is
not so naturally rendered (see above) 'yea
rather your course is,' as 'yea rather let
your practice be:' it expresses more natu-
rally a subjective correction, in the mind
of the speaker, than an objective one: see
below, ver. 7. (3) if the sentence had re-
ferred to their existing practice of going
before heathen tribunals, it would have
been expressed not βιωτικά μὲν οὖν κριτ.
ἐὰν ἔχητε, but β. μ. οὖν κρ. ἔχοντες, as in
ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ.
are much more naturally the despised in
(within) the church, than those who in
(the estimation of) the church are held of
no account. Meyer argues against this
that it would be in this case τοὺς ἐξουθ.
τοὺς ἐν τῇ ἐκκλ., but surely he can hardly
be serious, or I do not understand him
rightly. (5) καθίζετε applies much better
to the appointing judges over a matter
among themselves, than to going before
judges already appointed. (6) as to the
objection that on this rendering the word
'rather' must be inserted, τοῦτους μᾶλλον
καθίζετε, it has no force, for no such sup-
plement is required. The command is ab-
solute, but given to shew them the absurd-
ity of their going to law about βιωτικά at
all, rather than bona fide. 5.] πρὸς

ἐντρ. ὑμ. λέγω refers to the ironical com-

L L

f = Matt. xxvi. f
40. Mark vii.
18. John
xviii. 22.
Gal. iii. 3.
g Gal. iii. 28
(3ce). Col.
iii. 11.
James i. 7
only. see
Luke xi. 41 +.
h = here only.
Ezek. xxviii.
17, 20.
i Matt. xiii. 25.
Mark vii. 17.
Rev. vii. 17
only. Exod.
xi. 7. Isa. lvii. 5. constr., here only.
xiii. 11 reff.
p ch. v. 1 reff.
iv. 32. Col. iii. 13 (see note there).
only. mid., cf. δογματίζεσθε, Col. ii. 20.
iii. 5. w tv. 2, 3.

οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται
ἡ διακρίναι ἰ ἀνὰ ἰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ὁ ἀλλὰ ἀδελ-
φὸς κ μετα ἀδελφοῦ κλ κρίνεται, m καὶ m τοῦτο ἰ ἐπὶ ἰ ἀπίστων. ... ἀπι-
στῶν, καὶ οὐ
ἐπὶ ἀγι-
ων F
(and also
G)
ABCDL
P a b c
d e f g h
k l m n
o 17 47

ἡ ἡδ ὁ μὲν οὖν ὅλως ἡ ἡττημα ὑμῖν ἐστὶν ὅτι κρίματα
ἔχετε μεθ' ἑαυτῶν. ἰ διὰ τί οὐχὶ μᾶλλον ἰ ἀδικεῖσθε; (and also
G)
ABCDL
P a b c
d e f g h
k l m n
o 17 47

ἰ διὰ τί οὐχὶ μᾶλλον uv ἀποστερεῖσθε; ὁ ἀλλὰ ὑμεῖς ἀδικεῖτε
καὶ v ἀποστερεῖτε, m καὶ m τοῦτο ἀδελφούς. ἡ ἡ ὁὐκ οἶδατε
k constr., Job ix. 3 A. 1 ver. 1. m Rom. 4
2 Cor. vi. 14, 15. 1 Tim. v. 8. over. 4.
q Rom. xi. 12 only. Isa. xxxi. 8 only. r = here only. Exod. xviii. 22. s = Eph. 4
t Matt. ix. 14. Rom. ix. 32 (reff.) al. Num. xi. 11. u = here
v Mark x. 19. ch. vii. 5. 1 Tim. vi. 5. James v. 4 only. Mal.

5. for λεγω, λαλω B (C doubtful.)
BCLP⁸ rel Orig Chr Thdrt Damasc Thl Ec.
with D³L rel vulg syr (Chr) Thdrt Thl Ec: om ουδεις D¹ aeth Orig Ath: txt BCN 17
copt Damasc; ουδε εις σοφ. FP a m Aug.

6. for τουτο, ταυτα CD¹ syr-mg Thdrt.
και ου επι αυτων F. (ou sic F and G.)

7. om ουν D¹N¹ a 17 latt copt arm Orig-int lat-ff, marked with an asterisk in syr.
om ολως A Syr Orig. rec ins εν βεφ υμιν, with vulg F-lat Orig-int, Thl
Cypr: om ABCDLP⁸ rel syr copt Orig, Bas Chr Thdrt Ec Antch. κριμα N.
transp αδικεσθε and αποστερεσθε L.

8. transp αδικ. and αποστ. D. rec (for τουτο) ταυτα (probably because two
things, αδικ. and αποστ., are mentd), with L rel syr arm Chr Thdrt: txt ABCDP⁸ 17
latt copt Orig, Antch Cypr.

mand in ver. 4.—I say this to put you to
shame. οὕτως] Is there so com-
pletely a lack of all wise men among
you He now suggests the more
Christian way of settling their differences,
viz. by arbitration: and asks, 'Are you
come to this, that you are obliged καθί-
ζειν αὐτοὺς at all,'—have you no wise
man among you (the rec., οὐδὲ εἷς, would
be 'quod est vehementius, cum sitis tam
multi.' Erasmus.) who shall be able (in such
event) to decide (as arbitrator) between
his brother (i.e. his brethren)? This last
is a harsh method of expression, and ap-
parently only to be accounted for by the
singular form of οὐδὲς σοφός having
attracted the other into the singular like-
wise, so that instead of σοφοὶ οἱ δυνήσον-
ται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν,
we have σοφός ὃς δυνήσεται διακρ. ἀνὰ μ.
τοῦ ἀδ. αὐτοῦ. But it is not without use:
it prevents the apparent inference, which
might be made if τῶν ἀδελφῶν αὐτοῦ were
used, that one wise man was to be appointed
universal arbitrator,—and confines the ap-
pointment of the arbitrator to each possi-
bly arising case respectively. 6.] (It
seems not to be so): nay, &c., as implied
in ver. 1. ἀλλὰ after a question passes
rapidly on to the other alternative, the
particle negating the question being sup-
pressed. So Xen. Mem. i. 2. 2, πῶς οὖν
αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἀσεβείῃς . . .
ἐποίησεν; 'Ἄλλ' ἔπαυσε μὲν τούτων πολ-

rec (for ἐνι) ἐστίν, with DF m Ath: txt
rec σοφος ουδε εις (Rom iii. 10),
om ουδεις D¹ aeth Orig Ath: txt BCN 17
aft os ins ου L. ανακριται N¹ n Orig.
for επι, μετα D¹. at end ins

λούς, ἀρετῆς ποιήσας ἐπιθυμῖν. See Har-
tung, Partikellehre, ii. 37. 7.] He
gives his own censure of their going to
law at all. μὲν οὖν as above, ver. 4.
ὅλως, altogether, without the aggrava-
tion of ἐπὶ ἀπίστων. ἡττημα, a
falling short, viz. of your inheritance of
the kingdom of God—a hindrance in the
way of your salvation: see ver. 9:—not as
ordinarily understood (see especially Estius
in loc.) a moral delinquency (cf. the usage in
reff.), nor an ἡττᾶσθαι τῇ ὁρῇ, as Ecum.

κρίματα, matters of dispute, lead-
ing to κρίνεσθαι; not = κρίσεις,—μεθ' ἑαν-
τῶν, with one another (reff.), as being
brethren in Christ. ἀδικεῖσθε and
ἀποστερεῖσθε not passives, but middle (cf.
Bernhardy, Syntax, chap. viii. § 4, p. 346:
Menander frag.: οὗτος κράτιστός ἐστ'
ἄνθρωπος, ὃς ὁ γοργίλας, ὅστις ἀδικεῖσθαι πλείους
ἐπίσταται βροτῶν: Hesiod. ἐργ. 347, εἰ μὲν
μετρεῖσθαι παρὰ γέλτονος, εἰδὲ ἀποδοῦναι)
—allow yourselves to be wronged and
defrauded. See Matt. v. 39 ff. 8.]
cannot be, as Meyer, a continuation of the
question, on account of the emphatic ὑμεῖς,
which would thus be without meaning.
The account of this emphatic ὑμεῖς is to be
found in an ellipsis after ἀποστερεῖσθε to
the effect, 'as our Lord commanded us His
disciples,' or 'as it behoves the followers of
Christ.' Then ὑμεῖς comes in contrast:
τοῦ on the contrary (ἀλλὰ, see above
ver. 6) do wrong, and defraud, and that

ὅτι ἄδικοι θεοῦ ^x βασιλείαν οὐ ^{xy} κληρονομήσουσιν; ^z Μὴ ^x πλανᾶσθε. οὔτε ^a πόρνοι οὔτε ^b εἰδωλολάτραι οὔτε ^c μοι-
χοὶ οὔτε ^d μαλακοὶ οὔτε ^e ἄρσενοκοῖται ¹⁰ οὔτε ^f κλέπται
οὔτε ^b πλεονέκται, οὐ ^g μέθυσοι, οὐ ^g λοιδόροι, οὐχ ^b ἄρ-
παγες, ^x βασιλείαν θεοῦ ^{xy} κληρονομήσουσιν. ¹¹ καὶ
^b ταῦτα τινες ἤτε· ἀλλὰ ⁱ ἀπελούσασθε, ἀλλὰ ^k ἡγιάσθητε,
ἀλλὰ ^{1m} ἐδικαιώθητε ^m ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ
καὶ ^m ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

¹² ⁿ Πάντα μοι ^{no} ἔξεστιν, ἀλλ' οὐ πάντα ^p συμφέρει.

xxv. 15. xxvi. 22 only.)

19 al. Obad. 5.

xxii. 16 only. Job ix. 30 only. see Rev. i. 5.

20, 30. v. 1 al.

xxi. 37 reff.

g ch. v. 11 (reff.).

m Acts xiii. 39 reff.

p constr., ch. x. 23.

e 1 Tim. i. 10 only +. see Levit. xviii. 22.

h see John xv. 17. 3 John 4.

k Rom. xv. 16 reff.

n constr., Mark ii. 24. ch. x. 23 bis.

Prov. xix. 10. Sir. xxviii. 28.

x = Matt. xxv.

34. ch. xv.

50. Gal. v.

21. see James

ii. 5.

y = Matt. v. 5.

z ch. xv. 33.

Gal. vi. 7.

James i. 16.

Isa. xii. 10.

a ch. v. 9, 10,

11 reff.

b ch. v. 10, 11.

(reff.).

c Luke xviii.

11. Heb. xiii.

4 only. Job

xxiv. 15.

d = here (Matt.

xi. 8 bis.

Luke vii. 25)

only †. (Prov.

f Matt. vi.

i Acts

1 = Rom. iii.

o Acts

9. There is an erasure of two letters [oi?] bef ^{rec} ^{rec} βασιλείαν bef
θεου (as below in ver 10), with L rel latt Polyc Clem Chr Thrdrt Iren-int Tert Cypr:
txt ABCDPN m 17. om ou B¹ (ins B-corr¹) o¹. ουδε (throughout vv. 9, 10) D.

10. ΠΛΕΟΝΕΚΤΑΙ ου κΛΕΠΤΑΙ DL b c d e f g h l n o 47 syrr Clem Chr Thrdrt Damasc
Thl: om ουτε ΠΛΕΟΝΕΚΤΑΙ k 3. 35. 42. 238 Clem₁ Orig. rec (for 1st ou) ουτε,
with BD³L rel Ath₁ Thl (Ec: ουδε D¹ (as above): txt ACN a 17 Clem₂ Ath₂ Julian (in
Epiph) Chr Thrdrt. transp. μεθ. and λοι. P. θεου bef βασ. D¹.

rec ins ou bef κληρονομήσουσιν (prob from writing the ou of θεου twice over: the
mistake being perpetuated, or even the readg occasioned, by the ou κληρ. of ver 9.
This seems a more likely account than that a variation betw the two vv should have
been sanctioned by perpetuating an accidental omn of the ou), with LP rel Ign (but
readg varies. Cotelier has κληρονομήσαι δυνανται, omg ou) Ath₁ Ps-Ath Cyr-jer Chr-
ms, Thrdrt Thl: om ABCDN¹ 17 Polyc Orig Meth Ath₁ Chr Thrdrt, Damasc (Ec (Polyc).

11. [αλλα (3ce), so AB(D)N: C has αλλ' all three times; D¹, the 1st time; L m, the
2nd and 3rd times.] aft κυριου ins ημων B C (appy) P m 17. 47 vulg Syr syr-
w-ast copt aeth arm Ath₃ Did₃ Epiph Iren-int, Orig-int Cypr: om ADLN rel.
aft ιησου ins χριστου B C (appy) D¹PN l m 17 &c (as preced): om AD³L Thl (Ec.

(your), brethren. 9.] 'Ye commit
wrong': this looks as if you had forgotten
the rigid exclusion from the kingdom of
God of all wrong-doers of every kind
(included here under ἄδικοι); see Gal.
v. 21.

μὴ πλανᾶσθε] This caution
would be most salutary and needful in
a dissolute place like Corinth. It is
similarly used, and with an express refer-
ence to δουλῆαι κακαί, ch. xv. 33.

πόρνοι refers back to ch. v., and is
taken up again, vv. 12 ff. μαλακοί =
παθικοί (see in Wetst.). μέθυσοι, see
on ch. v. 11.

11.] 'These things were
the former state of some among you: but
ye are now in a far different state.' These
things (I cannot think with Meyer that
ταῦτα is used with an implication of
contempt, such a horde, or rabble: it is
rather 'of such a kind,' see Winer, Gr.
§ 23. 5) were some of you (τινες limits
the ὑμεῖς which is the suppressed subject of
ἤτε): but ye washed them off (viz. at your
baptism. The 1 aor. mid. cannot by any
possibility be passive in signification, as it
is generally, for doctrinal reasons, here
rendered. On the other hand the middle
sense has no doctrinal import, regarding

merely the fact of their having submitted
themselves to Christian baptism. See ref.
Acts), but (there is in the repetition of
ἀλλά, the triumph of one who was under
God the instrument of this mighty change)
ye were sanctified (not in the dogmatic
sense of progressive sanctification, but so
that whereas before you were unholy, by the
reception of the Holy Ghost you became
dedicated to God and holy), but ye were
justified (by faith in Christ, you received
the δικαιοσύνη θεοῦ, Rom. i. 17), in the
Name of the Lord Jesus, and in the
(working of the) Spirit of our God. These
two last clauses must not be fancifully
(as Meyer, al.) assigned amongst the pre-
ceding. They belong to all, as De Wette
rightly maintains. The spiritual washing
in baptism, the sanctification of the chil-
dren of God, the justification of the be-
liever, are all wrought in the Name of the
Lord Jesus, and are each and all the work
of the Spirit of our God. By the ἡμῶν
again, he binds the Corinthians and him-
self together in the glorious blessings of
the gospel-state, and mingles the oil of joy
with the mourning which by his reproof
he is reluctantly creating.

q play on
words, ch.
iii. 17 al.
r Luke xxii.
25. ch. vii. 4
his only.
Eccl. ix. 17.
s plur., Matt.
xiv. 15 || L.
Mark vii. 19.
Luke iii. 11.
1 Tim. iv. 8.
Heb. ix. 10, xiii. 9 only.
Job vi. 5.
xxi. 15, 18, 19.
u see ch. vii. 7.

^a πάντα μοι ^{no} ἔξοστιν, ἀλλ' οὐκ ἐγὼ ^{ar} ἐξουσιασθήσομαι ὑπὸ
τινος. ¹³ τὰ ^s βρώματα τῇ ^t κοιλίᾳ, καὶ ἡ ^t κοιλία τοῖς
^s βρώμασιν· ὁ δὲ θεὸς καὶ ^u ταύτην καὶ ^u ταῦτα ^v καταρ-
γῇ. τὸ δὲ σῶμα οὐ τῇ ^x πορνείᾳ, ἀλλὰ τῷ κυρίῳ,
καὶ ὁ κύριος τῷ σώματι· ¹⁴ ὁ δὲ θεὸς καὶ τὸν κύριον

t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron.
v Rom. iii. 3 reff. x ch. v. 1 reff.

Κ και
ταυτα...
ABCDK
LPS a b
c d e f g
h k l m
n o 17.
47

12. om 2nd μοι C¹ Orig Tert₃.

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (VV. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (VV. 18—20).

12.] *Statement of the true doctrine of Christian freedom.*

πάντα μοι ἔξοστιν are the bona fide words of the Apostle himself, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) ἀδιάφορα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the ἔξοστιν, but takes up the matter from another point of view, viz. the συμφέρι. The μοι is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnomes: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11." Bengel.

συμφέρι] are advantageous—in the most general sense: distinguished from οἰκοδομεῖ, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops., —ἐπειδὴ γὰρ οὐ πάντα συμφέρι, δῆλον ὡς οὐ πᾶσι χρηστέον, ἀλλὰ τοῖς ὠφελοῦσι μόνοις.

ἀλλ' οὐκ ἐγὼ ἔξ.] Meyer thinks that the ἐγὼ here has an emphasis, as meaning the real I, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and ἐγὼ corresponds to μοι, expressed more to bring out the first person as the sample of Christians in general, than for any such formal distinction.

ἐξουσιασθήσομαι] I will not be deprived of my freedom by any practice;—i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἐξοστι and ἐξουσία cannot be given in English. 13, 14.] "a cibus ad venerem non valet consequentia."

Bengel. The argument is,—meats (of which he doubtless had often impressed on them that they were ἀδιάφορα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are ἀδιάφορα. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is for the Lord, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i.e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins against his own body. THEREFORE, fornication is not an ἀδιάφορον.

It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pfl. u. Leit. p. 401, note 21.

13.] τῇ κοιλίᾳ, scil. ἔστιν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρι.

ὁ δὲ θ. . . . καταργ. viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν: not, at death.

τῇ πορν.] The body was not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not here contemplated) shall have for ever passed away, the body shall be subserving its real use—that of being an instrument for the Lord's work.

κ. ὁ κύρ. τῷ σώμ.] not, only for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must not be excluded

^γ ἡγείρεν, καὶ ἡμᾶς ^ζ ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. ^γ = Matt. x. 8. xiv. 2. xvi. 21 al. Isa. xxxi. 19. ¹⁵ ^α οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν ^β μέλη χριστοῦ ἐστίν; ^ζ = here only. (Rom. ix. 17 only. Judg. v. 12 al.) Dan. xii. 2 Theod.-B. a vv. 2, 3, 9. b = Rom. xii. ^ε ἄρας οὖν τὰ ^β μέλη τοῦ χριστοῦ ^δ ποιήσω ^ε πόρνης ^β μέλη; ^ς μὴ γένοιτο. ¹⁶ ^η ^α οὐκ οἴδατε ὅτι ὁ ^ς κολλώμενος τῇ ^ε πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ ^η φησιν

4, 5 (vi. 13 reff.).

c = Matt. xxi. 21.

John ii. 16. xi. 39. xx. 1.

Eph. iv. 31.

d = Matt.

iv. 19. John vi. 15 al.

Gen. xlv. 9.

e Matt. xxi. 31, 32.

Luke xv. 30 al.

Gen. xxxiv. 31.

f Rom. iii. 4 reff. g Acts v. 13 reff. see Matt. xix. 5.

h ellips., Heb. viii. 5. ch. xv. 27. (see

Rom. iv. 3. ix. 17. 1 Tim. v. 18.)

14. elz *umas* (error? *Mey* thinks, perhaps from *Rom* viii. 11), with arm: txt ABCDKLPN rel vss Polyc Iren-int gr-lat-fl. ἐξεγείρει AD¹: ἐξεγείρει P m:

ἐξηγειρεν B 67²: *suscitavit* am harl (but qu, for -bit?): txt (see note) CD³ K (eisl) LN rel vulg-ed syrr copt æth Meth Ath-mss Chr Thdrt Iren-int Archel Tert., *sunexegerai* 47.

15. ins η bef ουκ F Meth. ημων AN¹ 238. om εστιν F. for aras, ara P 47², η ara F Orig Meth Tert. μελη bef πορνης DF latt Iren-int Cyprr Lucif.

16. om η DKL rel syr Mcion-e Dial Thdrt-ins Damasc Thl Tert: ins ABCFPN a¹ h m 17 vss Clem Orig Meth Chr (Ec Cyprr Lucif. om φησιν A Epiph Cyprr Andr (Tert): ins BCDFKLN rel latt Dial Mcion-e Chr Thdrt Lucif. (P?)

here, though it is not the principal thought: — rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. 14.] So far from

the case of the Lord and the body answering to the other, God raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His power. I cannot adopt here the reading (ἐξηγειρεν), or the view, of Meyer. He holds, that all reference to the resurrection, as a thing future, is out of place: that the Apostle refers to the virtual and proleptic resurrection which has already taken place in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading ἐξεγείρει has arisen from not seeing this. But how unnatural will the construction thus be—*ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν, καὶ ἡμᾶς ἐξεγείρεν, διὰ τ. δυν. αὐτοῦ!* I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between ἡγειρεν and ἐξεγείρεν, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to καταργήσει, and is used with ἡμᾶς,—contrary to the usual practice of Paul, who expected to be alive at the παρουσία,—as the expression, in the first person, of the truth of the future resurrection, not destruction of the body. ἡγειρεν, viz. ἐκ νεκρῶν, Acts iii. 15; Rom. iv. 24, and passim: ἐξεγείρει, viz. ἐκ νεκρῶν. So that there is no real difference between the two words. 15.] Resumption of τὸ σῶμα τῷ κυρίῳ κ. ὁ κύριος τῷ σώματι. The two are so intimately connected, that the Lord is a mystical Body, of which our bodies, parts of ourselves in our perfect organization, are members. This Christian axiom is introduced as before (reff.) by οὐκ οἴδατε

ὅτι. Having then (οὖν, ‘concesso,’ that my body is a member = my members are members of Christ) alienated (ἄρας is not merely pleonastic, ‘Shall I take . . . and make them . . .,’ as E. V. This is shewn by its position first in the sentence) the members of Christ (i. e. my own members) shall I make them an harlot’s members? The expression πόρνης μέλη is put as coarsely and startlingly as possible, with the emphasis on πόρνης.

ποιήσω may also be the aor. subj., ‘must I, have I any right to, make them?’ But μὴ γένοιτο answers better to the future.

16.] Explanation and justification of the expression πόρνης μέλη. ἦ, as De Wette well, “Do you think the expression ποιήσω πόρν. μέλη too strong?” κολλ. “üblicher Ausdruck für Geschlechtvereinigung.” De Wette. τῇ πόρνῃ] with a harlot, generic: or which in fact amounts to the same, with ‘the harlot,’ presupposed in the hypothesis. ἐν σῶμα, viz. ‘with her.’ The full construction would be ὅτι ὁ κολλ. τῇ πόρ. καὶ ἡ πόρ. ἐν σ. εἰσιν, but he is here bringing out the criminality of the fornicator, and leaves the other out of view. The citation is spoken of marriage; but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases.

φησιν, viz. GOD, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to ὁ ποιήσας (αὐτοὺς) ἀπ’ ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, divino afflatu. To render φησιν impersonal, ‘it says,’ ‘heißt es,’ though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of Paul. The words οἱ δύο are not in the

i GEN. ii. 24. οἱ δύο ¹εἰς σάρκα μίαν 17 ὁ δὲ ²κολλώμενος τῷ ³κυρίῳ ABCDF
 = Luke iii. 5. ἐν πνευμά ἐστιν. 18 ⁴φεύγετε τὴν ⁵πορνείαν. πᾶν KLPN a
 Rom. ii. 26. Gen. xv. 6. ⁶ἀμαρτήμα ὃ ἐὰν ⁷ποιήσῃ ἄνθρωπος, ⁸ἐκτὸς τοῦ σώμα- b c d e f
 j = (Rom. xii. 20. (xi. 22.) ⁹τός ἐστιν· ὁ δὲ ¹⁰πορνεύων ¹¹εἰς τὸ ἴδιον ¹²σῶμα ¹³ἀμαρ- g h k l
 4 Kings xiii. 6. Jer. xiii. 11. ¹⁴τάνει. 19 ἡ ¹⁵οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ¹⁶ἰσὺς τοῦ m n o
 k = Paul only. ch. x. 14. ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, ¹⁷οὐ ἔχετε ἀπὸ θεοῦ, καὶ
 1 Tim. vi. 11. 2 Tim. ii. 22. οὐκ ἐστὲ ¹⁸ἑαυτῶν; 20 ¹⁹ἡγοράσθητε γὰρ ²⁰τιμῆς. ²¹δοξά-
 1 ch. v. 1 reff. ²²σατε ²³δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν. ²⁴ x
 m Mark iii. 28. 29. Rom. iii. 26 only. Isa. lvi. 1. ²⁵ o = 2 Cor. xii. 2 [3 v. r.] f. (Acts xxvi. 22. ch. xv. 27 al. 3 Kings iv. 23.)
 n = 2 Cor. xi. 7 reff. ²⁶ p ch. x. 8 bis only in Epp. Rev. ii. 14, 20. xvii. 2. xviii. 3, 9 only. Ps. lxxii. 27. q Matt. xviii. 15. Luke
 xv. 18, 21. ch. xviii. 12. Gen. xx. 6, 9. Xen. Hell. i. 7. 20. r ch. iii. 16 reff. s attr. Acts
 i. 1 reff. t gen., ch. i. 12. iii. 23. Rom. xiv. 8. u = ch. vii. 23. 2 Pet. ii. 1. Rev.
 v. 9. xiv. 3, 4. v Acts xix. 19 reff. w Rom. i. 21 reff. x = Luke ii. 15. Acts
 xiii. 2. xv. 36. Gen. xviii. 4.

18. for φευγ., φυγετε F.

for εαν, αν D¹ 17. 106.

19. for το σωμα, τα σωματα (corrⁿ to suit υμων) A-corr¹ L c d f g m n 17 syr copt arm Orig₂ Meth Did Jer Ambrst Aug Vig: membra vestra vulg Ambr Pel Fulg Bede: txt A¹(app) BCDFKPN rel Syr Chr Ec^e Orig-int Tert. πνευματος bef αγιου B vulg lat-f. ins του bef θεου PN³. for εαν., αυτων N¹.

20. [for δοξασατε δη, glorificate et portate vulg G-lat Cypr; gl. et tollite spec Tert, δοξασατε δη ara Chr-txt(Sav and Matth's ms.), δοξασατε δη αρατε Chr-txt(Montf and Matth's ms.), δοξ. τ. θ. τουτεστιν αρατε τ. θ. Chr-txt(ms.)—see Griesb, who adds "Ceterum in comm istud ἄρατε non attingit, præter hom. 4. in 1 Tim. hæc habet δοξάσωμεν δὴ τὸν θεόν, ἄραμεν τὸν θεόν ἐν τῷ σώματι" &c.—om δη N¹(ins N-corr¹).] rec at end adds και εν τω πνευματι υμων ατινα εστι του θεου (insd appy with a view to make the exhortation complete. An ecclesiastical portion began at δοξασατε), with C³D²⁻³KLP rel syrr Chr Thdrt₂ Thl Ec^e: om ABC¹D¹FN¹ 17 latt copt æth Orig Meth(in Epiph) Did Cyr Max Damasc Iren-int Tert Cyr Lucif.

Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5.

17.] Union to God, His service, and His ways, is often expressed by this word (κολλ.) in the LXX (reff.): but here that inner union with Christ in spirit is meant, which is the normal state of every believer, and of which it may be said that he ἐν πν. ἐστιν with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Olsh. from Eph. v. 23 ff.) be pressed here, as the relations of the compared are not correspondent. Still, however, the inner verity of that mystical relation is the ground of both passages.

18—20.] Direct prohibition of fornication, and its grounds.

18.] φεύγετε might be followed by οὖν, but is more forcible in this disconnected form. πᾶν ἀμαρτ.] The assertion, which has surprised many of the Commentators, is nevertheless strictly true. Drunkenness and gluttony, e.g. are sins done in and by the body, and are sins by abuse of the body,—but they are still ἐκτὸς τοῦ σώματος—introduced from without, sinful not in their act, but in their effect, which effect it is each

man's duty to foresee and avoid. But fornication is the alienating that body which is the Lord's, and making it a harlot's body—it is sin against a man's own body, in its very nature,—against the verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord, —united by His ordinance,—no such alienation of the body takes place, and consequently no sin.

19.] Justification of the εἰς τὸ ἴδ. σῶμ. ἀμαρτ. above,—and this by an amplification of the above σῶμα τῷ κυρίῳ, and ἐν πνευμά ἐστιν. Your body (i.e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because the body in its attributes is in question here) is the temple of (possessed by, as His residence: the temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminiscence, whose Spirit He is, and so preparation for the following inference), and are not your own (so that ye have no right to alienate your body, not being yours).

20.] Proof, that ye are not your own.

VII. ¹ Περὶ δὲ ^γ ὧν ἐγράψατε, ^κ καλὸν ^α ἀνθρώπῳ ^{y attr., Rom. xv. 18 reff.}
^{z = Rom. xiv. 21 reff. vv. 8, 26.} ^{a = Matt. xix. 5 (from Gen. ii. 24), 10.}

CHAP. VII. 1. rec aft ἐγράψατε ins μοι, with ADFKLP rel syrr copt Orig Meth Chr Thdrt Jer Ambrst, Aug: om BCK 17 am fuld¹ Tert₂.

The possession of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact*: **For ye were bought** (not, as E. V. *are bought*, which destroys the historic reference) **with a price** (viz. the blood of Christ, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno*: τιμῆς merely recalls the fact here, that a price was paid and so the purchase completed). This *buying* is here mentioned mainly with reference to the *right of possession*, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e.g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13).

δοξάσ. δὴ . . .] **Glorify** then (δὴ, not exactly an inference from the foregoing, but = 'eja,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. v. 17, τέτλαθι δὴ, κραδίη; see Hartung, Partikellehre, i. 284 f.) **God** (i.e. not *praise* God, but glorify Him by your acts) **in your body** (not, *by means of* your body, but *in your body*, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] **REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS.** In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage*, and to have brought into doubt whether it were not better to *avoid it where uncontracted*, and *break it off where contracted*, or this last at all events *where one of the parties was an unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The *whole* is written under the strong impression (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near

approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., *with reference to change of circumstances*; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by *careful comparison and inference*, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.*

1.] **δέ,** transitional, passing on to another subject.

καλὸν . . .] not, *morally good*: for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of ὑπερέχον, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere:' but *expedient*, generally: 'more for a man's best interests under present circumstances:' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, καλὸν . . . **διὰ τὴν ἐνεστῶσαν ἀνάγκην.** **ἀνθρώπῳ**] though of necessity by what follows, the *man* only is intended, yet *ἀνθρώπῳ* does not here or in reff. = ἀνδρί, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it would embrace the other sex also.

ἄπτεσθαι] so in reff.; and in Latin *tangere*,

b = Gen. xx. 6.
Prov. vi. 29.
c ch. v. 1 reff.
abstr. plur.,
2 Cor. xii. 20.
Gal. v. 20.
James ii. 1.
Winer, edn.
6, § 27. 3.
d Matt. xviii.
32. Rom.
xiii. 7 only +
(-μα, Rom.
iv. 4).
e = Rom. xiii.
7. (xii. 17
reff.)
f here bis. Matt.
xxvii. 41
(|| Mk. v. r.). Luke v. 10. x. 32. James ii. 25 only. see Rom. i. 27.
g ch. vi. 12 reff.
h = here only. (ch. vi. 7, 8
Exod. xxi. 10. i Luke ix. 13. 2 Cor. xiii. 5 only. k = John iii. 34. 2 Cor. viii. 13, ix. 7.
l here only. Eccl. vii. 14 AN(-ως B, -νης C) only. (-νείν, Acts v. 9. -νσις. 2 Cor. vi. 15.) m Luke
viii. 13 (1 Thess. ii. 17) only. Wisd. iv. 4. n Matt. xii. 44 (|| L. v. r.) only. Exod. v. 8, 17 bis. Ps. xlv. 10
only. o absol., Rom. xii. 12.

γυναικὸς μὴ ἅπτεσθαι² διὰ δὲ τὰς^c πορνείας ἕκαστος^{ABCDF}
τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα^{KLPSa}
ἔχέτω. ³ τῇ γυναικὶ ὁ ἀνὴρ τὴν^d ὀφειλὴν^e ἀποδιδότω,
^f ὁμοίως^f δὲ^f καὶ ἡ γυνὴ τῷ ἀνδρί. ⁴ ἡ γυνὴ τοῦ ἰδίου
σώματος οὐκ^g ἐξουσιάζει, ἀλλὰ ὁ ἀνὴρ. ^f ὁμοίως^f δὲ^f καὶ
ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ^g ἐξουσιάζει, ἀλλὰ ἡ γυνή.
⁵ μὴ^h ἀποστερεῖτε ἀλλήλους, ⁱ εἰⁱ μὴⁱ τι ἂν^k ἐκ^k συμφώνου
^m πρὸς^m καιρὸν, ἵναⁿ σχολάσῃτε τῇ^o προσευχῇ καὶ πάλιν

ABCDF
KLPSa
bcdef
ghkl
mno
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2. τε C. τὴν πορνείαν F vulg syrr Orig-int Tert Cypr. om και ἐκαστ.
τ. ιδ. ανδ. εχ. (homocetel) F 48. 114-77 Tert.
3. om ὁ F(not G). rec (for οφειλην) οφειλομενην ευνοϊαν (see note), with KL rel
syrr Thdrt Thl Gc: txt ABCDFPN¹ 17 latt copt æth arm Clem₂ Orig₂ Meth Chr₂ Tert
Cypr. αποδιδτω A. om δε A 55 Syr copt arm Orig₁ Chr-mss Cypr Jer₁.
4. [αλλα(twice), so ABCN (2nd, D¹ 17).]
5. om αν B Orig. rec σχολαζεττε, with KL rel Meth Chr₁ Thdrt: txt ABCDFPN
Orig₂ Dion Chraliq. rec ins τη νηστεια και bef τη προσευχη (see note), with KLN³

attingere, virgo intacta. See examples in Wetst. This expression is obviously here used in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake. 2.] The former course is expedient—would avoid much trouble ‘in the flesh:’ but as a general rule *it may not be*, seeing that for a *more weighty reason* the contrary course is to be recommended. But on account of fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence: so Herod. vii. 158, ὑμῖν μεγάλοι ὀφελῆαι τε κ. ἐπαυρέσεις γεγόνασι: iii. 40, ἐμοὶ δὲ αἱ σαὶ μεγάλοι εὐτυχῆαι οὐκ ἀρέσκουσι, see reff., and Kühner, Gramm. ii. 28 [§ 408, γ]) let each man possess his own wife, and let each woman possess her own husband. The ἔχέτω is (1) *not concessive*, but *imperative*; not ‘*habere liceat*,’ but ‘*habeto*.’ So the other expressions, γαμησάτωσαν ver. 9, μενέτω ver. 11, &c. (2) not here in the sense of ‘*utatur, eique commisceatur*,’ as Estius, al., which does not come into consideration till the next verse. (3) not emphatic, let each *retain*, according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married*, who though they are not to cohabit are yet to *remain together*.

Had either of the two latter senses been meant, the sentence would rather have stood ἔχέτω ἐκ. τ. ἑαυτ. γυναῖκα,

κ. ἔχέτω ἐκάστη τ. ιδ. ανδρ. With regard to the assertion of Rückert, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any *estimate* of marriage in the abstract. His estimate, *when he does*, is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corinthians. The Apostle’s command is a legitimate following out of διὰ τὰς πορνείας above. 3. τὴν ὀφειλὴν] ‘*debitum tori*.’ The rec. was perhaps an euphemism (we have also the varieties, ὀφειλομένην τιμὴν, Chrysostom once: ὀφ. τιμὴν καὶ εὐνοϊαν in the ms. 40) for the same thing.

Meyer will not concede this, but thinks it arose from a mistaken interpretation of ὀφειλή as meaning *merely* ‘*benevolentia*:’ thinking that not εὐνοϊα, but φιλότης would be the word in the other case. But some of the later examples in Wetst. seem to bear out this meaning of εὐνοϊα.

4.] The axiom is introduced without a γάρ, as frequently. τοῦ ἰδίου . . . οὐκ ἐξουσιάζει] ‘*sui, cum potestatem non habet, elegans facit paradoxon*.’ Bengel. The ground of this *being another’s while they remain their own*, is to be found in the *oneness of body*, in which the marriage state places them.

5.] ἀποστερεῖτε is applied by Meyer to τῆς ἐξουσίας,—by Billroth, al., to τῆς ὀφειλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite,

^p ἐπὶ τὸ αὐτὸ ^r ἦτε, ἵνα μὴ ¹ πειράξῃ ὑμᾶς ὁ σατανᾶς ^s διὰ τὴν ^t ἀκρασίαν ὑμῶν. ⁶ τοῦτο δὲ λέγω κατὰ ^u συγγνώμην, οὐ κατ' ^v ἐπιταγὴν. ⁷ θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἰδίου ἔχει ^w χάρισμα ἐκ θεοῦ, ὁ μὲν ^x οὕτως, ὁ δὲ ^x οὕτως.

t Matt. xiii. 25 only†. Jos. Antt. viii. 7. 5. Xen. Mem. iv. 5, 6. (τῆς, 2 Tim. iii. 3.) u here only. Sir. iii. 13 only. v Rom. xvi. 26 reff. w = here only. (Rom. i. 11 reff.) x see ch. vi. 13.

rel syrr goth Chr Thdrt Cyr₁: om ABCDFPN¹ 17 latt copt aeth arm Clem Orig₁ Dion Meth Cyr₂. rec (for ἦτε) συνερχεσθε (gloss: see note), with a c h Meth Chr Thdrt, Thl: συνερχησθε KLP rel Thdrt₁: γινεσθε Tat Clem: revertimini vulg lat-ff: txt ABCDFN 17 aeth Orig Dion Cyr Damasc Aug(estote^{επε}). om υμων B Tat (in Clem) Meth.

7. rec γαρ (gloss, substituted for δε, as more appropriate), with BD²⁻³KLPN³ rel syrr Chr Thdrt₂ Thl Ec: txt ACD¹FN¹ d 17 am(with demid fuld) copt goth Orig Chr₁ Cyr Damasc lat-ff: [αλλα, so BCD¹ 17.] rec χαρισμα bef εχει, with KL rel syrr goth arm Ephr Chr Thdrt lat-ff: txt ABDFN in 17 am(with demid tol) Clem Orig Cyr Cyr₂ Jer, C(appy) has εχει bef εκαστος. ins του bef του DF c Thdrt₁. rec θς (twice), with KLN³ rel Orig Chr Thdrt: txt ABCDFPN¹ 17 Clem Cyr.

to be supplied in the reader's mind.

εἰ μὴ τι, unless perchance (reff.).

ἀν.] “The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcest. 181, σέ δ' ἄλλη γυνὴ κεκτήσεται, σὸφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως.” Hartung, Partikellehre, ii. 330.

ἐκ, according to: the mutual agreement being the ground, and the measure, of the act.

ἵνα σχ.] in order that ye may have undisturbed leisure for prayer. The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ προς., ‘your ordinary prayers,’—being thus inconsistent with the direction given πρὸς καιρόν: the aorist expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, —seasons of urgent supplication.

Both the alteration to the present and the addition of τῇ νηστεία καί, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29.

ἦτε,—not συνέρχησθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐπὶ τὸ αὐτό in this sense is the normal state of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again.

ἵνα μὴ περ.] Purpose of the re-union stated, by that which might happen did it not take place. πειράξῃ now is present, not aor., as betokening the danger of a state of abstinence if continued.

ἀκρασία here, not that from ἀκράτος (ακρασία), which signifies a bad mixture, as ἀκρ. ἀέρος, ‘insalubrity of the air’: but that from ἀκράτης (ακρασία),—incontinence;

see reff.

διὰ τ. ἀκρ. ὑμ., on account of your incontinence,—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὑμῶν is necessary to carry out the form of the sentence, corresponding to ὑμᾶς above.

6.] But this I say by way of allowance (for you), not by way of command.

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a reason also given, διὰ τὰς πορνείας, from the nature of which reason it must be κατ' ἐπιταγὴν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρόν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to what follows, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a command in all cases, but as an allowance for those to whom he was writing, whom he knew, and assumes, to be thus tempted. The meaning ‘by permission,’ E. V., is ambiguous, appearing as if it meant by permission of the Lord (to say it): that given by Hammond, al., κατὰ τὴν ἐμὴν γνώμην, is philologically inadmissible.

7.] I rather (δέ) wish that all men were as I myself also am (καί comparandi, so Xen. Anab. ii. 1. 22, καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασίλει. See Hartung, Partikell.

y vv. 11, 32,
34 only +.
z Luke iv. 25.
Acts ix. 39
al. 2 Kings
xiv. 5.
a = ver. 1.
b Matt. xxvi.
42. Rom.
viii. 9.
c ch. ix. 25
only. Gen.
xliii. 31. 1 Kings xiii. 12 only. (-της, Tit. i. 8. -τεια, Acts xxiv. 25.)
iii. 17. 2 Pet. ii. 21. (ver. 38. ch. xi. 17. Heb. i. 4 all 2.) Prov. iii. 14.
vi. 16. 2 Pet. iii. 12. Rev. i. 15. iii. 18) only. (2 Macc. iv. 38. Ps. xi. 6.)
g MATT. xix. 6. Judg. iv. 11.

8 λέγω δὲ τοῖς ὑ ἀγάμοις καὶ ταῖς ἡ χήραις, ἂ καλὸν
αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ. 9 β εἰ δὲ οὐκ ἐγκρατεύ-
ονται, γαμησάτωσαν ἡ κρείσσον γάρ ἐστιν γαμῆσαι ἢ
ε πυρρῶσθαι. 10 τοῖς δὲ γεγαμηκόσιν ἡ παραγγέλλω οὐκ
ἐγώ, ἀλλὰ ὁ κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ ἡ χωρισθῆναι.

d = Phil. i. 23. 1 Pet.
e = here (2 Cor. xi. 29. Eph.
f Acts xvi. 18 reff.

8. ins οτι bef καθ' εν. rec aft αυτοις ins εστιν, with D²⁻³K(om anτ.) L rel
syrgoth Thdrth Thl Ec: om ABCD¹FPN 17 Syr copt Orig Meth Cyr Epiph Chr
Damasc. for εαν, αν Β. ins ουτως bef μεινωσιν C latt Meth Aug; bef ως m.

καὶ ἐγώ DF Meth: ἐγώ α.
9. for ουκ ἐγκρ., ου κρατεωνται F. γαμειτωσαν F Chr-ed., κρειττον BDN
a m 17. om εστιν D¹F c Syr copt Orig Meth. γαμειν AC¹N¹ 17 Clem¹
Orig Damasc.

10. [ἀλλα, so AB C(appy) D¹N.] χωριζεσθαι ADF Orig Epiph Bas Cæs: txt
BCKLPN rel Clem Chr Thdrth Thl Ec.

i. 126)—viz., ἐν ἐγκρατείᾳ, which Chrys. seems to have read in the text; see below on ver. 8. ἀλλὰ ἕκαστος . . . said in the most general way, as a milder expression of 'all have not the gift of continence.'

οὕτως . . . οὕτως] both are said generally, not one in the way in which I have it (of continence), another in the way of marrying (i. e. though he have not this, and be therefore better married, yet has some other), which should be ἐκείνως,—but, one thus, and another thus,—i. e. 'one in one way, another in another.'

8, 9.] Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.

8. λέγω δέ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz. his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ., which would in that case be placed first, as τοῖς γεγαμηκόσιν below.

τοῖς ἀγάμοις, the unmarried, of both sexes: not as usually interpreted, widowers, or unmarried males alone: this is shown by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) both sexes. καὶ ταῖς χήραις may be added as singling out widows especially;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who never were married, and thus widows would not be understood to be included. καλόν, see on ver. 1, it is good for them, i. e. 'their best way.'

ὡς κἀγώ] i. e. ἕγamos. This brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he never was married. Grot. says, "ex h. l. non improbius colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hac

scriberentur, mortuam." But this rests on the mistaken interpretation of ἀγάμοις noticed above. The passage of Clem. Alex. (Strom. iii. 53, p. 535 P., alluded to in Euseb. iii. 30) is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεκόμιζε, διὰ τὸ τῆς ὑπηρεσίας εὐσταλές. But the words σύν-ζυγε γνήσιε, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] but if they are incontinent . . . οὐκ must be joined not with εἰ, which would require μή, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών, 'vetas.' See other examples in Hartung, Partikellehre, ii. 122 f. ἐγκρατεύω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say ἀκρατεύεσθαι μη-δαμῶς εἴπης, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See in Wetst.

γαμησάτ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγνημα (ut ἔγνηρα) ἐγάμησα invaluit quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμησεν ἦν ἐβουλόμην ἐγώ, nihil impediens pedum modulatione quominus usitato uteretur aoristo."

πυρρῶσθαι] "melius nubent quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34, vol. vi. p. 415. 10, 11.] Prohibition of separation after marriage; or in case of separation, of another marriage. These γεγαμηκότες, as the ἄγαμοι and χήραι above, are all Christians. The case of mixed marriages he treats ver. 12 ff. They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος] Ordinarily, the Apostle (ἐγώ) writes, commands, gives his advice, under conscious inspiration of

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KLPN¹
a b c d e f
g h k l
m n o
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11 εὖν δὲ καὶ ἡ χωρισθῆ, μενέτω ἡ ἄγαμος ἢ τῷ ἀνδρὶ ^{h ver. 8.}
^{i Rom. v. 10}
^{ref.}
^{k = here 3cc}
^{only. Jos.}
^{Antt. xv. 7.}
^{1 ch. vi. 6 ref.}
^{m = 2 John 2}
^{Luke xvii.}
^{31.}
^{n Acts ix. 20}
^{ref.}
^{o = and}
^{constr., here}
καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. 12 τοῖς
δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς
γυναῖκα ἔχει ἂπιστον, καὶ αὕτη ὁ συννευδοκεῖ οἰκεῖν
μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· 13 καὶ γυνή ἥτις ἔχει
ἄνδρα ἂπιστον, καὶ οὗτος ὁ συννευδοκεῖ οἰκεῖν μετ'

bis (Luke xi. 48. Acts viii. 1. xxii. 20. Rom. i. 32) only†. (1 Macc. i. 57. 2 Macc. xi. 24, 35 only.)
p Rom. vii. 17 ref. q = here bis only†. (Gen. xxvii. 44.) Soph. Oed. Tyr. 990. r = Acts
x. 41 ref.

11. μενεῖν ἀγαμον, and καταλλαγήναι F latt goth lat-ff. ins ιδιω bef ανδρι P.

12. rec εγω bef λεγω, with DFKL rel latt syr goth Orig, Chr Thdrt Iren-int Ambr
Aug: txt ABCPN m 17 Syr copt æth Clem Orig.

13. for ητις, ει τις D¹FPN b¹ h k latt Chr(not ms,) Thdrt, Thl-mss, lat-ff. rec
(for ουτος) αυτος, with D³KL rel syrr arm Chr Thdrt Thl Ec: txt ABCD¹FPN m latt
copt goth Chr, Cyr Aug. (17 def.) for συννευδ., ευδοκει B.

the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things δὲ γράφω ὑμῖν should be recognized as κυρίου [ἐντολή]. But here he is about to give them a command resting, not merely on *inspired apostolic authority*, great and undoubted as that was, but on that of **THE LORD HIMSELF**. So that all supposed distinction between the Apostle's own writing of *himself* and of *the Lord*, is quite irrelevant. He *never* wrote of *himself*, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the *subject-matter*, and of the *circumstances under which* it was written. **ALL** is the *outpouring of the Spirit*, but *not all* for *all time*, nor *all on the primary truths* of the faith. **Not I, but the Lord**, viz. in ref. Matt. See also Mark x. 12, where the *woman's* part is brought out. That it occupies the *principal place* here, is perhaps because the *Christian women* at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναίκος χωρισθῆναι.

χωρισθῆναι, be separated, whether by *formal divorce* or otherwise; the καταλλαγήτω below, is like this, an *absolute passive*; undefined whether by her own or her husband's doing. 11.] εὖν to καταλλαγήτω is parenthetical. It supposes a case of *actual* separation, contrary of course to Christ's command: if such *have really taken place* (καί, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be

committed, but the breach healed as soon as possible.

καταλλ.] see above on χωρισθῆ. **κ. ὁνδρ. γυν. μὴ ἀφ.**] The Apostle does not add the qualification παρ-εκτὸς λόγου πορνείας Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The *rule*, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.]

Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground per se of separation,—and why: but if the unbelieving party wished to break off the union, let it be so. 12.] τοῖς λοι-

ποῖς, the rest, perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγώ, οὐχ ὁ κύρ.] I, i. e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), **not the Lord**, i. e. not Christ by any direct command spoken by Him: it was a question with which **HE** did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: **But to the rest I say (I, not the Lord).** συννευδοκεῖ presupposes *his own* wish to continue united.

αὕτη, not αὐτή, and οὗτος, not αὐτός, below,—see reff. 13.] The change of construction καὶ γυνή ἥτις . . . καὶ οὗτος . . . is found frequently with καί: so II. a. 78, ἡ γὰρ ὁδομα ἄνδρα χολωσέμεν, ὃς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί. See reff., and Kühner, ii. 526 (§ 799). Meyer remarks, that the Apostle uses the *vox media* ἀφίεναι here, of *both parties*, the husband and wife, not

r = Acts xx.
32, xxvi. 18.
Exod. xxix.
37.
s ver. 12.
t = ch. xv. 22
reff. ἐν σοὶ
πᾶς ἔγνωγε
σώζομαι.
Soph. Aj. 519.

αὐτῆς, μὴ ^k ἀφίετω τὸν ἄνδρα. ¹⁴ ἡγίασται γὰρ ὁ ἄνθρωπος ὁ ^s ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ. ^u ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ^v ἀκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν. ¹⁵ εἰ δὲ ὁ ^s ἄπιστος

u ch. v. 10 only.

v = Acts x. 14 reff.

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b c d e f
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rec (for τὸν ἄνδρα) αὐτον (corr^a to conform to αὐτην above, ver 12), with KLP rel syr Chr Thdr^t Tert: αὐτην (o¹ ?) 106: txt ABCDF m 17 vulg Syr copt goth æth arm Cyr Jer Ambrst Aug Pel Bede: αὐτον ἄνδρα N, but av erased by N¹ or 3.

14. om γὰρ P. aft γυναικί ins τη πιστη DF latt Syr Mart-Clem Tert. (om Aug-
mss and expr.) [στος of 2nd ἄπιστος is supplied in smaller letters by N-corr¹.]
rec (for ἀδελφῷ) ἀνδρὶ (explanatory gloss, substituted as more appropriate: but ἀδελφῷ
has peculiar force here), with D³ KLN³ rel vulg syrr goth æth arm Iren Chr Thdr^t
Thl Ec lat-fl¹ (but add τῷ πιστῷ vulg Syr Iren-int Tert): txt ABCD¹ FPN¹ 17 copt
Aug^{expr} Jer¹. νυν D¹ F Chr.

ἀπολύνει (as Matt. v. 31, &c.), which would apply only to the husband. In the E. V. this identity of terms is unfortunately neglected. The same word, *part from*, would well have expressed ἀφίετω in both cases.

By the Greek as well as Roman customs the wife had the power of effecting a divorce. At Athens,—when the divorce originated with the wife, she was said ἀπολείπειν the house of her husband: when with the husband, ἀποπεμπέσθαι. At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. See Smith's Dict. of Gr. and Rom. Antt. artt. Divortium, and ἀπολείψεως δίκη. Olsh. thinks that Paul puts both alternatives, because he regards the *Christian party* as the *superior one* in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Apostle's own view of it, ch. xi. 3, xiv. 34; Eph. v. 22, 23; 1 Tim. ii. 11, 12.

14.] *Ground of the above precept.* ἡγίασται.] The meaning will best be apprehended by remembering (1) that *holiness*, under the Gospel, answers to *dedication to God* under the law; (2) that the ἡγιασμένοι under the Gospel are the *body of Christian men*, dedicated to God, and thus become His in a peculiar manner: (3) that this being so, things belonging to, relatives inseparably connected with, the *people of God* are said to be *hallowed by their holiness*: so Theophylact, οὐχ ὅτι ἅγιος γίνεται ὁ Ἕλλην. οὐ γὰρ εἶπεν ὅτι ἅγιός ἐστιν ἄλλ', ἡγίασται τουτέστι, τῇ ἁγιότητι τοῦ πιστοῦ νεκίηται. Chrysostom well shews the distinction between this case and that in ch. vi. 15, that being a connexion κατὰ τὴν ἀσέβειαν,—in and under the condition of the *very state*, in which the other party is *impure*: whereas this is a connexion according to a pure and holy ordinance, by

virtue of which, although the physical unity in both cases is the same, the *purity* overbears the *impurity*.

ἐν τῇ γ., ἐν τῷ ἀδελφ.] *in*, i. e. his or her ἁγιότης is situated *in*, rests *in*, the other (see reff.: and note, ch. vi. 2). ἐπεὶ ἄρα] as ref., but here elliptically: *since in that case* (i. e. as understood, the other alternative, —the *non-hallowing*).

ἐστιν, not ἂν εἴη, nor ἦν, but *pres.*: because the supposed case is *assumed*, and the ind. *pres.* used of what *has place* on its assumption.

ἁγία] as ἡγίασται above: *holy to the Lord*. On this *fact*, *Christian children being holy*, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which they sprung, must as such have the same hallowed character*; i. e. that the *insanctity* of the one parent is in it *overborne by the sanctity* of the other. The *fact* of the children of Christians, God's spiritual people, *being holy*, is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people.

With regard to the bearing of *this verse* on the subject of Infant Baptism,—it seems to me to have *none*, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other.

Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not *personal* holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἁγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the

^w χωρίζεται, ^w χωρίζεσθω. οὐ ^x δεδούλωται ὁ ἀδελφὸς ἡ ^w ἡ ἀδελφὴ ἐν ^y τοῖς τοιούτοις, ^z ἐν δὲ εἰρήνῃ ^z κέκληκεν ἡμᾶς ὁ θεός. 16 α τὶ γὰρ ^{ab} οἶδας, γύναι, ^{bc} εἰ τὸν ἄνδρα

28. ch. xvi. 16, 18. Acts xxii. 22 reff. z = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7. a here only †.
b John ix. 25. 2 Kings xii. 22. Eccl. iii. 21 [εἶδε Ed-vat.] N. Joel ii. 14. Jonah iii. 9.
c Acts xix. 2 (b) reff.

15. om ἡ FPN¹ m Chr-ms., υμας ACKN¹ copt(sic Treg) Damasc Thl Pel Sedul Bede: txt BDFLN³ rel latt syrr goth æth arm Nys Chr Thdrt Phot Ec Ambrst. (P def.)

washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On **νῦν δέ**, see note, ch. v. 11.

15.] *But if the wish for separation* (implied by the present χωρίζεται,—is for being separated, see Winer, edn. 6, § 40. 2. a, and compare John x. 32, xiii. 6, 27) *proceed from the side of the UNBELIEVER* (emphasis on ὁ ἄπιστος), *let him* (or her) *depart* (be separated off). οὐ δεδούλ. οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, οἷα αὐτῷ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔξεστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωρισθῆναι· ἐνταῦθα δέ, ἂν μὲν συνευδοκῇ τὸ ἄπιστον μέρος τῷ πιστῷ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικέσιον. ἂν δὲ στασιάζῃ καὶ τὴν λύσιν ἐκείνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Œcumenius. ἐν τοῖς τοιούτοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, in such cases.

ἐν δὲ εἰρ. Not = εἰς εἰρήνην, but signifying the moral element in which we are called to be: see reff. and ver. 22 below.

The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.' Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that our Lord's words do not apply to such marriages as are here contemplated. They were spoken to those within the covenant, and as such apply immediately to the wedlock of Christians (ver. 10), but not to mixed marriages. De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is already virtually broken off,—and by his remarks on Matt. v. 32, seems to

take πορνεία in a wide sense, and to regard it as a justifiable cause of divorce because it is such a breaking off. This however appears hardly consistent with ver. 12; for, if it were so, there would be a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is distinctly referring to our Lord's command, and supplying what it did not contain, there can be no real inconsistency: if such appear to be, it must be in our apprehension, not in his words.

(2) That the question of re-marrying after such a separation, is here left open: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to contract marriages with unbelievers. Only those already contracted are dealt with: the ἐτεροζυγεῖν ἀπίστοις is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for remaining united, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently not parenthetical,—and (2) it is hardly grammatically admissible (see below), for it makes εἰ = εἰ μή,—'What knowest thou . . . whether thou shalt not save . . . ?'

Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is not a ground for remaining united, in hope, &c.,—but a ground for consummating a separation, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, What knowest thou (about the question) whether . . . ? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κέκλη. ἡμᾶς ὁ θ. I may observe in addition to Meyer and De W.'s remarks, that the position of the words further establishes this rendering. If the point of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the ar-

o = Rom. xi.
14 reff.
d = apply here
only. see Gal.
i. 7. 2 Cor.
iii. 1 rec.
e constr., ch.
iii. 5. Rom.
xii. 3.
f = Mark vi.
41. Luke
xii. 3. 2 Cor.
x. 13. Heb. vii. 2.
xvi. 16 reff.
vii. 22. Gen. xvii. 10 al.
o Rom. iii. 30 reff.

^c σώσεις; ^η ^α τί ^ο ὁδὰς, ἄνερ, εἰ τὴν γυναῖκα ^ο σώσεις; 17 ^d εἰ
μὴ ^e ἐκάστῳ ὡς ^f ἐμέρισεν ὁ κύριος, ^e ἕκαστον ὡς ^g κέκλη-
κεν ὁ θεός, οὕτως ^h περιπατεῖτω· καὶ οὕτως ἐν ταῖς
ⁱ ἐκκλησίαις πάσαις ^k διατάσσομαι. 18 ^l Περιτετμημένους
τις ^{gm} ἐκλήθη, μὴ ⁿ ἐπισπώσθω· ἐν ^ο ἀκροβυστίᾳ ^g κέκληται
... ἐπι-
σπασθῶ
C. ABDFK
LP a b
c d e f g
h k l m
n o 17.
47

16. γυνη and αἰρη F.

for η τι, ει τι Α.

17. μεμερικεν B^N 1. rec transp κυριος and θεος, with KL rel Syr Chr Thdr̄t: θεος (twice) 32-3. 63. 93 goth: o ks and o ks o θς G: txt A B(sic: see table) CDFN m 17 latt Syr copt arm lat-ff. — o ks bef μερισεν Α: o θς κεκληκεν k. (P def.) ins και bef εκαστον ως F. πασαις bef ταις εκκλησαις N 17. 47 vulg.

for διατασσομαι, διδασκω (see ch iv. 17) D¹F, doceo latt lat-ff.

18. εκληθη bef 1st τις D¹3F goth. rec (for κεκληται τις) τις εκληθη (con-formation to former), with D³KL rel Chr Thdr̄t: txt ABPN a m 17 copt goth arm, τις κεκα D¹F.

range ment would probably have been εἰ σώσεις τὸν ἄνδρα, and εἰ σώσεις τὴν γυναῖκα, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.

Those who take εἰ for εἰ μὴ, attempt to justify it by reff. 2 Kings, Joel, Jonah, where the LXX have for the Heb. שׁוּבִי יְהוּדָה, τίς οἶδεν εἰ, to express *hope*: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e.g. ref. Eccles., τίς εἶδε[οἶδεν ABN: add τό AN³] πνεῦμα νύκτων τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτὸ [add εἰς ABCN] ἄνω;

The rendering then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): *for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion?* "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not τί ὁδὰς εἰ μὴ, but) τί ὁδὰς εἰ σώσεις; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. 17.] εἰ μὴ

takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner might carry that motive *too far*, and be tempted by it to *break* the connexion on *his own part*; a course already prohibited (vv. 12—14). Therefore the Apostle adds,

But (q. d. only be careful not to make this a ground for *yourselves* causing the separation) *as to each* (ἐκάστῳ, ὡς ὡς ἐκάστῳ, reff.) *the Lord distributed [his lot], as (i.e. ἡ κλήσει, ver. 20) God has called each, so (in that state, without change) let him walk (reff.).* The εἰ μὴ has raised considerable difficulties. (1) some cursives, with syr-marg and Sevrn., read εἰ τὴν γυναῖκα σώσεις, ἡ μὴ;—and Knatchbull, al., join εἰ μὴ similarly to the foregoing; εἰ . . . σώσεις,—εἰ μὴ. But as De W. remarks, this would be, as Matt. xxii. 17, ἡ οὐ: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjointed altogether. (2) Pott would supply χαρίζεται,—Mosheim, Vater, and Rückert, σώσεις, after εἰ μὴ. But so, to say nothing of the irrelevancy of the idea thus introduced, εἰ δὲ μὴ, or εἰ δὲ καὶ μὴ (as Meyer), would be required. (3) Theodoret, al., join all as far as κύριος to the foregoing: 'What knowest thou, &c., except in so far as the Lord has apportioned to each?' But thus the evidently parallel members, ἐκάστῳ. ὡς ἐμ. ὁ κύρ., and ἐκάστῳ. ὡς κέκα. ὁ θς., would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. οὕτως

. . . διατ.] τοῦτο εἶπεν, ἵνα τῷ ἔχειν καὶ ἄλλους κοινωνοὺς προθυμώτεροι περὶ τὴν ὑπακοὴν διατεθῶσι. Theophyl.

18—24.] Examples of the precept just given. εἶτα συνήθως ἀπὸ τοῦ προκειμένου εἰς ἕτερα μεταβαίνει, πᾶσι νομοθετῶν τὰ κατάλληλα. Theodoret. 18—20.]

First example: CIRCUMCISION.

18. ἐκλήθη] Was any one called in circumcision,—i. e. circumcised at the time of his conversion. ἐπισπώσθω] By

τις, μὴ ¹ περιτεμένεσθω. ¹⁹ ἡ ^p περιτομή ^a οὐδέν ἐστιν, ^p Paul only, exc. John vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Gen. xvii. 13. Exod. iv. 26. Jer. xi. 16 only. q = Matt. xxiii. 16, 18. John viii. καὶ ἡ ^o ἀκροβυστία ^a οὐδέν ἐστιν, ἀλλὰ ^{rs} τήρησις st ἐντολῶν ^t θεοῦ. ²⁰ ἕκαστος ἐν τῇ ^u κλήσει ἧς ^q ἐκλήθη, ἐν ταύτῃ μενέτω. ²¹ δοῦλος ^q ἐκλήθης, μή σοι ^v μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον ^w χρήσαι. ²² ὁ γὰρ

54. ch. xiii. 2. 2 Cor. xii. 11.

constr., see ch. iii. 7.

12 only. Ezra x. 3.

xxvii. 17. ver. 31. ch. ix. 12, 15.

r = here (Acts iv. 2. v. 18) only†.

s Sir. xxxv. (xxxii.) 23.

u = Rom. xi. 29 (reff.).

1 Tim. i. 8. v. 23. Prov. x. 26.

Wisd. vi. 18 al. ellipt.

t Matt. xv. 3 ||. Rev. xii. 17. xiv.

v ch. ix. 9 reff.

w Acts

19. om 1st η F.

om from ἐστιν to ἐστιν F.

20. τουτω Α.

21. αλλα Δ¹.

om και F some-mss-of-vulg copt.

a surgical operation; see Theophyl., Wetst.,—Winer, Realwörterbuch, art. Beschnidung,—Jos. Antt. xii. 5. 1; 1 Macc. i. 15; Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it.

περιτεμένεσθω] See Gal. v. 2, al. ^{19.}] See Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη; and Gal. vi. 15, where it is given by καινή κτίσις. Cf. an interesting note in Stanley, on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7. ^{20.}]

Formal repetition of the general precept, as again ver. 24.

κλήσις is not the calling in life, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κλήσεις is used to express the Latin 'classes,'—ἅς καλοῦσιν Ῥωμαῖοι κλήσεις, and so is not a Greek word at all); but strictly calling ('vocatio') by God, as in ref. The κλήσις of a circumcised person would be a calling in circumcision,—and by this he was to abide.

ἐν τῇ . . . ἐν ταύτῃ] See ch. vi. 4: emphatic.

^{21—24.}] Second example: SLAVERY. Wert thou called (converted), a slave, let it not be a trouble to thee: but if thou art even able to become free, use it (i. e. remain in slavery) rather. This rendering, which is that of Chrys., Theodoret, Theophyl., (Ecum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, al., is required by the usage of the particles, εἰ καί,—by which, see Hartung, Partikel-lehre, i. 139, the καί, 'also,' or 'even,' does not belong to the εἰ, as in καί εἰ, but is spread over the whole contents of the concessive clause: so Soph. Œd. Tyr. 302, πόλιν μὲν, εἰ καί μὴ βλάπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ξύνεστιν. Plato, Rep. p.

337, εἰ δ' οὖν καὶ μὴ ἐστὶν ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιούτων. Aristoph. Lysistr. 254, χάρει, Δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὅμον ἀλγείς. Thucyd. ii. 64, μήτε ἐμὲ δι' ὀργῆς ἔχετε . . . εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν, ἅπερ εἰκὸς ἦν μὴ ἐθελησάντων ὑμῶν ὑπακούειν. See more examples in Hartung. It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the state in which he was called.' It is given in the Syr.: which has

ܠܕܒܪܝܬܝܢ ܕܝܢ ܠܕܒܪܝܬܝܢ "choose for thyself that thou mayest serve," or simply, "prefer servitude:?" not as Meyer from the erroneous Latin of Tremelius, "elige tibi potius quam ut servias" [I am indebted for this correction of some of my earlier editions to the kindness of the Rev. Henry Craik, of Bristol]. The other interpretation,—mentioned by Chrys., and given by Erasmus, Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, "Bist du ein Knecht berufen, sorge der nicht: doch, kannst du frei werden, so brauche dich viel lieber"), Beza, Calvin, Grot., and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρήσαι: 'but if thou art able to become free, take advantage of it rather.'

The objections to this are, (1) the position of καί, which in this case must have been after δύνασαι,—εἰ δύνασαι καὶ ἐλεύθερος γενέσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ, but with εἰ δέ—so the alternative suppositions in vv. 9, 11, 15, 28, 36. The ἀλλά brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetical clause, but must convey the point of the sentence. (3) The absence of a demonstrative pronoun after χρήσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερίᾳ, but on the primary, δουλείᾳ. (4) Its utter inconsistency with

x here only t.
Jos. Antt. vii.
11. 2. Ign. ad
Rom. 7. 4. p.
689. (-ρουν,
Lev. xix. 20.)
y ch. vi. 20
(refl.).
z Acts xvii. 23
al.
a = here
only (?), see
Luke xviii. 27. John viii. 38.

ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν.
ὁμοίως ὁ ἐλεύθερος κληθεὶς δούλος ἐστὶν χριστοῦ.
23 ὑ τμηῆς ὑ ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.
24 ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω
ᾧ παρὰ θεῷ.

ABDF
KL P² a
b c d e f
g h k l
m n o
17. 47

22. rec aft ομοίως ins και (as being usual aft ομοίως : so also δε και), with KL rel syr-w-ast copt ath arm Chr Damasc Thl Œc Orig-int Ambr.; δε και DF l m (Treg) : om ABPN 17 vulg Syr goth Chr-ms, Thdrt Ambr, Ambrst Pel Bede. χριστου bef εστιν FN¹ c copt.

24. ἀδελφοί bef εν ω εκληθη D(-θητε D¹) F Ambrst: om ἀδελφοί a¹ 39. 120 Chr Thdrt. rec ins τω bef θεω, with A e k Œc: om BDFKLPN rel Thdrt Damasc Thl.

the general context. The Apostle would thus be giving two examples of the precept ἕκαστος ἐν ᾧ ἐκλήθη ἐν τούτῳ μενέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of χράσμαι in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an already-existing state, than the adopting or taking advantage of a new one; cf. such expressions as τοιοῦτω μόρῳ ἐχρήσατο ὁ παῖς, Herod. i. 117: συμφορᾷ, συντυχίᾳ, εὐτυχίᾳ, χρήσθαι, often in Herod.: ἀμαθία χρήσθαι, and the like. The instance quoted by Bloomfield for 'become free,' ἐκὼν γὰρ οὐδεὶς δουλίᾳ χρῆται ζύγω, Æsch. Agam. 953, tells just the other way. There χρῆται is used not of entering, but of submitting to, the yoke of slavery, as here.

22.] *Ground of the above precept. For the slave who was called in the Lord* (not, as E. V. and De Wette, 'He who is called in the Lord, being a slave,' which would be δούλος κληθεὶς, see above, δούλος ἐκλήθης : ἐν κυρίῳ, as the element in which what is about to be stated takes place) *is the Lord's freedman* ('ἀπελεύθερος with genit. is not here in the ordinary sense of 'libertus alicujus,' 'any one's manumitted slave;' for the former master was *sin* or *the devil*, see on ch. vi. 20;—but only a *freedman belonging to Christ*, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer): *similarly he that was called being free* (not here, κληθεὶς ἐλεύθερος, see above) *is*

the slave of Christ. Christ's service is perfect *freedom*, and the Christian's *freedom* is the *service* of Christ. But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of δούλος ἐστὶν χριστοῦ, by reminding them of the PRICE PAID whereby Christ PURCHASED them for His* (ch. vi. 20): *and precept thereupon, BECOME NOT SLAVES OF MEN:* i.e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against ὀφθαλμοδουλείᾳ, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note.

24.] *The rule is again repeated*, but with the addition παρὰ θεῷ, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. "The usual ren-

25 Περὶ δὲ τῶν ^bπαρθένων ^cἐπιταγὴν κυρίου οὐκ ἔχω, ^bPaul, here &c. (7 times) and 2 Cor. xi. 2 only. Matt. i. 23 (from Isa. vii. 14) al. ^dγνώμην δὲ ^eδίδωμι ὡς ^fἡλεημένος ὑπὸ κυρίου ^gπιστὸς εἶναι. ²⁶νομίζω οὖν τοῦτο ^hκαλὸν ⁱὑπάρχειν διὰ τὴν ^kἐνεστῶσαν ^lἀνάγκην, ὅτι ^hκαλὸν ἀνθρώπῳ τὸ ^mοὕτως εἶναι. ²⁷ⁿδέδεσται γυναικί, μὴ ^oζήτει ^pλύσιν· ^qλέλυσαι

f pass., Rom. xi. 30, 31 reff.

viii. 16 reff.

only. 1 Macc. xii. 44. (see note.)

7. 1 Kings xxii. 2.

vi. 33. Col. iii. 1. 1 Pet. iii. 11. 1 Macc. ii. 29.

viii. 8 only.

g = ch. iv. 2 al. fr.

k Rom. viii. 38. ch. iii. 22.

Gal. i. 4. 2 Thess. ii. 2. 2 Tim. iii. 1.

1 = Luke xxi. 23. 2 Cor. vi. 4. xii. 10. 1 Thess. iii.

n = Rom. vii. 2. ver. 39.

p here only. Eccl. vii. 30 (viii. 1). Wisd.

h = ver. 1.

i Acts

Rom. xvi. 26

reff.

d = ch. i. 10

(reff.).

e 2 Cor. viii. 10.

26. aft σι καλον ins εστιν D¹F vss.

om το F Meth.

dering, *Deo inspectante* (Grot.), i. e. ‘perpetuo memores, vos in ejus conspectu versari’ (Beza), does not so well suit the *local* word *μενέτω*.” Meyer. 25—38.] *Advice* (with some digressions connected with the subject) *concerning the MARRIAGE OF VIRGINS.*

25.] *παρθένων* is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on *ἐπιταγὴν*—*command of the Lord have I none*, i. e. *no expressed precept*: so that, as before, there is no marked comparison between *δ κύριος* and *ἐγώ*. *πιστὸς εἶναι* to be faithful, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette).

26.] The question of the marriage of *virgins* is one involving the expediency of contracting marriage in *general*: this he deals with now, on grounds connected with the then pressing necessity. *οὖν*, then, follows on *γνώμῃ*. *δίδωμι*, and introduces the *γνώμη*. *τοῦτο* indicates what is coming, viz. *τὸ οὕτως εἶναι*. *καλόν*, see note on ver. 1: *the best way*. *τὴν ἐνεστῶσ. ἀνάγκῃ*] the instant necessity: viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γάμου ὀχληρά: nor *persecutions*, as Photius in *Ecum.*, al., which are only a *part* of the apprehended troubles. These the Apostle regards as *instant*, already begun:

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for this is the meaning of *ἐνεστῶσαν*, not *imminent, shortly to come*: see reff. and Jos. Antt. xvi. 6. 2, τὸ ἐθνος τῶν Ἰουδαίων εὐχάριστον εὐρέθη, οὐ μόνον ἐν τῷ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγεννημένῳ,—where *all time future* is evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important. *ὅτι καλ. ἀνθ. . . .*] De

Wette takes *ὅτι* as *because*, understanding *τοῦτο* above = *τὸ παρθένον εἶναι*, ‘*that this (virginity) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried).*’ But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word ‘generally,’ which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an *anacoluthon*, begun with one construction, *τοῦτο καλὸν ὑπάρχειν*, and finished, without regard to this, when on account of the intervening words it became necessary to restate the *καλόν*, with another construction, *ὅτι*, &c. Thus we shall have it, literally rendered: **I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be.**

οὕτως = *ὡς καὶ γώ* as ver. 8? or perhaps *ὡς ἐστίν*, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration.

ἀνθρώπῳ, not as in ver. 1 (which in its *outward form* will not bear the wider meaning), but here purposely general, including those treated of, young females.

27.] *τὸ οὕτως εἶναι restated* and *illustrated*: neither the married nor the unmarried are to *seek for a change*. The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the ἐνεστῶσα ἀνάγκη*.

M M

^r γαμέω, of
the woman
ver. 34.
1 Tim. v. 11,
11 only. of
both, ver. 36
only. of the
man, Matt. v.
32 alt.
(2 Mace. xiv.
25 (is only).
S John xvi. 33.
Rev. ii. 10. Sir. ii. 3.
w = ch. xv. 50. see ch. i. 12.
xxvi. 45. Heb. x. 13. (Eph. vi. 10 reff.)

ἀπὸ γυναικός, μὴ ὁ ζήτει γυναικα. ²⁸ ἐὰν δὲ καὶ γαμήσης, ^{ABDFK}
οὐχ ἡμαρτες, καὶ ἐὰν ^r γήμη [ἡ] ^b παρθένος, οὐχ ἡμαρτεν ^{LPs a b}
^s θλίψιν δὲ τῇ ^t σαρκὶ ^s ἔξουσιν ^u οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν ^{h k l m}
φείδομαι. ²⁹ ^w τοῦτο δέ ^w φημι, ἀδελφοί, ὁ καιρὸς ^x συν- ^{n o 17.}
εσταλμένος ἐστὶν τὸ ^y λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναικας

²⁸ dat., 2 Cor. xii. 7. ^u ver. 15. ^v Rom. xi. 21 reff.
^x = here (Acts v. 6) only +. Sir. iv. 31. see Tobit xii. 13. ^y = Matt.

²⁸. rec for γαμήσης, γήμης (to conform to the follg), with KL rel Orig Chr Thdr̄t; λαβῆς γυναῖκα DF: *acceperis uxorem* latt lat-fl: *duxeris* Tert: txt A(-ση) B² m 17 Bas Damasc. (P?) for γήμη, γαμή D'F. om ἡ BF: ins ADKLP² rel. ins εν bef τη σαρκι D'F Œc-txt.

²⁹. elz ins *στι bef o καιρος (supplementary: see ch. xv. 50, where there is no var readg), with DF d e h l (syr) copt Orig Thl Tert: om ABKLP² rel vulg Eus Meth Bas (Chr) Thdr̄t lat-fl. ^{συνεσταλμενον}(sic) ²⁸. ^{rec το λοιπον} bef εστιν, with D³KL rel Thdr̄t Thl: εστιν λοιπον εστιν F 67² latt Tert Jer: txt AB D¹⁻²(om το D¹) P² a¹ m 17 (Syr?) syr copt arm Eus-ins Bas Cyr. There is great var in the punctn:—rec has *συν. το λ. εστιν*, with L & syr copt Thdr̄t Thl Œc; *συνεστ. το λοιπον εστιν ινα* DF 67²-8. 71 latt lat-fl(Aug¹: το λοιπον twice, ^{liq}); *συνεστ. εστιν το λοιπ.* B²: *συνεστ. εστιν το λοιπον* m. (The *varr have arpy arisen from a**

It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γνώμη of the Apostle.

λέλυσαι does not imply *previous marriage*, but as Phot., οὐχὶ πρὸς τοὺς συναφθέντας, εἰτα διαλυθέντας, . . . ἀλλ' ἀπλῶς πρὸς τοὺς μὴ συνελθόντας ὅλως εἰς γάμον κοινωνίαν, ἀλλὰ λελυμένους ὄντας τοῦ τοιοῦτου δεσμοῦ,—and Estius, “intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non.”

²⁸.] Not *sin*, but *outward trouble*, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to *spare them this*, that he gives his advice. But if also (καί, of the *other alternative*: see ver. 21) thou shalt have married, thou didst not *sin* (viz. when thou marriedst); and if a virgin (if the art. is to stand, it is generic) shall have married, she sinned not; but such persons (viz. αἱ γήμαντες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the *dative* belongs to the substantive,—*trouble for the flesh*,—or to the verb,—*shall have in the flesh trouble*): but I (emphatic—my motive is) am sparing you (endeavouring to spare you this θλίψιν τῇ σαρκί, by advising you to keep single). ²⁹—31.] He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.

²⁹.] τοῦτο δέ φημι . . . q. d. ‘What I just now said, of marrying being no *sin*, might dispose you to look on the whole matter as indifferent: my

motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.’

ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν.] The time that remains is short: lit., ‘the time is shortened henceforth:’—i. e. the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρὸς has been by some (Calvin, Estius, al.) interpreted ‘the space of man’s life on earth:’ which, however true it may be, and however legitimate this *application* of the Apostle’s words, certainly was not in his mind, nor is it consistent with his usage of ὁ καιρὸς: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) συνεσταλμένος has been understood as meaning *calamitosus* (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Mace. iii. 6, v. 3; 2 Mace. vi. 12, παρακαλῶ . . . μὴ συστέλλεσθαι διὰ τὰς συμφορὰς; 3 Mace. v. 33, τῇ ὁράσει . . . συνεστάλη,—it has the meaning of *humbling, depressing*, which would be obviously inapplicable to καιρός. The proper meaning of συστέλλεσθαι, to be contracted, is found in Diod. Sic. i. 41, διδὼ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, ‘in kürzem fürst die alte Welt zusammen.’ συστέλλεσθαι and συστολή are the regular grammatical words used of the *shortening of a syllable* in prosody. (3) τὸ λοιπόν has been by some (Tertull. ad

ὥς μὴ ἔχοντες ὧσιν, ³⁰ καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες, ^{z ch. vi. 20}
καὶ οἱ χαίροντες ὥς μὴ χαίροντες, καὶ οἱ ^{a = 2 Cor. vi.} ἀγοράζοντες ^{10, Josh. i. 11.}
ὥς μὴ ^a κατέχοντες, ³¹ καὶ οἱ ^b χρώμενοι τὸν κόσμον, ^{b ver. 21 reff.}
ὥς μὴ ^c καταχρώμενοι ^d παράγει γὰρ τὸ ^e σχῆμα τοῦ ^{see note.}
^{only t. ii. 8, 17.} ^{Ep. Jer. 28 only.} ^{w. acc., 3 Macc. v. 22.} ^{d intrans., Matt. ix. 9 (and always, exc. 1 John}
^{ii. 8, 17).} ^{Ps. cxliii. 4.} ^{e Phil. ii. 8 only.} ^{Isa. iii. 17 only.}

desire to fix the connexion of το λοιπον more definitely.)

om ὡσιν F arm.

30. for κλαίοντες (twice), κλεθοντες F.

31. rec (for τον κοσμον) τω κοσμω τουτω (*gramml corrn, and supplementary addn*), with D2³KLFP³ rel (vulg syrr) Thdr̄t Thl: τον κοσμον τουτον D1F: τω(sic, appy) κοσμον τουτον 17: txt ABN¹ coptt. for καταχρ., παραχρ. L Bas Thdr̄t₃; χρωμενοι 121 latt lat-ff (not Tert).

Uxorem i. 5 [vol. i. p. 1283], Jer. de perp. virg. B. V. M. adv. Helv. 20 [vol. ii. p. 227], on Ezek. vii. 13 [lib. ii., vol. v. p. 69], on Eccl. iii. [vol. iii. p. 410],—Vulg., Erasim., Luther, Calvin, Estius; also E. V. and Lachm.) *joined to what follows*: ‘it remains that both they,’ &c. But thus (a) the sense of *ἵνα* will not be satisfied—see below: (β) the usage of τὸ λοιπόν is against it, which would require it to *stand alone*, and the sense *not* to be carried on as it is in ‘*superest ut*,’ τὸ λοιπόν, *ἵνα* . . . ,—see reff. and Phil. iii. 1, iv, 8; [1 Thess. iv. 1;] 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπόν in reff.

*ἵνα καὶ . . .] The end for which the time has been (by God) thus gathered up into a short compass: in order that both they, &c.: i.e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, “the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.” This is the only legitimate meaning of ἵνα with the subj. The renderings which make it = *bre, tempus . . . futurum cum ei qui uxores habent pares futuri sint non habentibus*, Grot., or ‘ubi’ (local), are inadmissible. We may notice that according to this only right view of *ἵνα*, the clauses following are not *precepts of the Apostle*, but the *objects* as regards us, of the *divine counsel* in *shortening the time*.*

30. ὥς μὴ κατέχοντες] as not possessing (their gains). So in the line of Lucretius (iii. 984), “Vitaque mancipio nulli datur, omnibus usu.” 31. χρώμενοι . . . καταχρώμενοι] The κατά, as in κατέχοντες, appears here to imply that

intense and greedy use which turns the legitimate use into a fault. This meaning is better than ‘*abuse*,’ which is allowable philologically, and is adopted by Theodoret, Theophyl., Ec., Luther, Olsh., al., but destroys the parallel. I would render them, and they who use the world, as not using it in full. So, or merely ‘as not using it,’ regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in reff. Wisd., A reads κτησάμενοι, and is supported by N^{3a}. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρήσθ, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἄλλα πάντα χρῆμενοι, ἐν δὲ τῷ ὁδῷ τὰς ξενικὰς θοίνας. See Bornemann, note on Acts xxvii. 17, where βοηθίας is a var. read. in some mss.

παράγει γὰρ . . .] gives a reason for ὁ καιρ. συνεσταλμ. ἐστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on παράγει: for the fashion (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσόφου φέρων σχῆμα, and other examples in Wetst.) of this world is passing away (is in the act of being changed, as a passing scene in a play: cf. πάραγε πτέρυγας, Eur. Ion, 165). This shews that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —‘non manebunt, quæ nunc sunt, res tranquillæ, sed mutabuntur in turbidas.’ Theophyl. and many Commentators understand the saying of *worldly affairs in general*—ἕχρης ὕψεως εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιτόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage.

32—34.] Application of what has been

f Matt. xxviii.
14 only r.
Wisd. vi. 15.
vii. 23 only.
g ver. 8.
h constr., ch.
xii. 25.
Phil. ii. 20.
iv. 6 only.
Exod. v. 9 (a).
i Rom. ii. 14
reff.
k Rom. viii. 8
reff.
l see ch. i. 13
reff.
ver. 28 reff.

κόσμου τούτου. 32 θέλω δὲ ὑμᾶς ἁμερίμνους εἶναι. ὁ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἄρῃσῃ τῷ κυρίῳ. 33 ὁ δὲ γαμήσας ἡ μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρῃσῃ τῇ γυναικί. 34 καὶ ἡ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι ἡ δὲ ὁ γαμήσας

ABDFK
LPN a b
c d e f g
h k l m
n o 17.
47

m vv. 25, 28.

n 1 Thess. v. 23. see ch. v. 3 reff.

o of the woman, see

32. om δε F o 61 fuld D-lat Meth: γαρ 38 Clem.

33. rec (for ἀρῃσῃ vv 32-3-4) ἀρῃσει, with KLP 17(ver 33) rel Clem Orig Meth Ath Epiph₄ Cyr Ephr Thdrt Damasc Thl Ec: txt ABDFN 17 Eus. for κυρίῳ, θεῷ F vulg Orig Cyr.

34. rec om 1st καὶ, with D³FKL 47(Treg) rel Chr Thdrt₂: ins ABD¹PN 6. 17. 31. 71-3 vulg syrr copt Eus Meth Bas Cyr Epiph Pel Jer Aug Fulg Primas Bede.

rec om 2nd καὶ, with D¹ demid(and fuld) copt Cyr Epiph Ephr Aug Jer Tert: ins ABD³FKLPN 6. 31. 71-3 rel vulg syr Eus Meth Bas Chr Thdrt Damasc Pel Fulg Primas Bede.—μεμ. δε 30, μεμ. δε καὶ Syr. aft η γυνή ins η αγαμος (retaining it also after παρθενος) ANF² 17 aeth Damasc; so (but omg the 2nd) BP 6. 31. 71-3 vulg Eus Ps-Ath Pel Jer, Aug.

om καὶ [bef τῷ σώματι] A D(sic, Treg) P m 17 vulg-ed(with some mss, but agst am demid al) Syr copt arm Orig, Ath Did Tert. rec om τῷ [bef σώμ. and bef πνευμ.], with DFKL rel Orig₁ Meth₂ Did Thdrt Thl Ec: ins ABPN a m

just said to the question of marriage.

32. **Θέλω δέ . . .** But (i. e. since this is so—since the time is so short, and that, in order that we Christians may sit loose to the world) **I wish you to be without worldly cares** (undistracted). Then he explains how this touches on the subject. **πῶς ἀρῃσῃ**—how he may please: **πῶς ἀρῃσει**—‘how he shall please.’ The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient MSS.

34.] See var. readd.: I treat here only of the text. Divided also is the (married) woman and the virgin (i. e. divided in interest [i. e. in cares and pursuits] from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμένα ἐῖσι ταῖς σπουδαῖς, Theophyl.: not merely, different from one another, as E. V., Chrys., Luth., Grot., al. Divisa est mulier et virgo D-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the “apostolica veritas,” i. e., it would seem, the Greek as understood by him. “Nunc illud breviter admonéo in Latinis codicibus hunc locum ita legi: ‘Divisa est virgo et mulier;’ quod quamquam habent suum sensum, et a me quoque pro qualitate loci sic edissertum sit, tamen, non est apostolica veritatis. Siquidem Apostolus ita scripsit, ut supra transtulimus: ‘Sollicitus est quæ sunt

mundi, quomodo placeat uxori, et divisus est.’ Et hac sententia definita transgreditur ad virgines et continentes et ait: ‘Mulier innupta et virgo cogitat quæ sunt Domini ut sit sancta corpore et spiritu.’ Non omnis innupta, et virgo est. Quæ autem virgo utique et innupta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere, ‘mulier innupta et virgo:’ vel certe definire voluisse quid esset innupta, id est virgo: ne meretrices putemus innuptas, nulli certo matrimonio copulatas” (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνή κ. ἡ παρθ. embraces the female sex as one idea: so e. g. Plato, Lys. p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Herod. v. 21, ἐπeto γὰρ δὴ σφι κ. ὀχήματα κ. θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή: q. d. ‘There loves thee father and mother,’—‘there followed them,’ &c. See more examples in Kühner, ii. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δέ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, with its accompanying conditions. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible totally undistracted. He mentions as an objection to marriage, that which is

ἡ μεριμνᾷ ἡ τὰ τοῦ κόσμου, πῶς ἁρέσῃ τῷ ἀνδρί. ³⁵ τοῦτο
 δὲ ᾠ πρὸς τὸ ὑμῶν αὐτῶν ᾠ σύμφορον λέγω, οὐχ ἵνα
 ᾠ βρόχον ὑμῖν ᾠ ἐπιβάλω, ἀλλὰ ᾠ πρὸς τὸ ᾠ εὐσχημον καὶ
 ᾠ εὐπάρεδρον τῷ κυρίῳ ᾠ ἀπερισπάστως. ³⁶ εἰ δέ τις
 ᾠ ἀσχημονεῖν ᾠ ἐπὶ τὴν ᾠ παρθένον αὐτοῦ ᾠ νομίζει, ἐὰν ᾠ
 ᾠ ὑπέρακμος, καὶ οὕτως ᾠ ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖται.

† Acts xiii. 50 reff. u here only †. (παρεδρεύειν, ch. ix. 13.) v here only †. Polyb. ii.
 20. 11 al. (-στος, Wisd. xvi. 11. περισπᾶσθαι, Luke x. 40. Sir. xli. 2.) w ch. xiii. 5
 only. Deut. xxv. 3. Ezek. xvi. 8. (-μων, ch. xii. 23. -μοσύνη, Rom. i. 27.) x Mark xv.
 24 † J. James v. 14. y = Eur. Iph. in Aul. 714, ἐκείσ' ἀπάξει σὺν ἐμῇν τε παρθένον; z and constr., Acts
 Soph. Oed. Tyr. 1462, ταῖν ἀθλιαῖν οἰκτραῖν τε παρθένοιον ἑμαῖν. b = ch. v. 10, ix. 10. Heb.
 viii. 20 reff. a here only †. See Sir. xlii. 9. Prov. xi. 26.

17 Clem Orig¹ Ath¹.

om τα του κοσμου B.

35. rec συμφορον, with D³FKLPN³ m(sic, Treg) rel Meth Eus Chr Thdrt: txt ABD¹N¹

17 Hesych. rec ευπροσεδρον, with K rel Chr (Ec: προσεδρον L: ευπροσεκτον

5. 6: txt ABDFFN³ m 17 Clem Eus Bas.

36. ασχημονει (for ασχημονειν) F.

εαυτου P.

om νομίζει F: ins bef

ε. τ. π. αυ. D¹.

for ουτως, τουτο Α.

γινεσθαι F a Meth.

an undoubted fact of human experience:—which is necessarily bound up with that relation: and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God's providence has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καιρός* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμέριμνοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said for an imperative order, whereas it was only a suggestion for their best interest.* τούτο] vv. 32—34.

πρὸς τὸ ὑμ. αὐτ. σύμ.] *For your own (emph.) profit*,—i. e. not for my own purposes—not to exercise my apostolic au-

thority: *not that I may cast a snare* (lit. 'a noose'; the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτῳ των ἀνδρῶν ἦδε. ἐπεὶ συμμίσθωσι τοῖς πολεμίοις, βάλλουσι τὰς σειράς ἐπ' ἄκρῳ βρόχους ἔχουσας, ὅτε δ' ἂν τύχῃ ἦντε ἵππου ἦντε ἀνθρώπου, ἐπ' ἐωυτὸν ἄλκει· οἱ δὲ ἐν ἔρκεσι ἐμπλασσόμενοι διαφθείρονται. See other examples in Wetst.) *over you* (i. e. entangle and encumber you with difficult precepts), *but with a view to seemliness* (cf. Rom. xiii. 13) *and waiting upon the Lord without distraction*. De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier construction. Stanley draws out the parallel to the story in ref. Luke. 36—38.] *For seemliness' sake*: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. But (introduces an inconsistency with εὐσχημον) if any one (any father) thinks that he is behaving *unseemly* towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), if she be of full age (for before that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the ἀσχημοσύνη. The ἀκμή of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man, thirty. See Stanley's note), and thus it

c see ver. 28
ref.
d ch. xv. 58.
Col. i. 23
only +. Ps.
lvi. 8 Symm.
e = Luke xiv.
18. [xxiii.
17.] Heb.
vii. 27 Jude
3. Jos. Ant.
xvi. 9. 3.
f Matt. vii.
v. 23. see John xii. 7.
29. ix. 6.
Luke xii. 5.
xix. 17.
Acts ix. 14.
Rom. ix. 21.
1 Thess. iii. 9.
1 Macc. x. 35.
i. 13. ch. xvi. 12.
Eph. ii. 3.
2 Pet. i. 21.
3 Kings v. 8.
1 = Acts x. 33.
Phil. iv. 14.
James ii. 8, 19.
2 Pet. i. 19.
3 Kings
viii. 18.
m [here bis.]
Matt. (xxii. 30 || L. rec.) xxiv. 38 only τ.
γ(α)μίζ, Mark xii. 25. Luke
xvii. 27 τ.)
n ver. 9 ref.

οὐχ ἁμαρτάνει, ἡ γαμείτωσαν. 37 ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἡ ἐδραῖος, μὴ ἔχων ἡ ἀνάγκην, ἡ ἐξουσίαν δὲ ἔχει ἡ περὶ τοῦ ἰδίου ἡ θελήματος, καὶ τοῦτο ἡ κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ ἡ τηρεῖν τὴν ἑαυτοῦ ἡ παρθένον, ἡ καλῶς ποιήσει. 38 ὥστε καὶ ὁ ἡ [ἐκ] γαμίζων [τὴν ἑαυτοῦ παρθένον] ἡ καλῶς ποιεῖ, καὶ ὁ μὴ ἡ [ἐκ] γαμίζων ἡ κρείσσον ποιήσει.

ABDFK
LPS ab
c d e f g
h k l m
n o 17.
47

g here only. h of man, Luke xxiii. 25. John i = Acts xv. 19 ref. k = 1 Thess. 1 = Acts x. 33. Phil. iv. 14. James ii. 8, 19. 2 Pet. i. 19. 3 Kings
viii. 18. m [here bis.] Matt. (xxii. 30 || L. rec.) xxiv. 38 only τ. γ(α)μίζ, Mark xii. 25. Luke
xvii. 27 τ.)
n ver. 9 ref.

for γαμειτωσαν, γαμειτω D¹F vss Epiph Aug: *si nubat* vulg(including F-lat) D-lat lat.-ff.

37. rec εδραῖος bef εν τη καρδια, with KLN³ rel Thdrt, Thl: om εδραῖος F D-lat arm txt AB D-gr PN¹ a d m 17 vulg syr coptt Bas Thdrt, lat.-ff. (*The transposn seems to have been made for perspicuity, to bring εστηκεν and εδραῖος together.*) rec om αυτου, with KL rel syr Thdrt, Damasc Thl (Ec: ins ABDFPN d m 17 vss Bas Thdrt. om de A. rec (for ιδια καρδια) καρδια αυτου, with DFKL rel Thdrt Damasc: ιδια καρδια αυτου m: καρδια (alone) 67²: txt ABPN a. rec ins του bef τηρειν, with DFKL rel Damasc (Ec: om ABPN c d 17. rec (for ποιησει) ποιει, with DFKL rel syr aeth Bas Thdrt Damasc Thl (Ec: txt ABPN 6. 17. 67² coptt.

38. om ωστε το ποιει (homœotel) F b¹ d. rec εκγαμίζων (twice), with KLPN³(2nd) rel Thl (Ec: γαμίζων ABD F(once) N¹ 17 Clem Meth Bas. rec om την εαν. παρθ., with KL rel Thdrt Damasc Augalig: ins AN m 17 Meth Bas: την παρθ. εαν. BD vulg Syr syr-w ob coptt Clem Aug. for ποιει, ποιησει B m 6. 67²: txt ADKLPN 17 rel. rec (for και δ) δ δε (corr. for contrast), with KLPN³ rel syr aeth Thdrt Thl (Ec: txt ABDFN¹ m 17 latt Syr coptt arm Clem Meth Bas Chr. rec (for ποιησει) ποιει, with DFKLP rel latt Thdrt: txt ABN m 6. 17. 67².

must be (i.e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on ἐάν, as the indic. shews, but on εἰ. οὕτως, viz. that they must marry. Theophyl. takes the words for the beginning of the consequent sentence = οὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ὀφείλει, οὐχ ἁμαρτάνει would be inapplicable), what he will (as his determination on this νομίζειν), let him do (τὸ δοκοῦν πραττέω, Theodoret), he sinneth not (ἁμαρτίας γὰρ ὁ γάμος ἐλεύθερος, Theodoret); let them (his daughter and her lover) marry. Some (Syr., Grot., al.) take ἀσχημονεῖν passively,—‘thinks that he is (likely to be) brought into disgrace as regards his daughter,’ viz. by her seduction, or by her being despised as unmarried. But this would require (1) the future ἀσχημονήσιν. —(2) ἐπὶ with a dative, the acc. shewing that the verb is one of action: Meyer compares ἀσχημονεῖν εἰς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T.

37.] But he who stands firm in his heart (= purpose,—having no such misgiving that he is behaving unseemly), not involved in any necessity (no ὀφείλει γενέσθαι as in the other case; no deter-

mination to marry on the part of his daughter, nor attachment formed), but has (change of construction:—the clause is opposed to ἔχων ἀνάγκη) liberty of action respecting his personal wish (to keep his daughter unmarried), and has determined this in his own (expressed, as it is a matter of private determination only) heart (τοῦτο, not stated what, but understood by the reader to mean, the keeping his daughter unmarried:—but this would not be in apposition with nor explained by τοῦ τηρ. τ. εαν. παρθ., see below), to keep (in her present state) his own virgin daughter (the rec., τοῦ τηρ., would express the purpose of the determination expressed in κέκρικεν: not [as commonly given] the explanation of τοῦτο, which would require τὸ τηρεῖν or τηρεῖν. It shews that the motive of the κέκρικεν is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . ., as merely a periphrasis for not giving her in marriage. Our present text merely explains the (τοῦτο), shall do well. 38.] The latter καὶ has been altered to δέ because a contrast seemed to be required between καλῶς and κρείσσον. One account might be (as M. and De W.) that Paul had in-

39 Γυνή ° δέδεται ρ ἐφ' ρ ὅσον ρ χρόνον ζῇ ° ἀνὴρ αὐτῆς. ° = Rom. vii. 2, ver. 27.
 ἐὰν δέ ° κοιμηθῇ ° ἀνὴρ, ° ἐλευθέρα ἐστὶν ὃ θέλει γαμη- p Rom. vii. 1
 θῆναι, μόνον ° ἐν κυρίῳ. 40 ° μακαριώτερα δέ ἐστιν, ἐὰν reff.
 ° οὕτως μείνη, κατὰ τὴν ἐμὴν ° γνώμην ° δοκῶ δέ κἀγὼ q = Matt. xxvii.
 ° πνεῦμα θεοῦ ° ἔχειν. 62. Acts vii.
 60. xiii. 36.
 ch. xi. 30.
 xxv. 6, &c.
 1 Thess. iv.
 13, 14. Isa.
 xiv. 8.
 r w. inf. here
 only.
 s = Rom. xvi.

VIII. 1 Περὶ δὲ τῶν ° εἰδωλοθύτων, ° οὔδαμεν ° ὅτι v = ch.
 2, 8, 11 al. t compar., here only †. see Acts xx. 35. u ver. 26. v = ch.
 i. 10 reff. w ch. iii. 18 reff. x Rom. viii. 9. Jude 19. y vv. 4, 7, 10. ch. x.
 19. Acts xv. 29. xxi. 25. Rev. ii. 14, 20 only †. z = ch. vi. 2 al. fr.

39. rec aft δέδεται ins νομα (from Rom vii. 2), with D23FLPN3 rel vulg-ed (with fuld F-lat) Syr syr-w-ob Orig¹ Chrys² Thdrt Damasc³ Ambrst₁: om ABD1N1 Coisl-oct-marg 17 am (with demid tol harl²) coptt æth arm Clem Orig₂ Cyr lat ff. om 1st δ F (not G) ins και bef κοιμηθη D3FL a b e f h l o syr Thdrt Ec: om ABD1KPN rel vss Clem Orig. for κοιμηθη, αποθανη 73 syr-mg basm Clem Orig Bas Tert.

rec aft 2nd o ανηρ ins αυτης, with DFL a m 17. 47 vss (syr-w-ast) Orig¹ Damasc Thl lat-ff: om ABKPN Orig¹ Bas Cyr Thdrt₂ Ec Vig. for γαμηθηναι, γαμηθη F latt lat-ff: γαμησαι L¹ (appy).

40. for 2nd δε, γαρ B m 4. 17. 672. 71-3. 116 tol syr (δε in marg) basm æth Orig Ambr εχω F Tert₃ Ambrst Aug.

tended to write καλῶς ποι. twice, but *currente calamo*, intensified the expression to κρείσσον ποιήσει. Perhaps a better one would be found by referring the καὶ—καὶ to that which καλῶς and κρείσσον have in common: ‘both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.’ I need hardly remind the tiro that ‘both—and’ here does not, as Bloomf. objects, represent τε καί,—each subject being accompanied by its own predicate. Observe the ποιήσει—ποιεῖ—ποιήσει; the pres., of the mere act itself, the fut., of its enduring results. 39, 40.] Concerning second marriages of women.

39. δέδεται] viz. τῷ ἀνδρὶ, or perhaps absolutely, is bound, in her marriage state.

γαμηθῆναι] γαμηθῆναι and γαμησαι are later forms, reprobated by the grammarians: γαμηθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεῖ μὲν γὰρ ὁ ἀνὴρ, γαμεῖται δὲ ἡ γυνή. But not invariably, see ver. 28. μόνον

ἐν κυρίῳ] only in the Lord, i. e. within the limits of Christian connexion—in the element in which all Christians live and walk;—‘let her marry a Christian.’ So Tertull., Cypr., Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφροσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (τούτῃστιν ὁμοπίστῳ, εὐσεβεῖ, σωφρόνῳ, ἐνδύμῳ), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be preferred; also as making a better limitation of ὃ θέλει. 40. μακαριώτερα]

happier, partly by freedom from the attendant trials of the ἐνεστώσα ἀνάγκη,—but principally for the reason mentioned verse 34. “To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Corn.-a-Lap., al.), there is no allusion here.” Meyer.

δοκῶ δέ κἀγὼ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is giving his opinion, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, ‘non revelationem, sed sincerum affectum Deo et piis serviendi,’ referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ.

κἀγὼ] ‘as well as other teachers.’ Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] Though (vv. 1—6) for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all (ver. 7); and the infirmities of the weak must in such a matter be regarded in our conduct (vv. 8—13).

1.] Δέ, transitional, as in ch. vii. 1, al. fr. As regards the construction, we may observe, that περὶ δ. τῶν εἰδ., is again taken up ver. 4, περὶ τῆς

a = vv. 7, 10,
11. Hos. iv.
6. see 1 Tim.
vi. 20.
b ch. iv. 6 reff.
c = Acts ix. 31 reff.

πάντες ^a γινώσιν ἔχομεν ἢ ^a γινώσις ^b φυσιοῦ, ἡ δὲ ἀγάπη
οἰκοδομεῖ. ² εἴ τις ^w δοκεῖ ἐγνωκέναι τί, οὐπω ἔγνω

ABDFK
LP a b
c d e f g
h k l m
n o 17.
47

CHAP. VIII. 2. rec af ei ins δε, with DFKL rel vulg syr-wast (æth) Chr Thdrt Thl Ec Jer: om ABPN m 17 and (with fuld harl¹ [app] tol) coptt arm Clem Nys Melet Damasc Orig-int Tert Cyp Ambrst. rec (for ἐγνωκεναι) εἶδεναι, with KL rel Chr Thdrt Thl Ec, scire vulg: txt ABDFPN m 17 coptt Clem Orig Nys, Thdrt, Damasc, cognovisse D-lat. (G-lat has both cognoscere and scire.) rec ουδεπω, with DFKL rel Nys Chr Thdrt, Damasc Thl Ec: om m: txt ABPN 17 Clem Orig Melet. rec aft ου[δε]πω ins ουδεν, with DKL rel syrr Chr Thdrt, Damasc Thl Ec: om ABD¹FPN 17 latt coptt Clem Orig Nys Melet Thdrt₂. rec ἐγνωκεν, with D³KL rel Chr Thdrt₂ Thl Ec: txt ABD¹FPN a m Clem Orig Nys Melet Thdrt₂ Damasc.—for ουπω ἔγνω καθως δει γινωαι, ουδεν εδει (= ᾗδαι) καθως εδει 17.

Βρώσ. οὖν τῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἰδαμεν ὅτι is *restated*, bearing therefore, it is reasonable to suppose, the *same* meaning as before, viz. *we know, that*. This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι 'for,' as Luther, Bengel, Valckn., al.:—'we know (for we all have knowledge),' &c. Are we then to begin it with πάντες, leaving περὶ . . . οἰδαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: πάντες γινώσιν ἔχομεν (*what* γινώσις? if γν. about the εἰδωλοθ., it should be joined with the preceding; if γν. in general, it should be τῶν γινώσιν, see ch. xiii. 2, which would be absurd; if some γν. on some subjects, as οὐ πιστὶν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φυσιοῦ, ἡ δὲ ἀγ. κ.τ.λ. The first logical break in the sense is where the concrete γινώσις, that περὶ τῶν εἰδ., is forsaken, and the abstract ἡ γινώσις treated of. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis, — . . . we are aware that we all (see below) have knowledge; knowledge, &c.; not however placing it in brackets, for it is already provided for in the construction by the resumption of περὶ . . . οὖν below; and is not a grammatical but only a logical parenthesis. The εἰδωλοθύτα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27, f.), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελεῖθερος, — ἐκδιδοὺς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερέου, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδιδόσθαι. They were

sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀναίσχυντος, — θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέμεναι ἅλσι πάσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10 – 12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, how little such decisions were at that time regarded as lastingly binding on the whole church: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which they had, for a special purpose, once already decided.

There should be a comma at εἰδωλοθύτων, as the resumed sentence (ver. 4) shews.

πάντες γινώσιν ἔχομεν] Who are πάντες? Meyer says, Paul himself and the enlightened among the Corinthians: Estius, al., these latter alone; and some think it said ironically, some concessively, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4–6, which is said in the widest possible reference to the faith of all Christians, that all Christians must be intended here also: and so Chrys., Theophyl., Eeum., Calov., al., and De Wette. But then, ver. 7, he says, οὐκ ἐν πᾶσιν ἡ γινώσις: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed*, — the second of what is *actually*

καθὼς δὲ γινώναι. ³ εἰ δέ τις ^d ἀγαπᾷ τὸν ^d θεόν, οὗτος ^d Matt. xxii. 37 ||, and Luke x. 27, from Deut. vi. 5. Rom. viii. 28. 1 John iv. 20, 21, v. 2. Gal. iv. 9. 2 Tim. ii. 19 (from Num. h = Matt. e ἔγνωσται ὑπ' αὐτοῦ. ⁴ περὶ τῆς ^f βρώσεως οὖν τῶν εἰδωλοθύτων, ^g οἶδαμεν ^g ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ^h εἰ μὴ εἷς. ⁵ καὶ γὰρ εἶπερ εἰσὶν ^e

xvi. 5). Matt. vii. 23.
xii. 4. Gal. i. 19.

f Rom. xiv. 17 reff.

g ver. 1.

h = Matt.

3. om υπ αυτου N¹ 17 Clem.

4. for π. της βρ. ουν, π. δε της βρ. D^{2b-3} (and lat: D¹ has both δε and ουν [Treg, expr]) e 1. 17. 108-15 vulg (autem vulg al: enim spec: ergo F-lat) Iren-int Aug.—for βρωσεως, γνωσεως D^{1P} 121. aft ουδεν ins εστιν F vulg Syr syr-w-ast Iren Orig-int. rec aft θεος ins ετερος, with KLN³ rel syrr Chr Thdrt Damasc Thl Ec: om ABDFPN¹ 17. 47 latt copt æth arm Cyr Bas Iren-int lat-ff.

and practically apprehended by each man. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ:' but in the latter, 'all are not Christians; all do not believe.'

γινώσιν, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a logical parenthesis.

ἡ γνῶσις, knowledge, abstract, —scil. when alone, or improperly predominant: it is the attribute of ἡ γνῶσις, 'barely.'

ἡ ἀγάπη] viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23.

οἰκοδ.] helps to build up (God's spiritual temple), ch. iii. 9. 2, 3.] The general deductions, (1) from a profession of knowledge, and (2) from the presence of love, in a man:—expressed sententially and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then only think he knows,—no real knowledge being accessible without humility and love. Such a man knows not yet, as he ought to know: has had no real practice in the art of knowing. But if a man loves God (which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is known by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., νῦν δὲ γινώσκοντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that here we may fairly assume that he chooses the expression ἔγνωσται ὑπ' αὐτοῦ in preference to that which would have been, had any object of knowledge but the Supreme been treated of, the natural one, viz. οὗτος ἔγνω αὐτόν. We cannot be said to know God, in any full sense (as here) of the word to know. But those who become acquainted with God by love, are known by Him: are the especial objects of the divine Knowledge,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad

in them. So in ref. 2 Tim., ἔγνω κύριος τοὺς ὄντας αὐτοῦ. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. γινώσκω does not seem, any more than γν in Ps. i. 6, xxxvii. 18, for which the LXX have γινώσκω, to signify to approve, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, ὥστε οὐδ' εἰ με ἀφίετε . . . εἰ μοι πρὸς ταῦτα εἰποῖτε, &c. . . εἰ οὖν με, ὑπερ εἶπον, ἐπὶ τούτοις ἀφίοιτε . . . See Hartung, Partikellehre, ii. 22. We know that there is no idol in the world, i. e. that the εἰδωλα of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have absolutely no existence. Of that subtle Power which under the guise of these deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl., (Ecum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 [Wetst.], "noverant utique Israelitæ idolum nihil esse"), is certainly wrong here, on account of the parallel οὐδεὶς θεὸς εἰ μὴ εἷς which follows.

And that there is no god, but One: the insertion of ἔτερος has probably been occasioned by the first commandment, οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

5, 6.] Further explanation and confirmation of ver. 4. 5.] For even supposing that (εἴπερ makes an hypothesis, so that "in incerto relinquatur, jure an injuria sumatur," Herm. ad Viger., p. 834. See also Hartung, Partikellehre, i. 343, who gives many examples. καὶ γὰρ εἰ, as

i = 2 Thess. ii.
4. Eph. ii.
11.

k = Acts xxv.
26.

l = Col. ii. 5.
m dat. = ch. i.
18 reff.

n Rom. xi. 36.
see Col. i. 16.

o Acts xiii. 15.
2 Cor. xi. 10.

p ver. 1.
q w. gen. obj.,
1 Pet. ii. 19.

Heb. x. 2. συνήθ., ch. xi. 16 reff.

r ch. iv. 13 reff.

¹ λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ
εἰσὶν θεοὶ πολλοὶ καὶ ^k κύριοι πολλοί, ⁶ ¹ ἀλλ' ^m ἡμῖν εἰς
θεὸς ὁ πατήρ, ⁿ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς ⁿ εἰς αὐτόν,
καὶ εἰς κύριος Ἰησοῦς χριστός, ⁿ δι' οὗ τὰ πάντα καὶ
ἡμεῖς ⁿ δι' αὐτοῦ. ⁷ ἀλλ' οὐκ ^o ἐν πάσιν ἡ ^p γνώσις· τινὲς
δὲ τῇ ^q ^a συνειδήσει ^r ἕως ^r ἄρτι τοῦ εἰδῶλου ὡς ^s εἰδωλόθυτον

...η γνω-
σις K
ABDFL
P a b c
d e f g h
k l m n
o 17. 47

5. ins oi bef λεγομενοι FK Iren Hil. om from εισιν to εισιν L. aft 1st
θεοι ins kai κυριοι D Ambrst Pel. rec ins της bef γης, with rel Thdrt, Ec: txt
ABDFKPN f g k l m n 17 Orig₂ Eus Cyr-jer Chr Cyr₂ Thdrt, Dion-areop.

6. om ἀλλ' B basm Iren Orig₁ Eus.—ἡμιν δε 17 copt Ath Did Cyr, Epiph Orig-int₁.
ins o bef θεος F. om θεος N¹ (ins N-corr¹). om 1st ta D.
ins o bef χρ. P. δι. on B æth.

7. * συνθηῖα ABPN¹ 17 syr-mg copt æth Damasc: συνειδησει DFLN³ rel latt syrr
Chr Thdrt Thl Ec Tert Aug. rec του ειδωλου bef εως αρτι (corrⁿ for perspicuity),
with ALP rel syr Chr Thl Ec: txt BDFN m latt Syr arm Bas Thdrt lat-ff.

Eur. Med. 460, καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε; see Hartung, Partikellehre, i. 140 f.) beings named gods (not those who are named gods, οἱ λεγ. θ., i. esset, all who are so named) EXIST (the chief emphasis is on εἰσίν, on which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς ἑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, see also Ps. cxxxv. 2, 3) gods many, and lords many (the ὥσπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests—'Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols...') The Apostle does not concede this, but only puts it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἴπερ as concessive, 'even though,' and understands εἰσίν both times as only 'are,'—in the meaning of the heathen,—imagining it impossible that Paul should have seriously said in an objective sense, 'there are gods many.' But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this. Chrys. gives the following explanation: καὶ γὰρ εἴπερ εἰσι λεγόμενοι θεοί, ὥσπερ οὖν καὶ εἰσίν, οὐχ ἁπλῶς εἰσίν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν ῥήματι τοῦτο ἔχοντες· εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ἐν οὐρανῷ τὸν ἥλιον λέγων κ. τὴν σελήνην κ. τὸν λοιπὸν τῶν ἄστρον χορόν· καὶ γὰρ καὶ ταῦτα προσεκύνησαν Ἕλληνες· ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἅπαντας. Hom. xx. p. 172. And similarly Theodoret, Theophyl., Ecum., Calv., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in

Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῖν δέ, εἰ μὴδὲν ἄλλο ἐστὶ ἀποδεδεγμένον, ὥσπερ ἐστὶ πολλὰ τε καὶ εὖ ἔχοντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἀξίολο ἐσμεν, κ.τ.λ. Cf. also Hom. Il. a. 81 f.; φ. 576 f.

6.] Yet (see reff. just given, and ch. iv. 15) TO US (emphatic: however that matter may be, we hold) there is ONE GOD, the Father (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify what God—viz. the Father of our Lord Jesus Christ), of Whom (as their Source of being) are all things, and we unto (i. e. for) Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἰς θεός opposed to θεοὶ πολλοί, and εἰς κύριος to κύριοι πολλοί), by Whom (as Him by whom the Father made the worlds, John i. 3; Heb. i. 2) are all things, and we (but here secondly, we as his spiritual people, in the new creation) by Him. The inference from the foregoing is that, per se, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows.

7.] But (sondern) not in all is the knowledge (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians); but (aber) some through their consciousness (or, according to the other reading, habitation) to this day, of the (particular) idol (i. e. through their having an apprehension to this day of the reality of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with

ἐσθίουσιν, καὶ ἡ ^s συνειδησις αὐτῶν ^t ἀσθενὴς οὖσα ^u μο-
 λύνεται. ^v βρῶμα δὲ ἡμᾶς οὐ ^w παραστήσει τῷ θεῷ.
 οὔτε ἐὰν μὴ φάγωμεν, ^x ὑστερούμεθα, οὔτε ἐὰν φάγωμεν,
^y περισσεύομεν. ^z βλέπετε δὲ ^a μῇ ^a πως ἡ ^b ἐξουσία ὑμῶν
 αὕτη ^c πρόσκομμα γένηται τοῖς ^t ἀσθενέσιν. ¹⁰ ἐὰν γάρ
 τις ἰδῇ σὲ τὸν ἔχοντα ^p γινώσκιν ἐν ^d εἰδωλείῳ ^e κατακεί-
 μενον, οὐχὶ ἡ ^s συνειδησις αὐτοῦ ^t ἀσθενοῦς ὄντος
^f οἰκοδομηθήσεται εἰς τὸ τὰ ^g εἰδωλόθυτα ἐσθίειν, ¹¹ καὶ

12 al. (Rom. iii. 7 reff.) z = Acts xiii. 40 reff. a = Rom. xi. 21. b = ch.
 vii. 37 al. c = Rom. ix. 32, 33 reff. d here only +. Esdr. ii. 10. 1 Macc. i. 47. x. 83 only.
 e = Mark ii. 15 || L. xiv. 3. Luke vii. 37 only †. (Prov. vi. 9.) f = Acts ix. 31 reff. (iron. here
 only. see Mal. iii. 15.) constr., Eph. ii. 22. g ver. 1 reff.

for ἐσθίουσιν, ἐστίν Ν¹ (text Ν-corr¹).

8. υμας Ν¹ c k l m 17. rec παριστῆσι (corrⁿ to suit the follg pres tenses), with
 DLPN³ rel vulg Orig¹ Ath-4-mss Chr Thdrt Jac-nisib lat-ff: συνιστησιν F: txt ABN¹
 17 coptt Clem² Orig² Ath Damasc. rec aft ουτε ins γαρ, with DFLP rel latt syrr
 Clem Orig² Chr Thdrt Jac-nisib Ambrst: om ABN¹ 17 am (with tol) coptt æth arm Orig¹
 Cypr Aug² (Tert²). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα
 (appy to bring closer the clause φαγωμ. περισ., to βρωμ. ου παριστ., as being logically
 connected with it), with DFLPN rel syrr Clem Orig Chr Thdrt Jac-nisib Cypr: εαν μη
 φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A² 17 (but in A “περισ. usque ad
 υστ. voces descriptæ: quid olim non liquet”): txt (A¹ ?) B am (with demid flor mar tol)
 coptt arm Bas Damasc.—περισσευομεθα B Orig.

9. ημων P. rec ασθενουσιν (appy corrⁿ to suit ασθενων below, which however
 is gradually introduced,—ασθενεσιν,—ασθενους οντος,—ασθενων), with L rel Chr
 Thdrt Thl Cc: txt ABDFPN¹⁷ Clem² Damasc.

10. ειδη A 17. om σε BF vulg Orig-int: ins ADLPN³ rel syrr coptt goth arm
 gr-ff. γινωσκιν bef εχοντα Ν¹ 17 Orig-int. ειδωλω (for -λειω) ABDLN³ h k m
 17 (ιδωλ. AFN 17). εσθιειν bef τα ειδωλοθυτα DF vss (not goth arm) Orig-int Aug.

him. τῇ συνειδήσει ἕως ἄρτι is not = τῇ
 ἕως ἄρτι συν., but ἕως ἄρτι stands sepa-
 rate, as above: so διὰ τῆς ἐμῆς παρουσίας
 πάλιν πρὸς ὑμᾶς, Phil. i. 26) eat it as
 offered to an idol, and their conscience,
 in that it is weak, is defiled. By ἕως
 ἄρτι, it is shewn that these ἀσθενεῖς must
 have belonged to the *Gentile* part of the
 Corinthian church: to those who had once,
 before their conversion, held these idols to
 be veritable gods. Had they been *Jewish*
 converts, it would not have been συνειδησις
 τοῦ εἰδώλου which would have troubled
 them, but apparent violation of the Mosaic
 law.

8.] Reason why we should
 accommodate ourselves to the prejudices of
 the weak in this matter: because it is not
 one in which any spiritual advantage is to
 be gained, but one perfectly indifferent:
 not, with Calv., al., an objection of the
 strong among the Corinthians: no such
 assumption must be made, without a plain
 indication in words that the saying of
 another is being cited: see Rom. ix. 19;
 xi. 19; and as Meyer well remarks, if the
 eaters had said this, they would have ex-
 pressed it, οὔτε ἐὰν μὴ φάγωμεν περισσ.,
 οὔτε ἐὰν φάγ., ὅστερ., as it has actually
 been corrected (see var. readd.) in some

MSS., and adopted by Lachm. in his last
 edn. The δέ carries on the argument.

Bengel remarks (against the ordinary
 rendering, which takes παρίστημι = συν-
 ἰστῆμι, ‘commendo,’ which meaning it will
 not bear) that παραστήσει is a verbum
 μέσον, after which may follow a good or a
 bad predicate:—will not affect our (future)
 standing before God;—and to this indif-
 ferent meaning of παραστήσει answers the
 antithetic alternative which follows.

9.] δέ—q. d. “I acknowledge this indif-
 ference—this licence to eat or not to eat;
 but it is on that very account, because it
 is a matter indifferent, that ye must take
 heed,” &c. The particular πρόσκομμα in
 this case would be, the tempting them to
 act against their conscience:—a practice
 above all others dangerous to a Christian,
 see below, ver. 11.

10.] Explanation
 how the πρόσκομμα may arise. τίς, scil.
 (see below) ἀσθενὴς ὢν. τὸν ἔχοντα
 γινώσκιν seems to imply that the weak
 brother is aware of this, and looks up to
 thee as such. ἐν εἰδωλείῳ κατ.] See
 on εἰδωλοθ., ver. 1. εἰδωλείον, as Ποσει-
 δεῖον, Ἀπολλωνεῖον, Ἰσείον, &c.
 “οἰκοδομηθήσεται is not a vox media,
 as Le Clerc, Elsner, Wolf, al., nor is

h Rom. xiv. 15
ref.
i Rom. iv. 19.
ref.
k Matt. vi. 7.
l constr., ch.
vi. 18 ref.
m = here only.
1 Kings i. 8.
Prov. xxvi.
22.
n ver. 7.
o ch. x. 14
(xiv. 13 v. r.)
only.
p Rom. xiv. 15
ref.
q Matt. xv. 12.
xvii. 27.
Rom. xiv.
21 f. Sir. ix. 5. xxiii. 8. xxxv. (xxxii.) 15 only.
xxi. 19. Mark iii. 29. John vii. 35. Deut. xv. 17.

^h ἀπόλλυται ὁ ⁱ ἄσθενων ^k ἐν τῇ ^{σῇ} ^p γνώσει, ὁ ἀδελφὸς
δι' ὃν χριστὸς ἀπέθανεν; ¹² οὕτως δὲ ¹ ἁμαρτάνοντες
¹ εἰς τοὺς ἀδελφούς καὶ ^m τύπτοντες αὐτῶν τὴν ⁿ συνείδη-
σιν ⁱ ἄσθενουσιν, ¹ εἰς χριστὸν ¹ ἁμαρτάνετε. ¹³ οὐδ' ὁπότε
εἰ ^p βρώμα ^q σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω
^r κρέα ^s εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου ^a σκαν-
δαλίσω.

IX. ¹ Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ

11. for καὶ ἀπολ., ἀπολ. γαρ B^h 17 copt goth Clem₁ (elsw cites freely ἀλλὰ απ.): ἀπολ. οὐν AP: καὶ απ. οὐν 46 Damasc: txt DFLN³ rel vulg syr Chr Iren-int Jer. (*The sentence has prob been tampered with to get rid of the apparent awkwardness of the question being carried on through ver 11,—and οὐν and γαρ have been attempts to break it off at εσθιειν.*) rec ἀπολείται (*to suit the fut above*), with D³ FL rel vss Chr (edd and mss vary) Thdrt Thl Ec Iren-int Jer: txt ABD¹ P^h copt goth Clem₂ Bas Antch Thdrt₁ Damasc. (ἀπολυται D¹, ἀπολλυται D²: 17 illeg.) rec επι (= 'on account of,' seems to have been a *corrn* for the more difficult εν,—see note), with L rel Chr Thdrt Thl Ec: txt ABDFP^h 17 Bas Thdrt: *in latt Iren-int Jer: om εν Clem₂ (Orig) Thdrt-mss.* om ση B. rec ἀδελφος, omg art, bef εν τη ση γνωσει (*attempt to simplify, at the expense of the emphatic character of the sentence*), with LP^h 3 rel fuld syr (aδ. ο ασθ.) Chr Thdrt: om ἀδελφος vulg-ms Syr: txt ABDFN¹ m (omg δ) 17 latt copt goth æth Bas Iren-int Jer Ambrst (Clem₁ has ο αδ. ασθ.: elsw₁ he cites απ. γαρ ο ασθ. τη ση γν.).

12. om τους F. om και F (including F-lat G-lat) D-lat.

13. ins το bef βρώμα F. om μου (twice) F (including F-lat G-lat) Cyp: goth Clem also om 1st μου; D¹ (and lat) Cyp: om 2nd. κρεας N¹.

CHAP. IX. 1. rec transp ἐλευθερος and ἀποστολος (possibly to bring the weightiest question into prominence,—or, as Mey, οὐκ ειμ. απ. having been omd in mistake [as 71. 178], was re-insd first as the weightier and first treated, cf vv 2, 3), with DFKL rel fuld syr basm goth Chr Thdrt Ambrst: txt ABP^h m 17 vulg copt Syr æth arm Orig Tert

it *impelletur*, as Castal., Bengel, Kypke, al., nor *confirmabitur*, as Syr., Grot., Billoth, al." (Mey.), but as Meyer and De Wette, *ædificabitur*, not without a certain irony, seeing it is accompanied by ἄσθενους ὄντος,—for thus the building up would be without solid foundation—a *ruinosa ædificatio*, as Calv. 11.] . . . and (thus) the weak perishes (hereafter: see the parallel, ref. Rom. and note) in (as the element in which,—he entering into it as his own, which it is not) thy knowledge,—the brother, in whose behalf Christ died? See again Rom. as above. 12.] οὕτως, viz. as in vv. 10,

11. καὶ fixes and explains what is meant by ἁμαρ. εἰς τ. ἄδ. **ΤΥΠΤΟΝΤΕΣ** smiting: τί γὰρ ἀνηέστερον ἀνθρώπου γένοιτ' ἂν τὸν νοσοῦντα τύπτοντος; Chrys. p. 176.

13.] *Fervid expression of his own resolution consequent on these considerations, by way of an example to them.*

βρώμα, food, i. e. any article of food, as ver. 8; purposely indefinite here; 'if such a matter as food . . .,' but presently

particularized. οὐ μὴ φάγω, strong future, I surely will not eat; 'there is no chance that I eat.' κρέα] 'Quo certius vitarem carnem idolo immolatam, toto genere carniū abstinerem.' Bengel.

σκανδαλίσω be the means of offending; "commutatur persona: modo dixit si *cibus offendit*," Bengel. "Non autem hoc dicit quod hoc aliquo casu opus sit, sed ut ostendat multo graviora quam de quibus hic agitur sustinenda pro proximorum salute." Grot.

IX. 1–27.] *He digressively illustrates the spirit of self-denial which he professed in the resolution of ch. viii. 13,—by contrasting his rights as an Apostle with his actual conduct in abstaining from demanding them (vv. 1–22). This self-denying conduct he further exemplifies, vv. 23–27, for their imitation.* See Stanley's introductory note; and Conyb. and Howson, vol. i. pp. 61, 457, edn. 2.

1.] He sets forth, (1) his independence of men (contrast ver. 19); (2) his apostolic office (for the order, see var. readd.):—(3) his dignity as an Apostle, in

K ουτως
δε...
...συνει-
δησιν d
ABDFK
LP^h a b
c e f g h
k l m n
17. 47

Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου^t John xx. 18, 25. (Acts xxii. 15.)
 ὑμεῖς ἐστε ἐν κυρίῳ; ² εἰ^u ἄλλοις οὐκ εἰμὶ ἀπόστολος,
^v ἀλλὰ γε ὑμῖν εἰμὶ ἢ γὰρ^w σφραγίς μου τῆς^x ἀποστο-
 λῆς ὑμεῖς ἐστε ἐν κυρίῳ. ³ ἢ ἐμὴ^y ἀπολογία τοῖς ἐμὲ^w = Rom. iv. 11 (reff.) only
^z ἀνακρίνουσιν ἐστὶν αὐτῇ. ⁴ ἀ μὴ^a οὐκ^b ἔχομεν^b ἐξου-
 x Acts i. 25. Rom. i. 5. Gal. ii. 8

only. Deut. xxii. 7. y w. dat., 1 Pet. iii. 15 only. see Acts xxii. 1. (xxv. 16 reff.). z Acts iv. 9 reff. a here bis. Rom. x. 18, 19. ch. xi. 22 only. P. b ch. vii. 37 reff.

Ambr Aug Pel Cassiod Bede. rec aft ιησ. adds χριστον, with DKLP rel Syr syr-wast copt Chr Thdrt: om ABN a am (with harl tol) sah æth Orig Ambrst: pref, F vulg-ed (with demid) Tert Aug. (17 illeg.) εώρακα B¹D¹FN e.

2. om A (i. e. from εν κυριω to εν κυριω). rec (for μου της της εμης, with DFKL rel Chr Thdrt, apostolatus mei vulg D-lat: txt (Meyer objects to txt, that σφρ. μου is prob a corr to suit εργ. μου above. This is surely improb) BPN 17 Orig, mei apostolatus F-lat G-lat. om εν κυριω D¹ (and lat) tol goth Chr.

3. rec αυτη bef εστιν, with DFKL rel vss Thdrt Thl (Ec: txt ABPN m 17 Chr Damase.

having been vouchsafed a sight of Christ Jesus our Lord;—(4) his efficiency in the office, as having converted them to God.

ἐλεύθ.] So that the resolution of ch. viii. 13 is not necessitated by any dependence on my part on the opinion of others.

ἑώρακα] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the appearance of the Lord to him by the way to Damascus (Acts ix. 17; ch. xv. 8; see Neand. Pfl. u. Leit. p. 151, note); and also, secondarily, in those other visions and appearances,—recorded by him, Acts xviii. 9 (?), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἀξίωμα ἦν, Chrys. Hom. xxi. p. 180. ἐν κυρίῳ is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., τούτέστι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ,—but designates, as elsewhere, the element, in which the work is done: they were his work as an Apostle, i. e. as the servant of the Lord enabled by the Lord, and so IN THE LORD. See ch. iv. 15.

2.] At least my apostleship cannot be denied by you of all men, who are its seal and proof.

εἰ . . . οὐκ εἰμὶ] οὐκ, because it belongs closely to the hypothesis: 'if I am no-Apostle,' see ch. vii. 9. ἄλλοις, to others, i. e. in the estimation of others. ἀλλὰ γε, yet at least, is stronger than ἀλλά alone.

The particle shews that the sentiment which it introduces has more weight than the other to which the ἀλλά is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλὰ γε is never found without one or more words intervening;" those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχὶ Σίμων' ἐνέπηρσεν

ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει; σφραγίς] as being the proof of his apostolic calling and energy, by their conversion: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημείον and σφραγίς. Their conversion was the great proof: so Theodoret, ἀπὸδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μεταβολήν. ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the preceding, not to the following verses: αὐτῇ, viz. the fact of your conversion: this word is the predicate, not the subject—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία.

τοῖς ἐμὲ ἀνακρ.] For the dat. see Acts xix. 33; 2 Cor. xii. 19:—to those, who call me in question: ἐμέ, emphatic, as Chrys. says, of ver. 2, κὰν βούληται τις . . μαθεῖν ποθεν ὅτι ἀπόστολός εἰμι, ὑμᾶς προβάλλομαι, p. 181.

4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. μὴ οὐκ ἔχ.] μὴ asks the question: οὐκ ἔχομεν is the thing in question: Is it so, that we have not power . . . ? The plur. seems to apply to Paul alone; for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver. 11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic ἡμεῖς is personal. φαγεῖν κ. πείν.] To eat and

c trans., here only. Ezek. xxxvii. 2. intrans., Acts xiii. 1 reff. d = Acts xiv. 4 (note), 14. e constr., Acts xiv. 9 reff.

σίαν φαγεῖν καὶ πίνειν; ⁵ α μὴ ^a οὐκ ^b ἔχομεν ^b ἐξουσίαν ^{ABDFK} ἀδελφὴν γυναῖκα ^c περιάγειν, ὡς καὶ οἱ λοιποὶ ^d ἀπόστο- ^{LPN ab} λοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; ⁶ ἢ ^{c e f g h} μόνος ^{k l m n} ἐγὼ καὶ Βαρνάβας οὐκ ^b ἔχομεν ^b ἐξουσίαν ^e [τοῦ] μὴ ^{o 17. 47}

4. [πειν, so B¹(Tischdf), πιν D¹FN¹.]

5. for ἀδελφὴν γυναῖκα, γυναῖκας F (Clem.) Tert: ἀδελφας γυνακας arm (and mss mentioned by Jer): ἀδελφοι γυναικα lectt 8. 56: Sedul says, in *græco sorores, non mulieres, legitur: uxores* Helvid Cassiod: *mulierem sororem* vulg (with harl¹, not am demid fuld al). (*The variations shew, as in ch vii., how the sacred text was tampered with by the parties in the controversy on celibacy.*) om 2nd oī K.

6. om του (to conform to vv 4 and 5) ABD¹FN¹ 17 Orig Isid: ins D³KL rel Chr Thdrt Damasc Thl Ec.

to drink, sc. at the cost of the churches: not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5.] **Have we not the power to bring about with us** (also to be maintained at the cost of the churches, for *this*, and not the power to marry, is here the matter in question) **as a wife, a (believing) sister** (or, ‘to bring with us a believing wife’ these are the only renderings of which the words are legitimately capable. Augustine, *De Opere Monachorum*, 4 [5], vol. vi. p. 552, explains it thus: “Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: . . . ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua,” &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, Œcum., Isid. Pelus., Theophylact, Ambrose, and Sedul. So too Corn.-a-Lap. and Estius. See Estius, and Suicer, *γυνή*, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphanius. *Hær.* 78, vol. i. [ii., Migne], p. 1043, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of συνείσακτοι by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), **as also the other Apostles** (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles were married: but that all had the power, and some had used it) **and the brethren of the Lord** (mentioned not because distinct from the ἀπόστολοι, though they were absolutely distinct from the twelve, see Acts i. 14,—but as a further specification of the most renowned persons, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note,

Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, *The Lord's brother* [Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18], the resident bishop of the Church at Jerusalem: the others known to us by name were Joses [or Joseph], Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μέμνησο, ὦ αὐτῇ, τοῦ κυρίου, Clem. Alex. Strom. vii. § 11 [63], p. 868 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 [52], p. 535 P., relates that he had children?) On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8.

6.] **Or** (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) **have only I and Barnabas** (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39: but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. “This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39.” Stanley) **not power to abstain from working** (i.e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has ‘hoc operandi,’ so also Tertull., Ambrose, al., omitting μὴ, and against the usage of ἐργάζεσθαι, see reff.)? 7—12.] *Exam- ples from common life, of the reasonableness of the workman being sustained by*

γα-
...
BCDF
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^f ἐργάζεσθαι; ⁷ Τίς ^g στρατεύεται ἰδίοις ^h ὀψωνίοις ⁱ ποτέ; ^f ^{absol.}, Acts xviii. 3. ^g τίς ^k φυτεύει ^l ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ^{Rom.} iv. 4, 5. ² ^{Thess.} iii. 8. ^{al.} Exod. v. 18. ^l ἐσθίει; τίς ^m ποιμαίνει ⁿ ποίμνην, καὶ ^o ἐκ τοῦ ^p γάλακ- ^g ^{Luke} iii. 14. ² ^{Cor.} x. 3. ¹ ^{Tim.} i. 18. ² ^{Tim.} ii. 4. ^{James} v. 1. ¹ ^{Pet.} ii. 11. ^{only.} Isa. xxi. 7. ^h ^{Luke} iii. 14. ^{Rom.} vi. 23. ² ^{Cor.} xi. 8. ^{τὸν} ^{τῆς} ^{καὶ} ^ὁ ^{νόμος} ^{ταῦτα} ^{οὐ} ^{λέγει}; ⁹ ἐν ^{τῶ} ^{Μωυσέως} ^{νόμῳ} ^{γέγραπται} ^{Οὐ} ^{κημώσεις} ^{βοῦν} ^{ἀλοῶντα}. ^{μὴ} ^{τῶν} ^{βοῶν} ^{μέλει} ^{τῷ} ^{θεῷ}, ¹⁰ ^ἢ ^{δι'} ^{ἡμᾶς}

only†. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only. dat., ch. xi. 5. 2 Cor. i. 15 al. i. 5, 13. k ch. iii. 6 reff. Deut. xx. 6. 1 Matt. xx. 1, &c. [al. in Gospw., here only. Isa. v. 1. m = Luke xvii. 7. 1 Kings xxv. 16. see Acts xx. 28 reff. n here bis. Matt. xxvi. 31. Luke ii. 8. John x. 16 only. Gen. xxxii. 16. p ch. iii. 2 reff. o = here only (ver. 13). 2 Kings xii. 3. see John vi. 26, 50, 51. 2 Cor. i. 13. Job ix. 26. interrog., Luke xii. 41. Rom. q Rom. iii. 5 reff. r Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Job ix. 26. interrog., Luke xii. 41. Rom. t there bis. 1 Tim. v. 18 (from l. c.) only. 1 Chron. xii. 20. u constr., but ellipt., ch. vii. 21. Xen. Cy. iii. 1. 30. gen., here only. usu. w. περί, Matt. xxii. 16 al.

7. rec (for τον καρπον) εκ του καρπου (corr'n to conform to the follg εκ του γαλ.), with (C³?)D²⁻³KLN³ rel goth vss Chr Thdrt, de fructu vulg-ed (with am fuld): εκ των καρπων (C³?) Damasc: txt ABC¹D¹FPN¹ 17 sah goth Orig-c, fructum G-lat flor (and harl tol) F-lat Bede. aft εσθιει ins και πινει DF. rec ins η bef τις ποιμ., with AC¹KLPN rel Syr copt Damasc (Ec: txt B C²(appy) DF latt syr sah goth arm Chr Thdrt Thl Ambrst Aug. for της ποιμνης, αυτης D¹F sah æth Chr Thl Ambrst Aug Hil.

8. for λαλω, λεγω DF f. rec ins ουχι bef και ο νομος (omg ου bef λεγει), with KLP rel sah Dial Chr Thdrt: simly, but ει instead of ουχι, F (an si lex hæc dicit lat): ecce etiam lex hæc dicit Syr: txt ABCD³ Orig Mcion-e Epiph, an et lex hæc non dicit vulg. (17 def.)

9. γεγραπται γαρ, omg εν τω μωυσεως νομω, D¹(om γαρ D²)F Orig¹ Hil: txt ABCKLPN rel vss Orig¹ gr-f Aug. rec (for κημώσεις) φημώσεις (see 1 Tim v. 18 and LXX), with AB²CD²⁻³KLPN rel Orig⁴ Dial Cyr Thdrt: txt B¹D¹F Chr Thdrt¹, Orig-int₂. ins περι bef των βοων DF (vss).

his work. 7.] from the analogies of human conduct. (1) The soldier.

ιδίοις ὀψωνίοις] with pay furnished out of his own resources,—the dativus modalis, see Winer, edn. 6, § 31. 7. στρατευομαι, of the soldier, who serves in the army: στρατεύω, of the general, or the nation, that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, οἱτοι καὶ ξυνεστράτευον πάντες: but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρείως ξυνεστράτευετο τῷ ἀνδρὶ. See Kühner, ii. 18 (§ 398). (2) The husbandman.

τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπὸν, as Meyer observes, is simply objective: he does eat the fruit, though it may be only part of it. (3) The shepherd. Here it is ἐκ τοῦ γάλ., perhaps on account of the inappropriateness of τὸ γάλα . . . ἐσθίει, and also of τὸ γάλα πινει, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale. 8.] Am

I speaking these things merely according to human judgment of what is right? Or (see note, ver. 6) does the law too not say these things? 9.] (It does say them): for in the law of Moses it is

written, Thou shalt not (on the fut. with an imperative meaning, 'Thou shalt not,' i. e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, edn. 6, § 43. 5. o; Kühner, § 446. 2) muzzle (the reading φημώσεις probably came in from the similar place, 1 Tim. v. 18, and LXX. The verb κημῶς occurs, with its substantive κημῶς, in Xen. de re equestri, v. 3, ἀεὶ θποι ἂν ἀχαλίνω- τον ἄγρῃ, κημοῦν δεῖ ὁ γὰρ κημῶς ἀναπνεῖν μὲν οὐ κωλύει, δάκνειν δὲ οὐκ ἐὰν) an ox while treading out the corn (in the sense = 'the ox that treadeth out;' but strictly that would require τὸν β. τὸν ἀλοῶντα)— "ἀλοῶν dicuntur boves, quum grana ex aristas exterunt pedibus, qui mos Orientis, sed et Græciæ, ut ex Theophrasto et aliis discimus. Hic tritrandi mos in Asia hodieque retinetur. Solent enim illarum regionum incolæ, postquam demessæ fruges sunt, non domum eas ex agris, more nostro, granis nondum excussis, in horrea convellere: sed in aream quandam sub dio comportare: deinde, sparsis in aream manipulis frugum, boves et bubalos immittunt, qui vel pedibus calcantes (see Micah iv. 13), vel curvum quoddam genus trahentes super frumenta, ex aristas eliciunt grana." Ro-

v Acts xxi. 22

reff.

w ch. vii. 36

reff.

x Rom. iv. 18

reff.

y here bis.

Luke xvii. 7

only. Deut.

xxii. 10.

z Acts xiv. 9 reff.

v. 40 al.

15 only. Gen. xiv. 28.

v πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὁφείλει ἔπ'

ἐλπιδι ὁ ἄροτριῶν ἄροτριᾶν, καὶ ὁ ἄλοῶν ἐπ' ἐλπίδι

z τοῦ α μετέχειν. 11 εἰ ἡμεῖς ὑμῖν τὰ β πνευματικά c ἐσπί-

ραμεν, d μέγα εἰ ἡμεῖς ὑμῖν τὰ β σαρκικά e θερίσομεν;

a here bis. ch. x. 17, 21, 30. Heb. ii. 14. v. 13. viii. 13 only. Prov. i. 18. Esdr.

b Rom. xv. 27 (reff.). c = Mark iv. 14 al. fr. d = 2 Cor. xi.

e Matt. xxv. 24, 26 ||. John iv. 36. 2 Cor. ix. 6. Ps. cxlv. 5.

ABCDF
KLPNa
b c e f g
h k l m
n o 17.
47

10. rec επ' ελπιδι bef οφειλει ο αροτριων (*appy connected with the next var read,—to throw the 1st επ ελπιδι more into emphasis at the beginning, as the 2nd is at the end of the sentence*), with D²KLX³ rel (vss) Chr Thdrt Thl Ɔc: ο επ ελπ. αρ. οφ. D¹: οφειλει ο εφ ελπ. αρ. οφειλει F: *in spe qui arat debet arare* F-lat, so also D³(and lat): txt ABCPN¹ m 17 Orig³ Dial Eus, Cyr Damasc, *debet in spe qui arat arare* vulg Aug Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D²⁻³KLX³ rel Chr Thdrt Damasc Thl Ɔc: της ελπιδος αυτου μετεχειν D¹F: txt ABCPN¹ 17 (vulg) syrr (copt) sah æth Orig Eus² Cyr Aug. (*Meyer's account seems to be the right one, that, it being overlooked that αλοων must be supplied aft αλοων, μετεχειν was supposed to be infin aft οφειλει, and so του altered to αυτου; then the sense bettered by insg της ελπιδος and transposing the original επ ελπιδι to the end.*)

11. ins ου bef μεγα D¹(and lat). θερισωμεν CDFLP c m latt Thdrt: txt ABX k rel Chr Cyr Damasc Thl Ɔc.

senmüller. Is it for OXEN (generic) that God is taking care? We must not, as ordinarily, supply *μόνον*, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of *humanity* has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἔχόντων ὥστε οὐ τῶν θυομένων φροντίς ἐστίν, ἵνα μηδεμίαν ἔχοι λῶβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.

10.] Or (the other alternative being rejected) on OUR account (δι' ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως προσθεῖς, . . . ἵνα μὴ συγχωρήσῃ μηδ' ὀτιοῦν ἀντειπεῖν τῷ ἀροστῇ. Chrys. p. 183.) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)? (on our account): for on our account it (viz. οὐ κηρώσεις κ.τ.λ., not, that which follows, q. esset γέγραπται) was written because (argumentative, as the ground of ἐγράφη,—

not, as in some of my earlier editions, containing the purpose of ἐγράφη, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the threshers (to thresh, see var. readd.) in hope of partaking (of the crop). The words used in this sentence are evidently *spiritual*, and *not literal*. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of us (Christian teachers) that we ploughers (in the γεωργίον θεοῦ, ch. iii. 9) might plough in hope,—and we threshers (answering to the βοὺς ἀλοῶν) might work in hope of (as the ox) having a share." So Chrys. and Theophyl.: τουντέστιν, ὁ διδάσκαλος ὀφείλει ἀροτρίαν, καὶ κοπιᾶν ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας. So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of labourers in agriculture. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept.

11.] The ἡμεῖς (both times *strongly emphatic*:—we need sorely some means of marking in our English Bibles, for ordinary readers, which words have the emphasis) is categoric, but in fact applies to Paul alone. The secondary emphasis is on ὑμῖν . . . ὁμῶν. It is

12 εἰ ἄλλοι τῆς ἰμῶν ἐξουσίας ^α μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἔχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα ἰστέγομεν, ἵνα μή τινα ἰἐγκοπῇν ^κ δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ ^ρ θυσιαστηρίῳ ^α παρεδρεύοντες τῷ ^ρ θυσιαστηρίῳ ^τ συμμερίζονται; 14 οὕτως

(-πεῖν, Rom. xv. 22.) k = 2 Cor. vi. 3. l ch. vi. 2, &c. m adj., 2 Tim. iii. 15 only. Josh. vi. 7. n here only. o = Jer. xxxvii. (xxx.) 9. (ἐργασία, 1 Chron. vi. 43. ix. 13. xxxviii. 13.) p ch. x. 18 reff. q here only. Prov. i. 21 only. (εὐπάρεδρος, ch. vii. 35.) r here only +.

12. rec εξουσίας bef ὑμων, with KL rel vulg Chr₁ Thdrt: txt ABCDFPN m 17. 47 arm Chr₁. for ου, ουχι N³. ου κεχρημεθα Α. for ταυ., αυτη F. rec εγκοπην bef τινα, with DFKLP rel syr Chr Thdrt: txt ABCN 17 vulg D-lat copt Tert Ambrst: om τινα F-lat G-lat sah arm Clem Orig-int. εκκοπην DLN a b¹ f g k o Orig: συνεκ. m.

13. rec om τα [bef εκ], with AC2D³(?)KLP rel syrr arm: ins BD¹FN 46 coptt, quæ de sacrario sunt vulg G-lat, coptt lat-ff (F-lat omits sacrario and reads quæ desunt.) rec προσεδρευοντες (see ch vii. 35), with KLN³ rel Chr Thdrt Procop₁ Thl Ec: txt ABCDFPN¹ m¹ 17. 47 Eus Procop₁ Damasc.

one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῖν, πνευματικά, ἐσπείραμεν, —and ὑμῶν, σαρκικά, θερίσωμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. a. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. Ed. Tyr. 198, εἴ τι νῦν ἀφῆ, and Ed. Col. 1442, εἴ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the spirit of man (De W. and Meyer, as coming from the Spirit of God; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the flesh. 12.] ἄλλοι does not necessarily point at the false teachers; others may have exercised this power. ὑμῶν is the objective genitive: power over you,—see reff. The second ἀλλά is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. a. 24 f., ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, Ἀλλὰ κακῶς ἀφίει. στέγομεν] The word was commonly used, as may be seen in Wetst., of vessels containing, holding without breaking, that which was put into them; thence of concealing or covering, as a secret; and also of enduring or bearing up against. In this last sense Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοπέδων κ. ἀμαξῶν ἐφόδους,—and (xi. 25, Vol. II.

Wetst. but?) of a besieged fort, οὐ μὴν γε τὴν ὀρμὴν . . . ἐσπεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπέκειν ἡραγκάζετο. So also Æsch. Sept. c. Theb. 216, πύργον στέγειν εὐχεσθε πολεμίων δόρυ. These last usages are very near akin to this of our text,—We endure all things: viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλάκις διὰ τὰς ἐγκοπάς ἀνακλῶμενος) would arise from his being charged with covetousness and self-seeking, which his independence of them would entirely prevent. 13, 14.] Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ. Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the priests, not including the Levites: and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἐρδεῖν, βέζειν, are technical words for the offering of sacrifice. See reff. to LXX. ἱεροῦ here, as θυσιαστηρίου is parallel with it below, is probably not 'the sacrifice,' 'the holy thing,' but the temple—the holy building.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, δεῖ . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρεδρ.] So Jos. contra Apion. i. 7, speaks of the priests as τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. No other priesthood but the Jewish can have been in the mind of the Apostle. The Jew knew of no θυσιαστήριον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage: N N

s constr. dat.,
Matt. xi. 1.
Acts xxiii.
31. 3 Kings
xi. 18. inf.,
Luke viii. 55
al. dat. and
inf., here
only. Dan. i.
5 Theod.
t = Acts xiii.
5 reff.
u = Matt. iv.
4 || L. (from
Deut. viii. 3)
only.
v ch. vii. 21
reff.
w Matt. xvii.
12. Luke
xxii. 37. xxiii. 31. John xiv. 30.
Acts xx. 35.
b Rom. iv. 14 reff.
Hom. II. ζ. 458.
f here only. Hos. ix. 12.
1. Rom. iv. 4 reff.

καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέ-
λουσιν, ἐκ τοῦ εὐαγγελίου ἡ ζῆν. 15 ἐγὼ δὲ οὐ κέχρημαι
οὐδενὶ τούτων οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται
ἐν ἐμοί. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ
καύχημά μου ἵνα τις κενώσῃ. 16 εἰ γὰρ εὐαγ-
γελλίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι
ἐπικεῖται οὐαὶ γάρ μοι ἔστιν ἐὰν μὴ εὐαγγελίσωμαι.
17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ

ABCDP
KLPN
abc ef
ghklm
no 17.
47

x = ch. vii. 1, 8, 26. Jonah iv. 3. y Mark ix. 42. constr.
z Rom. iv. 2 reff. Prov. xvii. 6. a arrang. of words, 2 Cor. ii. 4 reff.
c absol., Rom. xv. 20 reff. d Acts xxvii. 20 reff. κρατερὴ δ' ἐπικείσεται ἀνάγκη.
e Paul, here only. epp., Jude 11 only. gosp. (but not John) and Rev. passim.
g Rom. viii. 20 only. Exod. xxi. 13 only. h = Matt. v. 12. vi.

15. rec ουδενι εχρησαμην τωτων, with K rel Chr Thdrt Thl (Ec: ουδενι τωτων εχρη-
σαμην c: ουκ εχρησαμην ουδενι τ. N³ 23: ουδενι ου κεχρημαι τ. 80: ουδενι κεχρημαι τ.
D²(L²): txt ABCD^{1,3}FPN¹ m 17 Damasc. * ουδεις BD¹N¹ 17 sah Tert Ambrst-ed:
ουθεις μη Α: τις F 26: ινα τις ου μη 109: ινα τις CD^{2,3}KLPN³ rel vulg (and F-lat) Chr
Thdrt Damasc Thl Ec Jer Aug. rec κενωση, with K rel Chr Thdrt: txt ABC
DFLPN k 17. 47.

16. ευαγγελιζομαι LP f k Damasc: ευαγγελισωμαι DF. for καυχημα, χαρις
gratia DF¹N¹(txt N-corr¹) Ambrst-ms. rec ουαι δε (clumsy alteration, not seeing
that γαρ explains αναγκη), with KLN³ rel syrr æth arm Chr Thdrt: txt ABCDFPN¹
17 latt coptt Orig Ath Chr, Cyr Orig-int Ambrst Jer. for 2nd εστιν, εσται
(alteration, to apply it better to the last day) F Ambrst: est aut erit G-lat: om 119
Syr copt. rec ευαγγελιζομαι (from -ζωμαι above), with AKN rel Orig Ath Cyr:
evangelizem D-lat G-lat(2nd altern): -ζομαι LP f m: txt ABCDF Chr: evangelizavero
vulg (and F-lat) G-lat(1st altern).

besides that the idea is inconsistent with
οὕτως καί: see below.

14.] So also
(i. e. in analogy with that His other com-
mand) did the Lord (Christ; the Author
by His Spirit of the O. T. as well as the
New) command (viz. Matt. x. 10; Luke
x. 7, 8) to those who are preaching the
gospel, to live of (be maintained by.
Themistius [Kypke] has ζῆν ἐξ ἐργασίας)
the gospel. Observe, that here the Apos-
tle is establishing an analogy between the
rights of the sacrificing priests of the law,
and of the preachers of the gospel. Had
those preachers been likewise sacrificing
priests, is it possible that all allusion to
them in such a character should have been
here omitted? But as all such allusion is
omitted, we may fairly infer that no such
character of the Christian minister was
then known. As Bengel remarks on ver.
13: 'Si missa esset sacrificium, plane
Paulus versus sequente apodosin huc ac-
commodasset.'

15.] ουδενι τούτων
is best explained of the different forms of
ἐξουσία,—not, with Chrys. al., τῶν πολλῶν
παρεδειγμάτων—πολλῶν γάρ μοι παρεχόν-
των ἐξουσιᾶν, τοῦ στρατιώτου, τοῦ γε-
ωργου, τοῦ ποιμενος, τῶν ἀποστόλων, τοῦ
νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γενομένων,
τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων,
τοῦ προστήγματος τοῦ χριστοῦ, ουδενὶ τού-

των ἐπέσθην εἰς τὸ καταλῦσαι τὸν ἑμαυτοῦ
νόμον, καὶ λαβεῖν. Hom. xxii. p. 193. True,
that each of these examples pointed to a
form of ἐξουσία, and none of these forms
had he made use of. See ref. on ch. vii. 21.

ἔγραψα is the epistolary aorist—I
wrote (write) not these things however,
that it may be thus (viz. after the ex-
amples which I have alleged) done to me
(in my case, see reff.):—for it were good
(reff.) for me rather to die (or, better for me
to die, see ref. Mark) than that any one
should make void (the remarkable reading
of the great mss. appears to have arisen
from the unnatural look of the future
with ἵνα. It can only be explained by
supposing an aposiopesis; the Apostle
breaking off at ἦ, and exclaiming with
fervour, τὸ καύχημά μου οὐδεις κενώσῃ)
my (matter of) boasting. To understand
ἀποθανεῖν as Chrys., Theophyl., (Ec., Es-
tius, Billroth, al., ἀποθ. λιμῶ, seems quite
unnecessary. Further on, Chrys. himself
expresses the true sense: οὕτω καὶ ζωῆς
αὐτῷ γλυκύτερον ἦν τὸ γινόμενον:—and
Calvin, "tantum Evangelii promovendi
facultatem nimirum propriae vitae præ-
ferebat."

16 ff.] The reason why
he made so much of this materies glori-
andi: viz. that his mission itself gave
him no advantage this way, being an office

^ι ἄκων, ^κ οἰκονομίαν ^λ πεπίστευμαι. ¹⁸ τίς οὖν μου ἐστίν ^ι here only. Job xiv. 17.
^ο ἡ μισθός, ἵνα ^ε εὐαγγελιζόμενος ^μ ἀδάπανον ^η ἤθσω τὸ only. Luke xvi. 2, 3, 4. Eph. i. 10. iii. 2, 9. Col. i. 25. 1 Tim. i. 4 only. L.P. Isa. xiii. 19, 21 only. 21 = Rom. iii. 2
 εὐαγγέλιον, εἰς τὸ μὴ ^ο καταχρήσασθαι τῇ ἐξουσίᾳ μου
 ἐν τῷ εὐαγγελίῳ; ¹⁹ ^ρ ἐλεύθερος γὰρ ὢν ἐκ πάντων,
 πᾶσιν ἐμαυτὸν ^α ἐδούλωσα, ἵνα ^τ τοὺς ^ι πλείονας ^ς κερδήσω.

reff. m here only+. n constr., Matt. xxii. 44 || (from Ps. cix. 1). Rom. iv. 17 (from Gen. xvii. 5); Gen. xxiii. 12. Wisd. x. 21. o ch. vii. 31 only+. Ep. Jer. 28 only. 3 Macc. v. 22. p w. ek, here only. w. ἀπό, Rom. vii. 3. q Acts vii. 6 reff. r (Luke vii. 43, sing.) Acts xix. 32. xxvii. 12. ch. x. 5. xv. 6 al. Exod. xxiii. 2 Ed-vat. (om art. A.B.) s = Matt. xviii. 15. 1 Pet. iii. 1. (Matt. xvi. 26 al. fr. τ. Job xxii. 3 Symm. -δος, Phil. i. 21.)

18. rec (for 1st μου) μοι, with DFLPN³ rel syr Chr Thdrt Aug: txt A B (Tischdf) CKN¹ n 17 vulg Syr coptt aeth Cyr Ambrst Jer Pel Bede.—*ἐσται μοι erit mihi D¹F.*
 rec aft to εὐαγγέλιον ins του χριστου (see ver 12), with D²·3FKLP rel syrr Thdrt Jer: om ABCD¹N a 17 vulg(not F-lat) D-lat coptt aeth arm Chr-comm, Cyr Ambrst Aug Pel Bede. καταχρασθαι A 17. εν (but marked for erasure) τη ες. N¹:
 την εξουσιαν D¹F. for 2nd μου, μοι F(not G). at end add μου D¹.

19. ins εν bef πασιν D¹(and lat).

entrusted to him, and for which he was solemnly accountable: but in this thing only had he an *advantage* so as to be able to boast of it, that he preached the gospel without charge. οὐαί γάρ—explains the ἀνάγκη. On οὐαί ἐστίν, see ref. Hos.

17.] For (illustration and confirmation of οὐαί γάρ κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys., τὸ ἐκὼν κ. ἄκων ἐπὶ τοῦ ἐγκεχειρίσθαι καὶ μὴ ἐγχεχειρίσθαι λαμβάνων: not, as E. V., al., willingly, for this was so), I have a reward (i. e. if of mine own will I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, and never could be, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a STEWARDSHIP (οἶκ. emphatic) have I been entrusted (and therefore from the nature of things, in this respect I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐαί, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἶπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ' οἶκ. πεπίστ. δεικνύς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιούτου, οἷον ὁ τὸ ἐπιταχθέν ἐξανόσας, οὐχ οἷον ἐκεῖνος ὁ ἐκ τῶν ἐαυτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ ἐπίταγμα. p. 194).

The above interpretation, which is in the main that of Chrys., Theophyl., (Eum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go in omnia alia, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De Wette, thus arranged and rendered: 'What then

is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.' But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—αὕτη ἐστίν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι . . . also John xv. 8; 1 John iv. 17 [?]), is not true. His making the gospel to be without cost, was not his μισθός, but his καύχημα only: and these two are not identical. The καύχημα was present: the μισθός, future. Meyer's rendering is equally at fault. He would make τίς οὖν μου ἐστίν ὁ μισθός; a question implying a negative answer—'What then is my reward? None: in order that I preach gratuitously,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (ἵνα, like ὅπως in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κύρος, ᾧ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οὔρεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα,—Kühner, Gramm. ii. 490, where see more examples) while preaching, render the gospel without cost (i. e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use, καταχρ. see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσ. μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)?

19 ff.] He now proceeds to answer the question, 'What prospect of reward could induce me to do this?' For (q. d.

t Rom. vi. 14,

15. Gal. iv.

4, 5, 21.

u = here 4

times. Acts

ii. 23 only.

Wisd. xvii. 2.

(-μοος, Rom.

ii. 12.)

v = here (Acts

xix. 39)

only +

w = Rom. v. 6.

20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου-
δαίους ὡς κερδήσω τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ
ὦν αὐτοὺς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ὡς κερδήσω
21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ
ἀλλ' ἔννομος χριστοῦ, ἵνα κερδάω τοὺς ἀνόμους.
22 ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς

ABCDP
KLPN
abcde
fghkl
mno
17. 47

20. om και D¹(and lat) m coptt. om 1st ως F-gr 39. 67² (Clem) Orig, Tert
Sedul. (ως quasi G-marg.) rec om μη ὡν αὐτος ὑπο νομον (i. e. from νομον to
νομον, by oversight of copyist), with D³K rel Syr copt aeth Orig, Thdr̄t : ins ABCDFPN
17 latt syr sah goth arm Chr Cyr Mar-mere(quotng Nest) Damasc Orig-int. — om from
κερδήσω to κερδήσω L.

21. rec θεω and χριστω (confusion of vowels and not observing the constr: see note),
with D³KL rel sah Thdr̄t : txt ABCD¹FPN d m 17 latt syr copt Orig Did Chr Cyr Isid
Damasc Ec-comm Thl Ps-Ath lat-fl. rec κερδήσω (from ver 20), with DKL³
rel Orig Did Chr Thdr̄t : txt ABCFPN¹ 17 (κερδανωμεν Clem), and m Orig₂ in next
verse. — τους ἀνόμους bef κερδ. D. rec om τους (probably to suit ιουδαίους above),
with FKL³ rel Chr Thdr̄t : ins ABCDPN¹ 17 Orig Did.

22. aft εγενομην ins δε και αυτεμ et F. ασθενουσιν DF. rec aft ασθενε-
σιν ins ως (to tally with the three former), with CDFKLPN³ rel vss Orig₂ Chr Thdr̄t
Thl : om ABN vulg(not F-lat) D-lat Orig₁(retaining the three former) Orig-int₃ Cyp

the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not τοὺς πάντας, which he could not exactly say, but) the largest number (of any: that hereafter Paul's converts might be found to be οἱ πολλοί: see below on ver. 24). Bengel has remarked on κερδήσω, 'congruit hoc verbum cum consideratione mercedis:' but 'congruit' is not enough: it is actually THE ANSWER to the question τίς μου ἔστιν ὁ μισθός; This 'lucrificesse' the greater number is distinctly referred to by him elsewhere, as his reward in the day of the Lord: τίς γὰρ ἡμῶν ἔλπις ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. 1 Thess. ii. 19, 20. And it is for this reason that ἵνα . . . κερδ. is three times repeated: and, as we shall presently see, that the similitude at the end of the chapter is chosen.

20—22.] Specializes the foregoing assertion πᾶσιν ἐμ. ἐδοῦναι, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.

20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples, Acts xvi. 3; xxi. 26. οὐκ εἶπεν, Ἰουδαῖος, ἀλλ' ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν, Theophyl. after Chrys. The Jews here are not Jewish converts, who would be already won in the sense of this passage. τοῖς ὑπὸ νόμον . . .] These again are not Jewish converts (see above); nor proselytes, who would not be thus dis-

tinguished from other Jews, but are much the same as Ἰουδαῖοι, only to the number of these the Apostle did not belong, not being himself (αὐτός contrasts with ὡς above) under the law, whereas he was nationally a Jew.

21. τοῖς ἀνόμοις ὡς ἄν.] The ἀνόμοι are the Heathen: hardly, with Chrys., such as Cornelius, fearing God but not under the law. Paul became as a Heathen to the Heathen, e.g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets.

μὴ ὦν κ.τ.λ.] not being (being conscious of not being, remembering well in the midst of my ἀνομία that I was not. This is implied by μὴ, which is subjective, giving the conviction of the subject, not merely the objective fact, as οὐκ ὦν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after κατήκοος, ἐνοχος, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία) that I might gain those who had no law. κερδανῶ (here only in N. T.) and κερδήσω are both found in the classics: see Matthiae, § 239, and Lobeck on Phrynichus, p. 740. 22.] The ἀσθενεῖς here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in ref., those who had not strength to believe and receive the Gospel. This sentence then does not bring out a new form of condescension, but recapitulates the preceding two

^s κερδήσω. ^x τοῖς ^x πᾶσιν γέγονα πάντα, ἵνα ^y πάντως ^x Rom. xi. 32
^y Acts xxi. 23
^z σωσω. ²³ πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα ^y ref.
^a συγκοινωνὸς αὐτοῦ γίνωμαι. ²⁴ ^b οὐκ ^b οἴδατε ὅτι οἱ ^z = Rom. xi.
^a Rom. xi. 17
¹⁴ ref.
^{Phil. i. 7.}
^{Rev. i. 9}
^{only.}
^{(-vein, Eph.}
^{v. 11.)}
ἐν ^c σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ
λαμβάνει τὸ ^d βραβεῖον; οὕτως ^e τρέχετε, ἵνα ^f καταλά-

b ch. vi. 2. ver. 13 al.
 only. Polyb. xviii. 29. 4 al.
 ix. 30. Phil. iii. 12. Exod. xv. 9.

c = here (Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16)
 d Phil. iii. 14 only †. e = Rom. ix. 16 ref. f = Rom.

Ambr Ambrst Aug Bede. for γεγονα, εγενομην F Clem. rec ins τα bef παντα
 (prob to suit τοις πασιν: but often when παντα occurs, τα is insd bef it in some mss),
 with D^{2,3} KLP rel Orig² Mac Chr¹ Thdr^t: txt ABCD¹ FN Clem Orig¹ Naz Chr¹ Cyr.
 for παντως τινας, παντας (conformation to the foregoing clauses) DF latt
 lat-ff, τους παντας 17 Clem Orig¹ (but παντα₁).
²³. rec (for παντα) τουτο, with KL rel syrr goth Thdr^t Damasc Thl Ec: txt
 ABCDFPN m 17 latt coptt æth arm Orig¹ Naz Chr (schol on 7) Ambrst Pel Sedul Bede.
²⁴. aft βραβειον ins εγω δε λεγω υμιν ego autem dico vobis F.

classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις.

τοῖς πᾶσιν . . .] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condescension (aorists) in one general result (perfect). To all men I am become all things (i. e. to each according to his situation and prejudices) that by all means ('omnino:' or perhaps as Meyer, in all ways: but I prefer the other) I may save some (τινὰς is emphatic: some, out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself).

²³.] But (q. d. 'not only this of which I have spoken, but all') all things I do on account of the gospel, that I may be a fellow-partaker (with others) of it (of the blessings promised in the gospel to be brought by the Lord at His coming).

²⁴ ff.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.' This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

²⁴.] The allusion is primarily no doubt to the Isthmian games; but this must not be

pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. 1, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβευτῶν βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἄθλον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι.

οὕτως τρ.] Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβητε for ὡς καταλαβεῖν, which is barely allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not καὶ ὑμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where one only can receive the prize, and the Christian race where all may, it must have stood οὕτως δὲ ὑμεῖς τρέχετε, ὡς καὶ πάντας?] καταλαβεῖν. But such contrast would destroy

27 ἀλλ' * ὑπωπιάζω μου τὸ σῶμα καὶ † δουλαγωγῶ, ^{s Luke xviii. 5 only +.}

ἢ μὴ ὡς ἄλλοις κηρύξας αὐτοὺς ὡς ἀδόκιμος γένωμαι.

X. 1 w Οὐ θέλω γὰρ ὑμᾶς ὡς ἀγορεύειν, ἀδελφοί, ὅτι οἱ ^{u ch. viii. 9 [Rom. xi. 21] alP. P. (exc. Acts Gen. xliii. 18 t here only +.}

Symm. [Fischer, but not in Montf. or Bahrdr.]
xxvii. 29 v. r.] v Rom. i. 28 reff.

u ch. viii. 9 [Rom. xi. 21] alP. P. (exc. Acts
w Rom. xi. 25 reff.

27. ἀλλὰ B m. ὑποπιεζω D³(υπωπ-) e l¹ m¹ (Treg) 46. 113-marg Clem Eus₁
Naz₁ Chr-ins₂ Thdr₁; υποπιαζω FKLP a b¹ c f g² n o Eus₁ Serap Ephr Naz₂ Bas-2-mss
Chr-ms Cyr^{alio} Damasc₃. [castigo vulg (and F-lat) G-lat (1st altern) Ambr Aug; lividum
facio D-lat G-lat (2nd altern) Iren-int Paulin.] στομα F-gr.

CHAP. X. 1. rec (for γαρ) δε (the connexion not being perceived or wrong word supplied aft omn at beg of lection), with KLN³ rel syrr Chr Thdr_t: om goth arm: txt ABCDFPN¹ 17 latt coptt Clem Orig₂ Meion-e Did Cyr Iren-int Cyp_r.

celerique elapsus corpore cessit.' See examples both of what is really meant, and of the σκιαμαχία, in Wetst. Obs., in both

places οὐκ is used and not μὴ, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] But I bruise my body (ὑπωπιάζω, lit. to strike heavily in the face so as to render black and blue,—“ὑπόπια,—τὰ ὑπὸ τούτων ἅπας τῶν πληγῶν ἔχρη, ut ait Pollux: sed latius dici sic cœpere ἀφ' οἰαςδηποτοῦν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, ‘Pugiles cæstibus contusi,’ i. e. ὑπωπιαζόμενοι.” Grot. The body is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself “solation” from without: ‘My hands have been worn away [cf. χεῖρες αὐταί, Acts xx. 34] with the black tent-cloths, my frame has been bowed down with this servile labour [cf. ἐλεύθερος . . . ἐδούλωσα, ver. 19].’ Stanley) and enslave it (‘etiam δουλαγωγεῖν a pectis desumptum est; nam qui vicerat, victum [vinctum?] traheret adversarium quasi servum.’ Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in Æn. v.: and Virgil is generally accurate in such

matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), **lest perchance having proclaimed** (κηρ. absolute: as in Æsch. Eum. 566, κήρυσσε, κήρυξ, καὶ στρατὸν κατεργάθου [Peile]. The subject of the proclamation might be the laws of the combat, or the names of the victors [Æn. v. 245], each by one in the capacity of herald: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself a combatant as well, which the other was not: and that this is so, is no objection to thus understanding κηρύξας. “This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that . . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24.” Stanley) **to others, I myself may prove rejected** (from the prize: not, as some Commentators, from the contest altogether, for he was already in it). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκκεκριμένος, and ἀποδοκιμασμένος, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρύξαι, τὸ διδάξαι, τὸ μυρί-

x Acts v. 30
reff.
y John i. 49.
Acts iv. 12.
ch. ix. 20.
Gal. iv. 21.
v. 18.
z Acts ix. 32
reff.
a Acts viii. 16
reff.

^x πατέρες ^χ ἡμῶν πάντες ^υ ὑπὸ τὴν νεφέλῃν ^η ἦσαν καὶ πάν-
τες ^z διὰ τῆς θαλάσσης ² διήλθον, ² καὶ πάντες ^a εἰς τὸν
Μωυσῆν ^a ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,
³ καὶ πάντες τὸ αὐτὸ ^b βρώμα ^c πνευματικὸν ἔφαγον, ⁴ καὶ

...ημῶν
c.
ABCDF
KLPs
a b c d f
g h k l m
n o 17.
47

1 Pet. ii. 5 bis+.

b Rom. xiv. 15 reff.

c Paul (here 3ce. Rom. i. 11. ch. ii. 13. xii. 1. xiv. 1 al.) only, exc.

2. ἐβαπτίσθησαν ACDFN 17 Dial Bas Did Chr^{aliq} Cyr² Thdr^{taliq} Thl: txt BKLP rel Orig, Chr² Thdr¹ Damasc Ec. (Notwithstanding the strong manuscript evidence, the passive appears to have been a corrⁿ to the more usual expression in the case of Christian baptism.) transp νεφ. and θαλ. F.

3. om αυτο A C¹(appy) 46 æth: om το αυτο N¹. πνευματικον bef βρωμα BC²PN¹ 93: πνευματικον εφαγον bef βρωμα A 17. 137 Mcion-e: txt (C¹?)DFKLN³ rel vss Orig Dial Chr Thdr^t Thl Iren-int(citing "Seniores") lat-ff.

ους προσαγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἐμαυτὸν παρασχοίμην ἄληπτα, πολλὰ μᾶλλον ὑμῖν. p. 202.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the *great danger of commerce with idolatry*, and enforces this by the *example of the rebellions and rejections of God's ancient people*, who were under a dispensation analogous to and typical of ours (1—11); and by the *close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen*, in regard of the UNION in each case of the *partakers in one act of participation*. So that THEY COULD NOT EAT THE IDOL'S FEASTS WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22).

1.] γάρ joins to the preceding. He had been inculcating the necessity of *self-subduing* (ch. ix. 24—27), and now enforces it in the particular departments of *abstaining from fornication, idolatry, &c.*, by the example of the Jews of old. οὐ θέλω, see reff.

οἱ πατ. ἡμῶν] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείουσιν, ver. 5. ALL had these privileges, as *all of you* have their counterparts under the Gospel: but *most of them* failed from rebellion and unbelief.

ὑπὸ τὴν νεφ. ἦσαν] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a *defence*: hence it is sometimes treated of as *covering* the camp, e. g. Ps. civ. 39, διεπέτασε νεφέλῃν εἰς σκεπὴν αὐτοῖς: and thus they would be under it. So also Wisd. x. 17, xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21, xiv. 20.

2.] εἰς

τ. Μωυσ. ἐβαπτ., received baptism (lit. baptized themselves: middle, not passive, see var. read.) to Moses; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it '*per Mosen*,' or (Calv., al.) '*auspiciis Mosis*,' which εἰς will not bear,—not to mention that the formula βαπτίζω εἰς was already fixed in meaning, see reff.

ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea being both aqueous, and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they passed under both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "*Then the people feared the Lord, and believed the Lord and his servant Moses.*" To understand, as Olsh., the sea and cloud, of water and the Spirit respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostle shews that they were not without a symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incident-

πάντες τὸ αὐτὸ ^ε πνευματικὸν ἔπιον ^δ πόμα· ἔπινον γὰρ ^{d Heb. ix. 10 only. Ps. ci. 9 only. Dan. i. 16 Theod.} ἡ πέτρα δὲ ^ε ἦν ὁ

ε = Matt. xxvi. 26. xiii. 37. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο Α 46 æth Orig₁ Promiss. rec πομα bef πνευματικὸν ἐπιον (to conform with the preceding), with DFKL rel latt syrr Dial Chr Thdrt Iren-int (as above) Orig-int: txt ABCP₈ 17. 137 Orig₂ Cyr Epiph Jer (ἐπινον 137 Orig₁: ἐπιαν D¹). rec δε bef πετρα (not observing the emphasis), with ACD²KLP rel Mcion Orig₃ Eus₂ Chr Thdrt: txt BD¹⁻³N Orig₃ Eus₆.—πετρα δε, omg the ἡ preceding, F.

tally, but *most providentially*, given by the great Apostle to the importance of the Christian sacraments, as necessary to membership of Christ, and not mere signs or remembrances: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.

βρῶμα πνευματικὸν κ.τ.λ.] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ πνεῦμα γεννηθεὶς, in opposition to Ishmael, ὁ κατὰ σάρκα γεννηθεὶς. Josephus calls the manna θεῖον βρῶμα καὶ παράδοξον, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of πνευματικός, as 'typical,' 'seen in the light of the spirit,' cf. Rev. xi. 8, ἡ τις καλεῖται πνευματικῶς Σόδομα," Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.): and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra ponent, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The only ways of escaping this inference are, (1) by setting aside the natural sense altogether, as Chrys. (οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἡφίει, . . . ἀλλ' ἐτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τουτέστιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν διὰ γὰρ τοῦτο εἶπεν,

ἀκολουθοῦσης. p. 203), Theophyl.,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ, as Erasmus, Beza, Grot., Estius, Lightf.:—and so Calvin, who says: "Quomodo, inquit, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἔπινον ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας, they drank from a (or, after a preposition, the) miraculous rock which followed them: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness. ἡ πέτρα δὲ ἦν ὁ χριστός] But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but) the rock was Christ. In these words there appear to be three allusions: (1) to the ideas of the Jews themselves: so the Targum on Isa. xvi. 1: "Afferent dona Messiae Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, A ROCK, for the God of Israel. See, *inter alia*, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xxiii. 3, &c.; Psalmi passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term directly to Christ, as the ever-present God of Israel. (3) To the sacramental import of the water which flowed from the rock, which is the

f Matt. iii. 17]

1 M. L.

2 Cor. xii. 10.

[2 Thess. ii.

12.] Jer. xiv.

12.]

g ch. ix. 19

reff.

h here only.

NUM. xiv.

16.

i = Rom. v.

14+.

n absol., Rom. vii. 7 reff.

χριστός.⁵ ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἡυδ-
 κησεν ὁ θεός,^h κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,^l εἰς τὸ μὴ εἶναι
 ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακέينوιⁿ ἐπεθύμησαν.
 μηδὲ^o εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὥσπερ

ABCDP
 KLPN
 a b c d f
 g h k l m
 n o 17.
 47

k plur., ver. 11 reff., but see note.

l Rom. iv. 11 reff.

m here only. NUM. xi. 34 (only?).

o ch. v. 10, 11 reff.

5. [ἡυδοκῆσεν, so AB¹C Clem Meion-e Chr.]

7. εἰδωλολατρὰς γίνεσθαι F c k 3. 116-22 arm, *effici aut efficiamini* G-lat. aft
 καθὼς ins kai D¹ Syr. ins ἐξ αὐτῶν A. rec (for ὥσπερ) ὡς, with CD¹KP
 d k Meion-e₁ Ec: καθὼς 17 Meion-e₁: txt ABD³LN rel Chr Thdrt Damasc Thl.—om

point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord. In the contents prefixed to the chapters in the E. V., we read as the import of these verses, "*The sacraments of the Jews are types of ours*," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a *type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of HIM*, who is the fountain of all grace. The difference between their case and ours, is *generally*, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and *in this particular case*, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: HIS DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ*,' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptance, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer's note an example of the preceding which I blame.

5.] **Howbeit** not with the greater part of them (in fact with Joshua and Caleb only) was God pleased. κατεστρ. γὰρ . . .] The

very words of the LXX, see ref.

6.] **Now** (ἔε transitional; the contrast being, between the events themselves,

and their application to us) **these things happened as figures** (not 'types' as we now use the word, meaning by type and antitype, the material representation, and the ultimate spiritual reality,—but figures, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) of us (the spiritual Israel as distinguished from the literal),—in order that we might not be (God's purpose in the τύποι: of course an *ulterior* purpose, for they had their own immediate purpose as regards the literal Israel) lusters after evil things (generally: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἐπεὶ δὲ καὶ πάντα κακία ἐξ ἐπιθυμίας. εἴτα καὶ κατ' εἶδος τίθησι τὰς κακίας. Similarly Chrys.) as they also (καί, i. e. supposing us to be like them) lusted. The construction (ταῦτα . . . ἐγενήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος, . . . εἰς στάδιον ἐξ: and ii. 15, αἱ Θῆβαι Αἰγύπτου ἐκαλέετο: so in Latin, Ter. Andr. iii. 3. 23, 'Amanitium iræ amoris integratio est:' see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, '*Now in these things they were figures of us*' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν.

7.] **Now**, the special instances of warning follow, coupled to the general by μηδὲ in this negative sentence, as so often by καὶ in an affirmative one. Notice, that all four of these were brought about by the ἐπιθυμεῖν κακῶν, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast*

γέγραπται ^p Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ^q ἀν- ^p Exod. xxxii.
έστησαν ^r παίζειν. ⁸ μὴδὲ ^s πορνεύωμεν, καθὼς ^t τινες αὐ- ^{6.} abs., Acts
τῶν ^s ἐπόρνευσαν καὶ ἔπесαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς ^{xvi.} 13
χιλιάδες. ⁹ μὴδὲ ^t ἐκπειράζωμεν τὸν κύριον, καθὼς ^q τινες ^{ref.}
αὐτῶν ^u ἐπείρασαν καὶ ὑπὸ τῶν ^v ὄφρων ἀπώλοντο. ^q Acts ix. 6
al. fr.
here only.
1. c. = Judg.
xvi. 25.
2 Kings vi. 5
|| Chron.
Jer. xxxviii.
t Luke iv. 12 || Mt. (from
u = Acts v. 9. xv. 10. Heb. iii.

(xxxii.) 4. Hom. Od. θ. 251.
Deut. vi. 16). x. 25 [John viii. 4.] only.
9. Exod. xvii. 2, 7.

s ch. vi. 18 reff. Num. xxv. 1-6.
Ps. lxxviii. 18.
v Mark xvi. 18. Luke x. 19 al. Num. xxi. 6.

t Luke iv. 12 || Mt. (from
u = Acts v. 9. xv. 10. Heb. iii.

καθὼς ^t τινες αὐτῶν ὡς περ F.

[πειν, so B¹ (Tischdf) D¹ F: πιν N.]

ανέστη F.

[επесαν, so

8. ἐκπορνεύωμεν D¹ F.

ἐξεπορνεύσαν (see LXX) D¹ F 67¹ Chr¹.

om εν BD¹ FN¹ Iren.

ABCD¹ FPN¹ l m 17 Chr-ms Thdrt Damasc.]

9. ἐκπειράσωμεν F.

rec (for κύριον) χριστον (see note), with DEKL rel latt syrr

copt-wilk sah arm-marg Thdrt Meion (Epiph says: ὁ δὲ Μαρκίων ἀντὶ τοῦ κυρίου
χριστὸν ἐποίησεν) Chr¹ (Ec Thl Iren-int (citing "Seniores") Ambr Ambrst Aug Pel:
θεον A 2 Bede: txt BCPN¹ 17 syr-mg copt-ms æth arm Epiph Chr, Thdrt Damasc Sedul
Cassiod. rec aft καθὼς ins και, with D³ KL rel Syr Chr Thdrt: om ABCD¹ FPN¹
a m n 17 vss Epiph Iren-int. om αὐτων N¹. ἐξεπείρασαν CD¹ FPN¹ a m 17.

απώλυντο BN. (A is doubtful.)

of the golden calf in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were in danger of becoming such, and the Apostle therefore puts the case in the strongest way, *neither be (become) ye idolaters.* παίζειν, רָנָה.

'choreas agere,' 'saltare accinentibus tympanis vel cantoribus:' see reff., where the same word (or its cognate רָנָה) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris . . . sacro Dianæ celebris die.'

8.] Another prominent point in the sins of the Corinthian church. εἰκοσιτρεῖς χ.

The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtleties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Ecum. notices it, and says that some ancient copies εἰκοσιτέσσαρας ἔθεσαν here (so m tol syr-txt arm), but passes it without comment. Although the sin of Baal-peor was strictly speaking idolatry, yet the form which it exhibited was that of fornication, as incident to idolatrous feasting, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians.

9.] ἐκπειρ.—tempt beyond endurance, 'tempt thoroughly.' Similarly ἐξαπείσθαι, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ πρῶσεως, ἐπίτασιν δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκ-

πληρώ, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c. τὸν κύριον.

There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that χριστόν being the original reading, it was variously altered to κύριον or θεόν by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His præ-existence: and so De Wette, al. On the other it may be said, that κύριον being the original, it was variously explained in the margin χριστόν and θεόν, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that τινες αὐτῶν ἐπείρασαν requires τὸν χριστόν as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading κύριον.

The tempting of the Lord was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they tempted God ten times,—the daring Him, in trying His patience by rebellious conduct and sin. Cf. the similar use of πειράζω Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Ec. understand the temptation of God to be the seeking for signs: Theodoret, to be in danger arising from those who spoke with different tongues, ἐπείραζον δὲ κ. οἱ ταῖς διαφόροις κεχηρμένοι γλώτταις, κατὰ φιλοτιμίαν μάλλον ἢ χρεῖαν ταύτας ἐπ' ἐκκλησίας προσφέροντες.

ὑπὸ τῶν ὄφρων, by the (well-

w here bis. 10 *μηδὲ* ^w *γογγύζετε, καθὼς τινες αὐτῶν* ^w *ἐγόγγυσαν καὶ* ABCDF
Matt. xx. 11. *ἀπώλονται ὑπὸ τοῦ* ^x *ὀλοθρευτοῦ.* 11 *ταῦτα δὲ [πάντα]* KLPN
Luke v. 30. *ὑ* *τυπικῶς* ^z *συνέβαινον ἐκείνοις, ἐγράφη δὲ* ^a *πρὸς* ^b *νο-* ABCDF
John vi. 41, 43, 61, vii. 32 only. Exod. xvi. 7 A. *ου-* abcd f
(διαλογ. B). *θεσίαν ἡμῶν, εἰς οὗς τὰ* ^c *τέλη τῶν* ^c *αἰώνων* ^d *κατήντηκεν.* g h i k l m
N. M. xiv. 29. *12 ὥστε ὁ* ^e *δοκῶν* ^f *ἐστάναι, βλεπέτω μὴ* ^f *πέσῃ.* n o 17.
x here only †. *13 h* *πειρασμοὺς ὑμᾶς οὐκ* ⁱ *εἴληφεν εἰ* ^k *μὴ* ^k *ἀνθρώπινος.* 47
(-εύειν, Heb. xi. 28, from Exod. xii. 23. y here only †. z Acts iii. 10 reff. plur., ver. 6. Luke xxiv. 11. John b Eph.
ix. 31. James ii. 19. Rev. i. 19. iii. 2. Ps. cxlv. 10. a = ch. vii. 33 reff. b Eph.
vi. 4. Tit. iii. 10 only †. Judith viii. 27 (23) Ald. (-τησίς, ABN). Wisd. xvi. 6 only. (-θετεῖν, Acts xx. 31.)
c here only. see Matt. xiii. 39. Heb. ix. 26. d Acts xxvi. 7 reff. e ch. iii. 18 reff. f Rom.
xv. 4 (reff.). g = Acts xiii. 40 reff. h Luke xxii. 28. Acts xx. 19 al. Deut. iv. 34.
i = Luke v. 26. vii. 16. Exod. xv. 15. k Acts xvii. 25 reff.

10. for *γογγύζετε, γογγύζωμεν* D F-gr N 17 copt arm Orig. Chr₂ (txt_{h.1}.) Aug₁.
rec aft *καθὼς* ins *καὶ*, with KL rel Chr Thdrt: om ABCDFPN a d m 17 latt syrr
coptt Orig Eus Epiph Iren-int.—*καθαπερ* BPN 93 Orig. *απωλλυντο* A.
ολεθρευτου D¹: *ολεθρου* F-gr.

11. om *παντα* (as ver 6) AB 17 sah Meion-e-t Orig₂ Dial Hip Cyr-jer₂ Cyr Oros₁
Pac: ins CKLP rel vss Thdrt Ec Thl Iren-int₁ Jer, and, but *παντα δε παντα*, DFN d
æth Orig₁ Chr Iren-int-mss Tert Aug, Idac. rec *τυποι* (as ver 6), with DFL rel
syr-txt coptt Thdrt₃ (h. l. expressly: *αντι του ως τυποι*, and elsw expl *παντα τυπικως*
εκεινοις συνεβη) Thl_{h.1} Ec: txt ABCKPN d 17. 47 latt syr-mg Iren-int-from-Sen
Meion-e Orig₁ Hip Eus Mac Cyr-jer₂ Chr Cyr_{sape}. *συνεβαινον* (see note) BCKPN
d 17. 47 Meion-e Orig₃ Dial₁ Hip Cyr-jer₁ (εγενετο₁) Chr-2-mss: txt ADFL rel Dial₁
Chr Thdrt₃. for *προς, εις* N¹. rec *κατηντησεν* (alteration of the perf into
the aor, so common with the copyists), with ACD³KL rel Orthodox Orig₃ Dial Epiph Chr
Thdrt, -σαν P Hip₁: txt BD¹FN Hip₁ Orig₂ Bas₂ Cyr₂.

13. for *ουκ ειληφεν, ου καταλαβη* F; non apprehendat latt.

known) serpents. The art. is so often omitted after a preposition, that wherever it is expressed, we may be sure there was a reason for it.

10.] *γογγύζετε* has been by Estius, Grot., al., and De Wette, understood of murmuring against their teachers, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi 41. But not to mention that this was in fact *murmuring against God*, such a reference would require something more specific than the mere word *γογγύζετε*. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theophyl.: *αίνιτται δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν τοῖς πειρασμοῖς οὐκ ἔφερον γενναίως, ἀλλ' ἐγόγγυζον λέγοντες* Πότε ἤξει τὰ ἀγαθὰ, καὶ ἔως πότε αἱ κακώσεις; similarly Chrys.

The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified there, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression *ἀπώλονται ὑπὸ τ. ὀλοθρευτοῦ*, nor to the *τινες*, seeing that all except Joshua and Caleb were involved in it. 11.]

τυπικῶς, see var. readd., by way of figure. Meyer cites from the Rabbis,

'Quidquid evenit patribus, signum filiis.'

The plural *συνέβαινον* expresses the plurality of events separately happening: the singular *ἐγράφη*, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, *στοιχεῖα . . . λυθίσονται . . . τὰ ἐν αὐτῇ ἔργα κατακαήσεται*. See reff. and Winer, edn. 6, § 58. 3. a. δέ conveys a slight opposition to *συνέβαινον ἐκείνοις*.

τὰ τέλη τ. αἰών. = ἡ συντέλεια τοῦ αἰῶνος of ref. Matt., and τὸ ἔσχατον τῶν ἡμερῶν τούτων of Heb. i. 1, where see note: the ends of the ages of this world's lifetime. So Chrys.: οὐδὲν ἄλλο λέγει ἢ ὅτι ἐφύσθηκε λοιπὸν τὸ δικαστήριον τὸ φοβερόν. The form *νοουθεσία* belongs to later Greek. The classical word is *νουθέτησις* or *νουθετία*: see Lobeck on Phrynichus, p. 512.

κατήντ.] have reached. The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36. 12.]

ἐστάναι, viz. in his place as a member of Christ's church, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church.

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a continuation, and urging of the warning of the verse pre-

¹πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς ^mπειρασθῆναι ⁿὑπὲρ ¹δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ^hπειρασμῷ καὶ τὴν ^oἐκ-
 βασιν ^pτοῦ δύνασθαι ^aὑπενεγκεῖν. ¹⁴τὸ διόπερ, ^sἀγαπητοί
 μου, ^tφεύγετε ἀπὸ τῆς ^uεἰδωλολατρείας. ¹⁵ὥς ^wφρονί-
 μοις λέγω· κρίνατε ὑμεῖς ὁ φημι. ¹⁶τὸ ποτήριον τῆς

¹ ch. i. 9 reff.
^m ch. vii. 5 reff.
ⁿ = ch. iv. 6.
² Cor. xii. 6.
^o Heb. xiii. 7
 only +. Wisd.
 ii. 17. viii.
 8. xi. 14 only.
 ἡ ἐκβ. ἐκ τ.
 πολέμου,
 Polyb. iii. 7.
 2.
^q 2 Tim. iii.
^r ch. viii. 13 (xiv. 13 v. r.) only.
^u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only +. (-τρης,
 w Matt. vii. 24. ch. iv. 10 al. Prov.
 ver. 7.)
^v = Acts xvii. 22. 2 Cor. vi. 13.
^x attr., Matt. xxi. 42 (from Ps. cxvii. 22) al.
^p Matt. xiii. 3. Acts iii. 2. xviii. 10. xxvi. 18. Rom. xi. 6, 10. Ps. cxlix. 7, 9.
¹¹. 1 Pet. ii. 19 only. Job ii. 10. Ps. liv. 12. Prov. vi. 33.
^s Acts xv. 25 reff.
^t ch. vi. 18 reff.
^u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only +. (-τρης,
^v = Acts xvii. 22. 2 Cor. vi. 13.
^w Matt. vii. 24. ch. iv. 10 al. Prov.
 xiv. 17.

for οὐκ εἰσει, οὐκ ἀφήσει DF.

bef δύνασθε F¹ 123² D-lat, adding ὑπενεγκεῖν F Aug^{aliq}. rec ins uvas bef υπενεγ-
 κειν, with K⁸ rel Thdr^t₁, Damasc (Ec Thl-ed : aft, D³ : om ABCD¹FLPⁿ 1 n 17. 47
 syrr sah Mac₂ Bas₂ Chr-comm-and-2-mss Cyr^{sæpe} Thdr^t₁ Thl-mss.
 15. aft φρονιμοις ins υμιν D c (coptt) for κρίνατε υμεῖς ο φημι, κρινετε ουν φημι D¹.
 υμας N¹ (txt N-corr¹).

ceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπινος, 'within the power of human endurance;' but 'major tentatio imminet,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλέπω μὴ πέσῃ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man;' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὐπω is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὐπω, as having the primary emphasis, would have been prefixed, as in Heb. xii. 4: οὐπω πειρασμὸς ὑμᾶς εἴληφεν. . . . Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context.

εἴληφεν—has taken you, not ἔλαβεν, 'took you,' shews that the temptation was still soliciting them.

ἀνθρώπινος] not, as Piscator, al., and Olsh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys: ξύμμετρος,—opposed to ὑπὲρ δὲ δύνασθε, adapted to man. πιστός] He

has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Compare 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

ὃς = ὅτι οὗτος. ποιήσει . . . καὶ τὴν ἐκβ.] Then God makes the temptation too: arranges it in His Providence, and 'in His mercy will ever set open a door for

escape.

τὴν ἐκβ.] the escape, i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl.

τοῦ δύν.] in order that you may be able to bear (it): obs., not, 'will remove the temptation;' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.'

14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from.

φεύγετε ἀπὸ ('fugiendo discedite a,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations.

15—22.] By the analogy of the Christian participation in the Lord's Supper, and the Jewish participation in the feasts after sacrifices, joined to the fact that the heathens sacrifice to devils, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow.

ὥς expresses an assumption on the Apostle's part, that they are φρόνιμοι. De W. compares Plato, Alcib. i. 104, ὥς ἀκουστομένῳ λέγω.

λέγω and φημί both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—be ye the judges of what I am saying.

16.] The analogy of the Lord's Supper, which, in both its parts, is a participation in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί.

τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον.

τὸ π. τῆς εὐλ.] i. e. ὁ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained imme-

y Gal. iii. 14.
James iii. 10.
Rev. v. 12.
13. vii. 12.
Gen. xxviii.
4.
z Matt. xxvi.
26 || Mk.
Luke ix. 16.
xix. 30. ch.
xiv. 16 al. 1 Kings ix. 13.
14. 1 Pet. i. 2. 1 John i. 7 al.
e Rom. v. 15 reff.

ῥ εὐλογίας ὁ ῥ εὐλογοῦμεν, οὐχὶ ᾠ κοινωνία τοῦ ᾠ αἵματος
τοῦ ᾠ χριστοῦ ἐστίν; ᾠ τὸν ἄρτον ὃν ᾠ κλῶμεν, οὐχὶ ᾠ κοι-
νωνία τοῦ ᾠ σώματος τοῦ ᾠ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος,
ἐν σῶμα ᾠ οἱ ᾠ πολλοὶ ἐσμεν ᾠ οἱ γὰρ ᾠ πάντες ἐκ τοῦ ἐνός

ABCDP
KLPN
a b c d f
g h k l m
n o 17.
47

a 2 Cor. vi. 14 reff.

b (ch. xi. 25, 27.) Eph. ii. 13. Heb. ix. (12)

c Acts ii. 46 reff.

d Rom. vii. 4. (ch. xi. 24, 27, 29.)

f Rom. xi. 32 reff.

16. for εὐλογίας, ευχαριστίας F 71. 80. 213 Syr.

ηυλογοῦμεν D¹.

κοινω-

νίας N¹ (marked for correction by N-corr¹).

1st ἐστιν bef τ. αἰμ. τ. χρ. (transposn to

avoid the harshness of ἐστίν at the end) ABP Syr coptt Cyr₂ Aug Bede: txt CDFK

L¹N rel latt syr goth Chr Thdrt Ambrst.

2nd ἐστιν bef τ. σωμ. τ. χρ. A Syr copt

Cyr Aug Bede (see above): om sah: txt BCDFKLPN rel &c. for 2nd χριστου, κυριου

D¹F 21 latt goth (Dial) Thdrt Ambrst Aug (goth Thdrt Ambrst syr-ing κυριου before):

αυτον n.

17. aft αρτου ins και του [ενος] ποτηριου DF vulg-sixt (with demid harl tol, not am)
Ambrst Pel Bede. (om ενος D.)

diately by ὁ εὐλογοῦμεν,—over which we speak a blessing, the Christian form of the Jewish בָּרַכְתָּ הַכּוֹפֶּת the cup in the Pass-over over which thanks were offered after the feast,—in blessing of which cup, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the cup which brings a blessing, is wrong, as being against this analogy. ὁ εὐλο-

γοῦμεν] which we bless, i.e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, 'quod cum gratiarum actione sumimus' (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the same throughout: the blessing of the cup, and the breaking of the bread, the acts of consecration, were not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the οἱ πάντες, the whole Christian congregation (and so even Estius, but evading the legitimate inference). The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel.

κοινωνία] the participation (i.e. that whereby the act of participation takes place) of the blood of Christ? The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine is the Blood, the bread is the Body, of Christ. (In what sense the Blood and the Body, does not belong to the present argument.)

We receive into us, make by assimilation parts of ourselves, that wine, that bread: we become therefore, by participation of that Bread, one Bread, i.e. ONE BODY: hence the close and literal participation in and with Christ. If we are to render this ἐστίν, represents or symbolizes, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union

with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27.

ὃν κλῶμεν] probably already the breaking of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, 43, 7, 11. For the rest, see above.

17.] Because we, the (assembled) many, are one bread (by the assimilation of that one bread partaken: not 'one loaf'), one Body (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); for the whole of us partake of that one bread. Meyer and De Wette and many other Commentators take εἰς ἄρτος alone, 'there is one bread;' and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for that very reason, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, one bread: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which is that bread. The bread which was before, is now ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are one Body; for we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the effect to the cause. The argument is a very simple and direct one;—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the conclusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause ὅτι . . . ἐσμέν. The major itself, τοῦτο ἐστίν τὸ σῶμα μου,

ἄρτου^ε μετέχομεν. 18^h βλέπετε τὸν Ἰσραὴλⁱ κατὰⁱ σάρκα^g οὐχ^h οἱ ἐσθίουτες τὰς θυσίας, ^hκοινωνοὶ τοῦ^h θυσιαστηρίου^h εἰσιν; 19 τί οὖν φημι; ὅτιⁱ ἐδωλόθυστονⁱ τί ἐστιν, ἢ ὅτι^k

7. Heb. x. 33. 1 Pet. v. 1. Isa. i. 23. 1 ch. ix. 13 bis. Rom. xi. 3 (from 3 Kings xix. 10) al.
m ch. viii. 1 refl. n = Acts v. 36. ch. iii. 7. Gal. ii. 6. vi. 3, 15. Demosth. 582, 27.

18. rec ουχι, with BD³KLPN³ rel Thdrt: txt ACD¹FPN¹ 17 Chr. εσθοντες D¹.
19. rec transp ἐδωλοθυστον and ἐδωλον, with KL rel syrr goth Chr Thdrt: ἰδωλοθυστον
twice F; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut
idolothitum*: ἐδωλοθυστον, omg from τι ἐστιν, AC¹N¹ (omg τι also) Epiph:
ἐδωλον, omg the other clausg by homœotel, 17. 71: txt BC²DPN-corr¹ m vulg (and
F-lat) coptt æth arm Ambrst Aug Pel Bede. (The received reading seems to have been
adopted as the most natural order on the re-insertion of the omitted clause. For the
remarks of Epiph and Aug, see Tischdf.) εστιν bef τι (twice) D¹F latt.
for η σι, ουχ σι DF (Tert) Ambrst Aug-mss., (for 1st ὅτι, ουχ σι Chr-mss.)

is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—“because there is one bread (antecedent), we being many are one body” (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be vapid—“obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo,” Calv. Meyer objects to rendering ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, *we partake of that one bread*: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so μετέχ. is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been οἱ γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἑνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps *barely allowable*, be very harsh, especially when it is remembered that the ἄρτος is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardt, Syntax, p. 230, which Meyer quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προνοίας, or the circumstances originating, ὡς ἐκ τούτων,—not to the medial instrument, which it appears to me would require διὰ. [In a subsequent edn. Meyer seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*]

18.] Another example of κοινωνία, from the Jewish feasts after sacrifice.

τ. Ἰσρ. κατὰ σάρκα. (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the

actual material Israel, as distinguished from δ' Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29, and δ' Ἰσρ. τοῦ θεοῦ, Gal. vi. 16.

οἱ ἐσθ. τ. θυσ. viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18.

κοινωνοὶ τοῦ θυσ. partakers with the altar (in a strict and peculiar sense,—the altar having part of the animal, the partaker another part; and by the fact of the religious consecration of the offered part, this connexion becomes a religious connexion. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a closer connexion, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is [Meyer] contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar).

19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as being in reality what the heathen supposed them to be—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils.

19.] τί οὖν φημι; what am I then assuming? so Xen. Anab. i. 14. 4, τί οὖν

o Acts vii. 14
xv. 20. ch.
viii. 4, 7.
xii. 2. 2 Cor.
vi. 16.
1 Thess. i. 9
al. Num.
xxv. 2.
p absol., Acts
xiv. 13.
Exod. xxiii.
18. w. dat.,
Acts xiv. 18.
q Deut. xxxii.
17. Paul, here
(4 times) and
1 Tim. iv. 1

only. gosp. passim. Acts xvii. 18. James ii. 19. Rev. ix. 20. xvi. 14 only.
xxi. 9. Ps. lxxvii. 20. t see Isa. lxx. 11. u = ch. xi. 22.
xxii. 21). xi. 11, 14 only. w ch. i. 25 reff.

r ch. xi. 27. s = Rom.
v Rom. x. 19 (from Deut.

ε νασθε
πο...
ABCFD
KLPN
a b c d e
f g h k l
m n o 17.
47
H εσ-
μεν...

ο εἰδωλόν τι ἐστίν; ²⁰ ἀλλ' ὅτι ἂ ῥ θύουσιν ^α δαιμονίοις
καὶ οὐ θεῷ ῥ θύουσιν, οὐ θέλω δὲ ὑμᾶς ^κ κοινωνοὺς τῶν
^α δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ^ι ποτήριον ^ι κυρίου ^ε νασθε
πίνειν καὶ ποτήριον ^α δαιμονίων, οὐ δύνασθε ^β τραπέζης
κυρίου ^β μετέχειν καὶ ^{στ} τραπέζης ^{ατ} δαιμονίων. ²² ὡ ^η
^ν παραζηλοῦμεν τὸν κύριον; μὴ ^ω ἰσχυρότεροι αὐτοῦ
ἐσμεν;

20. for ἀλλ ὅτι α, α δε D: ἀλλα α F latt lat-ff. rec (for θουουσιν, twice) θυει
(occasioned by the *insp* of εθνη below), with KL rel Chr Thdrt Damasc: txt ABCDFPN
m 17 Mcion-e Epiph Eus. rec aft 1st θυ. ins τα εθνη, with ACKPN rel vulg
(and F-lat) G-lat syrr coptt goth ath arm Chr Thdrt Orig-int Aug; Bede: aft ὅτι,
L: om BDF Mcion-e Epiph Eus Tert Ambrst Aug₃(expr.) Aug-cit(*qui sacrificant*).
rec 2nd θυ. bef καὶ οὐ θεῷ, with DFKL rel: txt ABCPN m 17 Eus Orig-int
Aug. δαιμονίων bef κοινωνους (omg των) D¹⁻³F goth. for γίνεσθαι, ειναι
F (syrr coptt).

κελεύω ποιῆσαι; ὅτι εἰδωλὸν τι
ἐστίν] that a thing sacrificed to an
idol is any (real) thing (so sacrificed)?
(i. e. has any real existence as a thing
sacrificed? The accentuation τι ἐστίν;
would come nearer to the sense of ch.
viii. 4, ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ,—
'that there is any (such thing as an)
offering to an idol?' and in a matter
so ambiguous it is impossible to decide
between the two) or that an idol is
any thing (real? e. g. that Jupiter is
Jupiter in the sense of a living power)?
—(Not so:—this ellipsis of the negative,
taken up by ἀλλά, is found in classical
Greek: e. g. Xen. Mem. i. 2, πῶς οὖν
αὐτὸς ὃν τοιοῦτος ἄλλους ἂν ἀσεβεῖς
..... ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων
πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν, &c.
See Hartung, Partikellehre, ii. 37.) But
(I say) that the things which they
(i. e. the Gentiles) sacrifice, they sacri-
fice to devils, and not to God (δαιμ., not
'false-gods,' nor in the sense in which
it is used in the mouth of idolaters them-
selves, Acts xvii. 18, and Xen. Mem. i.
1. 1, *deities* [see Stanley's note, in which
this idea is ingeniously combined with
the Christian sense given below],—but,
as always in LXX and N. T. when used
by worshippers of the true God, 'DEVILS,'
'evil spirits.' The words are from Deut.
[ref.], see also Ps. xcv. 5 [Baruch iv. 7,
θύσαντες δαιμονίοις κ. οὐ θεῷ]. Heathen-
dom being under the dominion of Satan
[ὁ ἄρχων τοῦ κόσμου τούτου], he and his
angels are in fact the powers honoured
and worshipped by the heathen, how-
ever little they may be aware of it):
but (the inference being suppressed 'and

ye therefore by partaking in their sacri-
fices would be partakers with devils:
but') I would not have you become par-
takers with devils (τῶν generic).

21.] Reason of the οὐ θέλω,—sententiously
expressed without γάρ. οὐ δύνασθε
applies of course to the real spiritual
participation of the table of the Lord
so as to profit by it: to moral possi-
bility. The ποτήριον δαιμονίων is said
as corresponding to the cup of which
mention has been already made, not as
Grot., al., and De Wette fancy, referring
to the libation at an idol feast.

τράπεζα is said by Pollux vi. 12 (Suicer)
to be used in the sense of τὰ σιτία τὰ
ἐπ' αὐτῶν τῶν τραπέζων τίθεμενα. Com-
pare the description in Herod. iii. 18,
of the ἑλίου τράπεζα,—Polyb. iv. 35. 4,
ὥστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν τῆς
θεοῦ κατασφαγῆναι τοὺς ἑφόρους ἅπαντας,
—and ref. Isa. From this passage prob-
ably, the τράπεζα κυρίου became an ex-
pression current in all ages of the Christian
Church: see Suicer in voc. **22.]** Or

are we provoking (is it our wish to pro-
voke, that He may assert His power) the
Lord (Christ) to jealousy (by dividing our
participation between Him and devils)?—
see ref. Deut., which evidently is before
the Apostle's mind:—are we stronger than
He (are we then such, that we can afford
to defy His power to punish)?

23—XI. 1.] Now that he has fully
handled the whole question of partaking in
idol feasts, and prepared the way for
specific directions as about a matter no
longer to be supposed indifferent, he pro-
ceeds to give those directions, accompany-
ing them with their reasons, as regards

23 Πάντα ^x ἔξεστιν, ἀλλ' οὐ πάντα ^x συμφέρειν πάντα ^x ^{ch. vi. 12} ^(reff.) ^y ἔξεστιν, ἀλλ' οὐ πάντα ^y οἰκοδομεῖ. 24 μηδεὶς ^z τὸ ἑαυτοῦ ^z ^{see Matt. xvi. 23.} ζητεῖτω, ἀλλὰ ^z τὸ ^b τοῦ ἐτέρου. 25 πᾶν τὸ ἐν ^c μακέλ- ^a ^{ver. 33.} λρ ^d πωλούμενον ἐσθίετε μηδὲν ^e ἀνακρίνοντας διὰ τὴν ^{ch. xiii. 5.} ^{2 Cor. xii. 14.} ^{Phil. ii. 21.} ^{Neh. ii. 10.} ^b συνειδήσιν. 26 ^g Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ ^h πλήρωμα ^c αὐτῆς. 27 εἴ τις ⁱ καλεῖ ὑμᾶς τῶν ^k ἀπίστων καὶ θέλετε ^d ^{here only.} ^{epp., here} ^{only.} ^{Mat. x. 29 al.} ^{Gen. g} πορεύεσθαι, πᾶν τὸ ¹ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ^g ^{Psa. xxiii.} ^{Esth. x. 31, 32.}

xli. 56. e = Acts iv. 9 reff. f = ch. viii. 7. 2 Cor. i. 12.
 l. xlix. 12. h = Mark viii. 20. Ps. xcvi. 11. i = Matt. xxii. 3, &c. John ii. 2 al. Esth.
 v. 12. k = ch. vi. 6 reff. l = Mark vi. 41. Acts xvi. 34 al. Gen. xliii. 31, 32.

23. rec (twice) ins μοι bef ἐξεστ. (from ch vi. 12), with C³(1st time) HKL(P)N³ rel (æth 1st time, demid goth, 2nd) syrr Chr Thdrt Orig-int Aug.; txt ABC¹DN¹(F 17, once) am(with fuld harl¹ lux tol) copt Clem Ath Damasc Iren-int Tert Cypr.—om 2d clause (passing from πάντα το πάντα) FP: om 1st cl. 17.

24. for το (twice), τα A 47 Antch (Tert). rec aft ετερου ins εκαστος (supplementary: perhaps, as Mey, a reminiscence of Phil ii. 4), with D²⁻³KL rel syrr goth Chr Thdrt: om ABCD¹FHPN 17 æth latt coptt æth arm Clem lat-ff.

25. διακρινοντες P.

26. rec γαρ bef κυριου (transposn to more usual order, not observing the emphasis), with AHKLP rel Chr Thdrt: txt BCDFN A 17.

27. rec aft ει ins δε (for connexion; but thus perplexing the sense), with CD³HKL rel (Syr) syr sah goth Thdrt, Damasc Thl Œc: om ABD¹FPN latt copt arm Antch Chr Thdrt₁ Jac-nisib Ambrst Aug. aft απιστων ins εις δειπνον DF fuld¹ Ambrst Pel Bede. πάντα τα παρατιθεμενα A coptt.

mutual offence or edification. 23.] *He recurs to the plea of ch. vi. 12;—re-asserts his modification of it, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions.* οἰκοδομεῖ viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.

24.] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, ἕκαστος must be supplied from μηδεὶς (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D, οὐδεὶς ἐκὼν δίκαιος, ἀλλ' . . . ψέγει τὸ ἄδικον,—i. e. ἕκαστος ψέγει. See Bernhardt, Syntax, p. 458.

25.] The key to understanding this and the following verse is, to remember that συνειδήσις is used in each case of the conscience of the person spoken of, i. e. in the two first cases, that of the reader,—in the third, as explained by the Apostle, that of the weak brother: see there. Every thing which is being sold (offered for sale) in the flesh-market (μάκελλον is adopted from the Latin. It was also used by the Rabbis, in the form מלחמה. See Stanley, and examples in Wetst.), eat, making no enquiry (whether it is meat offered to idols or not), on account of your conscience (to be joined

with ἐσθίετε μηδ. ἀνακ., not with ἀνακρίνοντας only,—as is shewn by the parallel below, ver. 28,—where the reason given is joined to ἐσθίετε). The meaning being,—‘eat without enquiry, that your conscience may not be offended.’ If you made enquiry, and heard in reply, that the meat had been offered to idols, your conscience would be offended, and you would eat διὰ προσκόμματος to yourselves. De Wette, al., understand τὴν συν., all through, of the conscience of another, and apply to all the explanation of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συνείδ. to any one but himself, no other person having been mentioned, until ver. 28, where ἐκείνον τὸν μηνύσαντα is introduced, and τὴν συνείδησιν is to be referred (but even then not without special explanation given) to the new subject.

23.] The principle on which such an eating ought to rest: that all is God's, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4.

27.] The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on θέλετε πορεύεσθαι, “Admonet tacite, melius forte facturos, si non cant: ire tamen non prohibet: supra,

() 0

m here only +.
 n Luke xx. 37.
 John xi. 57.
 Acts xxiii.
 30 only +.
 2 Mace. iii. 7.
 vi. 11. xiv.
 37 only.
 o = ch. i. 12
 reff.
 p 2nd pers.,
 2 Cor. vii. 11
 reff.
 q Paul, here
 only. Matt.
 ix. 4. xxvii.
 46. Luke
 xiii. 7. Acts iv. 25. vii. 26 only. Gen. iv. 6.
 t = Rom. vi. 17 reff. dat., Rom. iv. 19, see note.
 8 reff.
 y so ch. iii. 22 reff.

ἡ ἀνακρίνοντες διὰ τὴν ἰσυνείδησιν 28 ἂν δέ τις ἡμῶν
 εἶπῃ τοῦτο ἡ ἱερόθυτον ἐστίν, μὴ ἐσθίετε δι' ἐκείνον τὸν
 ἡ μνηύσαντα καὶ τὴν ἰσυνείδησιν. 29 ἰσυνείδησιν δέ ὁ λέγω
 οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν ἑαυτοῦ ἑτέρου. ἡ ἵνα τί γὰρ
 ἡ ἑλευθερία μου κρίνεται ὑπὸ ἑτέρας ἰσυνείδησεως; ... ἐλευ-
 30 εἰ ἐγὼ ἡ χάριτι ἡ μετέχω, τί ἡ βλασφημοῦμαι ἡ ὑπὲρ οὗ
 ἐγὼ ἡ εὐχαριστῶ; 31 ἡ εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ἡ
 r = Gal. ii. 4. v. 1, 13 al. s = Job xix. 27 vat.
 u ch. ix. 10, 12 reff. v = Rom. iiii.
 x = Rom. xiv. 6. i. 8 al. absol., ch. xi. 24 reff.

28. om υμιν F latt goth Tert Aug. rec (for ἱεροθ.) ἰδωλοθυτον (see notes)
 with CDFKLP rel syr copt goth arm Chr Thdrt: *immolaticium* D-lat F-lat [in ver 19
simulacro immolatum D-lat, *idolis immolatum* F-lat vulg]: txt ABH²KL sah Eus (Clem)
 Orig. om ἐκεῖνον τὸν μνηύσαντα καὶ F Ambrst. aft καὶ ins δια D Syr syr-
 w-ob. rec at end ins τὸν γὰρ κυρίου ἡ γῆ καὶ το πλῆρωμα αὐτης (repetition from
 ver 26: see also on ver 31), with H²KL rel syr goth Chr Thdrt Phot (Ee Thl: om
 ABCDFH²PN 17 latt Syr coptt æth arm Damasc Ambrst Aug Pel Bede.
 29. for οὐχι, ου D¹ 17. εμαυτου H m: σεαυτου D¹: tuam latt. for
 αλλης, απιστου F D-lat G-lat goth Ambr Jer Sedul Primas (txt Ambrst Aug Pel Bede).
 30. rec aft ει ins δε (supplementary, but disturbing the sense), with Ec: om ABCD
 FKLPN rel vss Clem Cyr.

cap. v. 10." On διὰ τ. συνείδ., see above,
 ver. 25. 28.] *Who* is the person sup-
 posed to say this? not, as Grot., al., think,
 the *host*, of whom *τις* could hardly be said,
 but it would stand ἂν δὲ ἡμῶν εἶπῃ: nor,
 as Chrys., Theophyl., al., and De Wette,
 —some *heathen guest*, by whom De W.
 imagines it said maliciously, or to put the
 Christian to the proof,—for his *συνείδησις*
 would hardly be so much taken into ac-
 count in the matter; but, as Neander, Pf.
 u. Leit. p. 399, and Meyer,—some *weak*
Christian, wishing to warn his brother.

ἱερόθυτον is apparently placed advisedly, to
 represent what would be said at a *heathen's*
 table. De W. supposes it on this very
 account to be a correction: but surely this
 is giving a corrector credit for more fine-
 ness of discrimination than they ordinarily
 shew. Much more probable is it, that the
 unusual and apparently incorrect ἱερόθυτον
 should give place to the ordinary and more
 exact term.

Δι' ἐκ. τ. μὴν. . . .] On
 account of the man who informed you,
 and (καὶ specifying the particular point or
 points to which the more general preceding
 clause applies: as, τῶνδε εἵνεκα, καὶ γῆς
 ἡμέρῳ . . . καὶ μάλιστα τῷ χρηστηρίῳ πί-
 σινος ἐών, καὶ τίσασθαι θέλων
 Herod. i. 73. See Hartung, Partikellehre,
 i. 145) *conscience*: i. e. to spare the in-
 former being wounded in his conscience.

29.] Explanation of the last διὰ τὴν
συνείδησιν, as meaning *not your own*, but
that of the informer. True to his inter-
 pretation (see above), De W. supposes τοῦ
 ἑτέρου not to refer to τὸν μνηύσαντα, but

to '*your weak Christian brother*;' but then
 how very harsh and clumsy are the various
 references to understood persons;—and
 how simple, on the other interpretation, is
 the reference in each case of τὴν συν. to the
 subject of the clause.

ἵνα τί γάρ] For why is my freedom judged by a
 conscience not mine own?—i. e. '*Why*
should I be so treated (hazard by my
 actions such treatment) *that the exercise of*
my Christian freedom, eating as I do and
giving thanks, should become matter of
condemnation to another, who conscientiously
disapproves of it? If (no copula)
 I partake thankfully (dat. of the manner,
 cf. Soph. Antig. 616, σοφία γὰρ ἐκ τοῦ
 κλεινὸν ἔπος πέφανται,—and Bernhardy,
 Syntax, p. 101), why am I to be spoken
 ill of for that for which I give thanks?
 These words have been misunderstood. It
 has been generally supposed that the Apo-
 stle is *impressing a duty*, not to *give occa-
 sion* for the condemnation of their liberty
 by another's conscience. But the ground on
 which he is *here* arguing, is the unfitness,
 absurdity, *injustice to oneself* and the cause
 of God, ver. 31, of *so acting as to be con-
 demned* for that in which a man not only
 allows himself, but for which he *gives*
thanks to God. The sentiment is the same
 as in Rom. xiv. 16, μὴ βλασφημίσθω
 ὑμῶν τὸ ἀγαθόν. The emphasis is each
 time on ἐγὼ.

31—XI. 1.] General
 conclusion of this part of the Epistle,
 —enforced by the example of himself.

31.] This εἴτε οὖν . . . , passing
 from the special to the general, is not with-

ποιεῖτε, πάντα ^z εἰς δόξαν θεοῦ ποιεῖτε. ^{32 a} ἀπρόσκοποι ^z Rom. iii. 7.
καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλησιν καὶ τῇ ^b ἐκκλησίᾳ τοῦ
^b θεοῦ. ³³ καθὼς καὶ γὰρ ^c πάντα πᾶσιν ^d ἀρέσκω, μὴ ^e ζητῶν
τὸ ἑμαυτοῦ ^f σύμφορον, ἀλλὰ τὸ ^g τῶν ^g πολλῶν, ἵνα σω-
θῶσιν. XI. ^{1 h} μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ.
² Ἐπαινῶ δὲ ὑμᾶς ὅτι ^c πάντα μου ^k μέμνησθε, καὶ
καθὼς ¹ παρέδωκα ὑμῖν τὰς ^m παραδόσεις ⁿ κατέχετε.
³ ὁ θέλω δὲ ὑμᾶς ^o εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ
h ch. iv. 16 reff. i Luke xvi. 8. Rom. xv. 11. vv. 17, 22 only. w. ὅτι, Eccles. viii. 15.
k = 2 Tim. i. 4. Heb. xiii. 3. Prov. xxxi. (xxiv.) 7. l = Luke i. 2. Acts xvi. 4. ver. 23. ch.
xv. 3. 2 Pet. ii. 21. Jude 3. m = Matt. xv. 2. Gal. i. 14. 2 Thess. ii. 15. iii. 6 al. Jer.
xxxix. (xxxii.) 4. xli. (xxxiv.) 2 only. n = Luke viii. 15. ch. xv. 2. 1 Thess. v. 21. Heb.
iii. 6, 14. x. 23†. o Col. ii. 1.

31. 1st ποιεῖτε bef τι DF. om 2nd ποιεῖτε F Ambrst (Gaud). at end
add του γαρ κυριου η γη &c (as in ver 28) C³.
32. rec γίνεσθε bef καὶ ιουδαίσις, with DKL³ rel: γιν. ιουδ. τε F: txt ABCN¹ in 17
Orig Cyr Did. om του F: αυτου G.
33. for παντα πασιν, πασιν κατα παντα F: παντα παντα D. rec συμφερον (more
usual), with DFKLPN³ rel Orig Petr: txt ABCN¹. om 2nd το F.
CHAP. XI. 2. rec aft υμᾶς ins ἀδελφοί (addition at beginning of a new section), with
DFKL rel vss (add μου Syr al) Thdr̄t: om ABCPN a coptt aeth-rom arm Ath Cyr-jer
Bas Chr Thl-comm Oros. παντοτε P. om και A¹ o 57. ins παντα-
χου bef παρεδωκα F D-lat Ambrst. (In F, *ubique* is not written in the Latin column but
inserted over the Greek word.) παραδεδωκα N: παραδωκα F. om υμιν
F (and G-lat, not F-lat) Ambrst. aft παραδοσεις ins μου D¹ F latt lat-ff.
ins ουτως bef κατεχετε C aeth Ath, Chr.
3. om 1st δε F (and G-lat, not F-lat) syr Ambrst. om 1st o B¹ (B³ Tischdf)

out reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating or drinking*, or any other particular of *conduct* (τι, *any thing*, the stress being on ποιεῖτε,—whether ye eat or drink, or do any thing; not as E. V. *whatever ye do*,—ὅτι οὖν), the *glory of God* is to be the aim, self-regard being set aside: and so,— 32.] *all offence is to be avoided* (it being understood that this refers to ἀδιάφορα, for in other things, both Jews and Greeks must be offended, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), or to the Church of God (their own brethren). 33.] *His own course of conduct*:—As I in all things (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγῶ τὴν κεφαλὴν;—so τοῦ πάντ' εὐδαίμονος ἑλβου, Soph. Œd. Tyr. 1197. See Kühner, ii. 222. 4) please ('am pleasing': as Meyer well remarks, not the result, but the practice on Paul's part; for πᾶσιν ἀρέσκειν τὸν συμβουλευόντα κ. τὰ κοινὰ πράττοντα ἀδύνατον, Demosth. 1481. 4). ἑμαυτοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ., his

great aim and end;—so ch. ix. 22. XI. 1.] *κατάγω*, scil. *μιμητῆς γέγονα*. Compare on the sense, Phil. ii. 4, 5. XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VELLING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγάπαι (17—34). 2—16.] *The law of subjection of the woman to the man* (2—12), and *natural decency itself* (13—16), *teach that women should be veiled in public religious assemblies*. 2.] *δέ*, implying a distinction from the spirit of the last passage, which was one of *blame*, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μέμνησθε. πάντα, see above, on ch. x. 33. And ye keep (continue to believe and practise) the traditions (apostolic maxims of faith and practice, delivered either orally or in writing, 2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their *general practice*: the exceptions to it, or departures at all events from the *spirit* of those παραδόσεις, now follow. 3.] "It appears, that the Christian women at Corinth claimed

p absol., Matt.
vi. 5, &c.
Luke iii. 21.
Acts vi. 6.
x. 9, 30 al.
Ezra x. 9.
q = Acts xix.
6. ch. xiii. 9. xiv. 1, &c.

χριστός ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός. ⁴ πᾶς ἀνὴρ ^pπροσευχόμενος ἢ ^aπροφητεύων ^rκατὰ ^rκεφαλῆς ἔχων ^sκαταισχύνη τὴν κεφαλὴν

r (Mark xiv. 3 rec.) and ellipsis, Esth. vi. 12.

s = ch. i. 27. ver. 22.

ABCDF
KLPR
a b c d e
f g h i l
m n o
17. 47

D¹F.

rec om του bef χριστου, with CFKL^p rel Orig₁ Eus₁ Chr₂ Thdrt Damasc Thl₂ Ec₂: ins ABDN m 17 Clem Eus₁Chr₁Thl₁Ec₁.

for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette. **παντός ἀνδρός]** 'of every *Christian man*' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of *every man*. The word *κεφαλὴ* in each case means the head *next above*. This must be borne in mind, for Christ is THE HEAD of the Christian *woman*, as well as of the Christian *man*. God is the Head of Christ, not *only* according to His human Nature: the Son is, *in his Sonship*, necessarily *subordinate to the Father*: see ch. iii. 23, note, and ch. xv. 28. From *χριστός*, the order *descends* first: then, in order to complete the whole, *ascends* up to God.

Observe that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet for *practical purposes*, and for *order and seemliness*, it *subsists and must be observed*. 4.]

The case of the *man* here treated, was regarded by the ancient Commentators, Chrys., Theodore, Theophyl., &c., and

Grot., Mosh., al., as an *actually occurring* one among the Corinthians:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to *bring out* that other abuse which really *had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman*.

προσευχ. praying in public: **προφ.** discoursing in the spirit; see on ch. xii. 10.

κατὰ κεφ. ἔχων] scil. τ. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrob. i. Saturn. 8, *Illic Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et *sacrum ei fieri dicitur aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀπαραλύπτῳ κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. *Lucem facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Heruli in ara maxima sacrum fieri solere testatur, præter Macrobius dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comædiis quibusdam: ut solet admiscere Romana Græcis. Paulus Græcis Corinthiis scribens Græcum præfert morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite nudo, quia non erubescimus: denique sine monite, quia de pectore oramus,' &c. Nihil huc pertinet mos Septentrionis in reverentiæ signum caput velandi, qui

αὐτοῦ. ⁵ πᾶσα δὲ γυνή ^p προσευχομένη ἢ ^q προφητεύουσα ^t ver. 13 only. Levit. xiii. 45. A (there also w. κεφ.) only. Polyb. xv. 27. 2. dat., Winer, edn. 6, § 31. 7. γὰρ οὐ ^w κατακαλύπτεται γυνή, καὶ ^x κειράσθω· εἰ δὲ ^y αἰσχρὸν γυναικὶ ^z τὸ ^x κείρασθαι ἢ ^v ξυρᾶσθαι, ^w κατακα- ^u λυπτέσθω. ⁷ ἀνὴρ μὲν γὰρ οὐκ ^a ὀφείλει ^w κατακαλύπτε- ^v σθαι τὴν κεφαλὴν, ^b εἰκὼν καὶ ^c δόξα θεοῦ ^d ὑπάρχων ἢ ^v here bis. Acts xxi. 24 only. Num. x here bis. Acts viii. 32. xviii. 18 only. P. Gen. xli. 3, &c. only. b Rom. viii. 29 reff. GEN. i. 26, 27. c = Ps. xviii. 1. d Acts viii. 16 reff.

φείλει

ατα-
λ. τηνBCDF
LPN
c d e f
aklm
17. 47

5. for πᾶσα δε, και π. A Syr æth: om δε P. om τη D¹F. rec for αυτης, αυτης (see note), with BD³KL rel Orig: txt ACDFLPN a b¹ d g² h o 17 Chr Thdr̄t.
6. aft κειρασθω ins η ξυρασθω B.
7. rec om ἡ (conforming to the preceding and following), with CD³KL³, rel Chr

quantum per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italiæ fuit incognitus.” καταισχ.

τ. κεφ. αὐτοῦ] dishonours his Head, i.e. *Christ*: not, his own head literally,—except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual Head. See this brought out in Stanley’s note: for the head of the man in this respect of honouring or dishonouring, has been, ver. 3, explained to be CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to them in an assembly which ought to be conformed to Christian order. 5.] The case of the woman is just the converse. She, if she uncovers herself (on the manner of covering, see below ver. 15, note) in such an assembly, dishonours her head (the man; not, as Meyer and many others, literally, her own head [but see above]: of this kind of dishonour there is no mention at all in our passage, and ver. 3 has expressly guarded us against making the mistake) by apparently casting off his headship: and if this is to be so, the Apostle proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see Wetst. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise. The reading εαυτης may have arisen from fancying that her own head is meant.

ἐν . . . ἐστιν κ. τὸ αὐτό] she: not it, τὸ ἀκατακάλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνή δὲ θῆλυ καπὶ δακρύοις ἔφω, and other examples in

Kühner, ii. 45 (§ 421). 6.] the argument see above.

οὐ κατ.,—is to be unveiled, the pres. indicating the normal habit. καὶ κειρ., let her also, besides being unveiled, &c. κείρ. ἢ ξυρ.] ‘plus est radi quam tonderi,’ Grot.

7—9.] A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.

7.] γὰρ refers back to and gives a reason for κατακαλυπτέσθω, the difference between the sexes being assumed,—that one should be and the other should not be veiled. The emphasis is accordingly on ἀνὴρ. οὐκ ὀφείλει, should not, ought not: see reff. εἰκὼν θεοῦ, ref. Gen. This the man is, having been created first,—directly, and in a special manner: the woman indirectly, only through the man.

κ. δόξα θ.] And the (representative of the) glory of God: on account of his superiority and godlike attributes among other created beings. This is obviously the point here brought out, as in Ps. viii. 6: not, that he is set to shew forth God’s glory (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἀνὴρ ὑποτετάχθαι τῷ θεῷ, Phot. in Ecum.), however true that may be: nor, as Estius, from Augustine, ‘quia in illo Deus gloriatur:’ nor is δόξα the representative of the Heb. כְּבוֹד, Gen. i. 26 (ὁμοίωσις), as Rückert, al., suppose, because the LXX have rendered כְּבוֹד, Num. xii. 8; Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Apostle could hardly fail to have used the LXX word ὁμοίωσις.

Man is God’s glory: He has put in him His Majesty, and he represents God on earth: woman is man’s glory: taken (ver. 8) from the man, shining (to follow out Grotius’s similitude, “minus aliquid vero,

e Rom. i. 25
reff.
f = as ordi-
narily; e.g.
Matt. x. 1
al. fr.
g see note.

γυνή δὲ ὁδοῦ ἀνδρός ἐστιν. ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ
γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός. ⁹ καὶ γὰρ οὐκ ἐκτίσθη
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα. ¹⁰ διὰ
τοῦτο ὁφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς

H αιηρ
...
ABCDF
HKLPN
ac def
ghkl
m o 17.
47

Damasc: ins ABD'FPN³ Dial Isid Thdrt.

9. om ver K.

ins του bef ανδρος F.

10. η γυνη bef οφειλει H m 17.

ut luna lumen minus sole") not with light direct from God, but with light derived from *man*, "τὸ θῆλυ, ἔρρεν ἀτελές, philosophis. Imperat materfamilias suae familiae, sed viri nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits *εἰκών*, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to *ἄνθρωπος* is the only one brought forward, here it is merged in the word *ἀνὴρ*, which only expresses his relation to the woman." Stanley. 8.] γὰρ gives the reason of the former assertion γυνή δόξα ἀνδρός,—viz. that the man is not (emphasis on *ἐστίν*, which prevents the *ἐκ* having a figurative sense, of *dependence*: —'takes not his being,' in the fact of his *original creation*. The propagation of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη).

9.] For also (parallel with ver. 8—another reason: not subordinate to it, as Meyer, who renders *ἐκ* in ver. 8, 'dependent on,' and regards this verse as giving the reason) the man was not created (emphasis on *ἐκτίσθη*, as before on *ἐστίν*) on account of the woman, &c. In this verse, besides the manner of creation, ἐκ τοῦ ἀνδρός, is insisted on; see Gen. ii. 18 ff. 10.]

διὰ τοῦτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνή δόξα ἀνδρός, the inference from which proposition has not yet been given, but now

follows, with ὁφείλει answering to οὐκ ὁφείλει above. ὁφ. ἡ γ. ἐξουσίαν ἔχ. ἐπὶ τῆς κεφ.] The woman ought to have power (the sign of power or subjection; shewn by the context to mean a veil). So Diodor. Sic. i. 47: εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ὥς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνή καὶ μήτηρ βασιλείας ὑπῆρξε, where βασιλείαι evidently are crowns, the tokens of kingdom. And as there from the context it is plain that they indicated participation in the glory of the kingdoms, so here it is as evident from the context that the token of *ἐξουσία* indicates being under power: and such token is the covering. So Chrys. (τὸ καλύπτεσθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζεσθαι σύμβολον), Œcum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olsh., Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of power to pray and prophesy in public, bestowed on her by her husband. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose *ἐξουσίαν* actually to mean a veil, because the Heb. נָכְרִי, 'a veil,' comes from the root נָכַר, 'subjecit.' So Hammond, Le Clerc, al. But (see Lexx.) 'subjecit' is not the primary, only a tropical meaning: the primary meaning, 'extendit, diduxit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. terms should be thus allied,—and that alliance may have been present to the Apostle's thoughts: but this does not shew that he used *ἐξουσία* for a veil. (3) Kypke would put a comma after *ἐξουσ.*, and render 'propterea mulier potestati obnoxia est, ita ut velamen (see ver. 4) in capite habeat.' But the sense of ὁφείλειν τι would require (see Lexx.) ὀπακοήν, not *ἐξουσίαν*. (4) Pott renders, 'mulierem oportet servare ius (sive potestatem) in caput suum, sc. eo, quod illud velo obtegat.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely against the context, in which the woman has no power over her own head, and on

διὰ τοῦς ^h ἀγγέλους. ^{11 i} πλὴν οὔτε γυνή χωρὶς ἀνδρὸς ^{h = as ordinarily; so Ps. CXXXVII. 1.}

i = Matt. Luke passim (not Mark, John, nor Luke in Acts). Paul, Eph. v. 33. Phil. i. 18. iii. 16. iv. 14 only. Rev. ii. 25. Lam. iii. 3.

11. rec *αὐτῇ χωρὶς γυν. οὔτε γυνὴ χωρὶς ἀνδ.* (*appy more natural order*), with D²KL

that very account is to be covered. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἐξουσία here to mean *her origin*, ἐξ-ουσία from ἐξ-εἰμι, as παρ-ουσία from παρ-εἰμι:—to shew that she (ver. 8) ἐστὶν ἐξ ἀνδρὸς. But apart from other objections to this, it must thus be, τὴν ἐξ. or τὴν ἐξ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's. διὰ τοῦς ἀγγέλους] **On account of the angels:** i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἔσθης; μετ' ἐκείνων ἄδεις, μετ' ἐκείνων ὕμνεις, καὶ ἔσθης γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθῃτι, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους ἁνωθεν τῆς πίστεως τοὺς ὀφθαλμούς, κ. ὅψει τὸ θέατρον ἐκείνο· εἰ γὰρ πῶς ὁ ἄνθρωπος ἀγγέλων ἐμπέπλησται, πολλὰ μᾶλλον ἢ ἐκκλησία . . . ὅτι γὰρ ἅπας ὁ ἄνθρωπος ἀγγέλων ἐμπέπλησται, ἀκούσον τί φησὶν ὁ ἀπόστολος, ἐντρέπων τὰς γυναῖκες ὥστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς: “ὀφείλουσιν κ.τ.λ.”), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀνακαλύφθαι ἀναισχυρτῆαν ἐμφαίνειν ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμενοι ἄγγελοι βδελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly do minister* to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand ‘*bad angels*,’ who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, “propter angelos: scilicet quos legitimus a Deo et cælo excidisse ob concupiscentiam foeminarum.” See also cont. Marcion. v. 8, p. 488,—or might *tempt men so to be*,—Schöttgen, Mosh., al.,—or might in-

jure the unveiled themselves: so, after Rabbinical notions, Wetst. But οἱ ἄγγελοι, *absol.*, never means any thing in the N. T. except *the holy angels of God*. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὑποτυπ. lib. iii. (p. 1004 P.) says, ἀγγέλους φησὶ τοὺς δικαίους κ. ἐναρετέους. (4) Beza, the Christian *prophets*, “in cætu loquentes ut Dei nuncios et legatos.” (5) Ambrose, the *presidents of the assemblies*. (6) Lightf., the *angeli* or *nuntii desponsationum*, persons deputed to bring about *betrothals*. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores*: “Poterat nempe novæ consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere.” Rosenm. Against all these ingenious interpretations is the plain sense of οἱ ἄγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, *Why should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: “mulier se *tegit* propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velatur angeli: Esa. vi. 2. Viri facies patet: velatur mulier.” Surely this lies *too far off* for any reader to supply without further specification. Aug. de Trin. xii. 7 [10], vol. viii. p. 1004, gives an ingenious reason: “Grata est enim sanctis angelis sacra et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam cælestes angelorum.” (He makes no mention,—see above,—of *guardian* angels.) I believe the account given above to be the true one, and the *reason* of adducing it to be, that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not

k ver. 8.

l ch. viii. 6.

Rom. xi. 36.

m = Luke vii.

43. Acts iv.

19. Ps. lviii.

l.

n Matt. iii. 15

only. 1 Macc.

xii. 11 only.

(πει, Eph.

v. 3. 1 Tim.

ii. 10. Tit. ii.

1. Heb. ii. 10.

vii. 26 only.

Ps. lxiv. 1.)

constr., here

only.

his only +.

u Heb. i. 12 (from Ps. ci. 26) only.

οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ.¹² ὥσπερ γὰρ ἡ γυνή

ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ

πάντα ἐκ τοῦ θεοῦ.¹³ ἐν ὑμῖν αὐτοῖς κρίνατε· ὅτι πρέπει

ἐστὶν γυναῖκα ὁ ἀκατακάλυπτος τῷ θεῷ προσεύχεσθαι;

οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν

κομᾷ, ἀτιμιά αὐτῷ ἐστίν,¹⁵ γυνὴ δὲ ἐὰν κομᾷ, δόξα

αὐτῇ ἐστίν; ὅτι ἡ κόμη τῇ ἀντὶ περιβολαίου δέδοται

αὐτῇ.

o ver. 5. p = Rom. i. 26 (reff.). ii. 27. xi. 21, 24. see James iii. 7.

f Rom. i. 26 (reff.). s here only. Num. vi. 6. t = Luke xi. 11.

rel vulg syrr Chr Thdrt Pel: txt ABCD¹⁻³FHPN d m 17 coptt æth arm Clem Bas-rel
Damasc Sing-cler Ambrst Aug.

12. om δ F(not G) 17.

for δια, εκ K.

om της H.

13. for εν υμιν αυτοις, υμεις αυτοι D vulg(not tol) lat.-ff. προσωχ. bef τω θ. DF vss.

14. rec ins η bef ουδε (addition to mark the interrogation), with D³KL rel syr-mg
sah: om ABCD¹FHPN 17. 47 latt syrr copt arm Tert Ambr Ambrst.

bef η φυσις, with D²KL rel Chr Thdrt: om αυτη F arm Tert: txt ABCD¹⁻³HPN a m 17
æth Damasc. aft μεν ins γαρ N¹(but marked for erasure) copt. for εαν, αν D¹.

15. αυτη δεδοται CHP a d m vulg(with F-lat) syr Damasc Ambr: om αυτη DFKL e
f h l Chr₂ Thdrt Ec Tert₂: δεδοται αυτη ABN c g k o 17 G-lat Syr coptt æth arm.

entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he was treating in 2 Thess. ii. 5—7.

11.] *Yet is neither sex insulated and independent of the other in the Christian life.* ἐν κυρίῳ is not the predicate (as Grot., &c.),—‘neque viri exclusis mulieribus . . . participes sunt beneficiorum per Christum partorum:’ nor does it mean *according to the ordinance of God*, as Chrys., Beza, Olsh.,—for the phrase ἐν κυρίῳ is well known as applying to the *Christian state*, in the Lord. See e.g. Rom. xvi. 2, 8, 11, 12 (bis), &c.

12.] *And in this, the Christian life accords with the original ordinance of God.* For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f.) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God. They are dependent on one another, but both on HIM: the Christian life therefore, which unites them in Christ, is agreeable to God’s ordinance. 13.] *Appeal to their own sense of propriety:* cf. ch. x. 15.

ἐν ὑμῖν αὐτ.] Each man within himself, in

his own judgment.

14.] ἡ φύσις αὐτῇ, *nature herself:* i.e. the mere fact of one sex being by nature unveiled, i.e. having short hair,—the other, veiled, i.e. having long hair. This plainly declares that man was intended to be uncovered,—woman, covered. When therefore we deal with the proprieties of the artificial state, of clothing the body, we must be regulated by nature’s suggestion: that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not sense of natural propriety, but NATURE,—the law of creation.

κομᾷ.] So Eustathius, II. γ. p. 288, in Wetst., κόμην δὲ ἔχειν, καὶ εὐκομον εἶναι, γυναικώτερον ἐστίν. διὰ καὶ ὁ Πάρις ὀνειδίζεται ὡς κόμην ἔχων. On φύσις and κομᾷ Pool observes, ‘locus est vexatissimus doctorum sententiis;’ and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs.

The Apostle (see above) makes no allusion to the customs of nations in the matter, nor is even the mention of them relevant.

15.] See on ver. 14: compare Milton, Par. Lost, iv. 304 ff. περιβολαίον, properly a wrapper, or enveloping garment: see reff., and Eurip. Herc. fur. 549, and in a metaphorical sense, 1269. “In this passage,” says Stanley, “the Apostle would refer to the ‘peplum,’ which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages.” See a woodcut in Smith’s Diet.

ABCDEF
HKLPS
a b c d e f
g h k l m
o 17. 47

[αὐτῇ]. ¹⁶ εἰ δέ τις ^v δοκεῖ ^w φιλονεικος εἶναι, ἡμεῖς τοιαύτην ^{v = Luke xxii. 24. Gal. ii. 6. Prov. ii. 10.}

^x συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ^y ἐκκλησίαι τοῦ ^z θεοῦ.

¹⁷ Τοῦτο δὲ ^a παραγγέλλω οὐκ ^b ἐπαινῶν, ὅτι οὐκ ^c εἰς ^w τὸ ^d κρείσσον ἀλλὰ ^e εἰς τὸ ^f ἥσσον ^f συνέρχεσθε. ¹⁸ ἡ ^g πρῶ-

Prov. x. 12.) x John xviii. 39. ch. viii. 7 v. r. only †. Prov. xvii. 9 Symm. w here only, Ezek. iii. 7 only. (-κία, Luke xxii. 24. -κεῖν, -θης, 2 Macc. a Acts i. 4 reff. e = here (2 Cor. xii. 15) b ver. 2. c see Rom. xiii. 4 reff. d ch. vii. 9 reff. g [Rom. iii. 2.] only ‡. (Isa. xxiii. 8.) f = Acts i. 6 reff.

^{17.} rec παραγγέλλων ουκ επαινω (see vv. 2 and 22), with C³(appy) D³(and lat) FKLPN rel copt Chr Thdrt: -λω ουκ -νω D¹ 137 sah: -λων ουκ -νων B d: txt AC¹ 17 latt syrr æth arm Ambrst Aug Pel Bede. [αὐτῇ, so ABCD¹N¹: ελαττον F Thdrt: ἴσον 17.] [αλλα, so ABCD¹N¹ m¹.]

of Antt. art. 'peplum.' ^{16.]} Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastical custom. But if any man seems to be contentious (i. e. 'if any arises who appears to dispute the matter, who seems not satisfied with the reasons I have given, but is still disputatious';—this is the only admissible sense of δοκεῖ in this construction: see reff.:—for the meaning, 'if it pleases any one,' &c. would require τινι δοκεῖ: and 'if any one thinks that he may,' &c. would not agree with φιλονεικεῖν, which is in itself wrong). ἡμεῖς] declarative: let him know that . . .; so, εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάσεις, ἀλλ' ἡ ῥίζα σέ, Rom. xi. 18. We,—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν] The best modern Commentators, e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὥστε φιλονεικεῖν κ. ἐρίσκειν κ. ἀντιτάττεσθαι. p. 235. And so Ambrose, Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after so long a treatment of a particular subject, the Apostle should wind up all by merely a censure of a fault common to their behaviour on this and all the other matters of dispute. Such a rendering seems to me almost to stultify the conclusion:—'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, to dispute.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the συνήθεια alludes to the practice (see ref. John) of women praying uncovered. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. altern. He thus cuts off all further disputation on the matter by appealing to universal Christian usage: and to make the appeal more solemn, adds

τοῦ θεοῦ τοῖς ἐκκλη.,—the assemblies which are held in honour of and for prayer to God, and are His own Churches. Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The plurality of independent testimonies to the absence of the custom, is that on which the stress is laid. This appeal, 'to THE CHURCHES,' was much heard again at the Reformation: but has since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200.

^{17—34.]} Correction of abuses regarding the Agapæ and the partaking of the Supper of the Lord. ^{17.]} Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. But this (viz. what has gone before, respecting the veiling of women; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) I command you (not 'announce to you,' nor 'declare to you from report,' which are senses of παραγγ. unknown to the N. T., where it only means 'to command,'—'to deliver by way of precept': see reff., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer τοῦτο to what follows; for if so, some definite command should immediately succeed) not praising (refers to the ἐπαινῶ of ver. 2, and excepts what has been said since from that category); because you come together not for the better (so that edification results) but for the worse (so that propriety is violated, and the result is to the hindering of the faith). These last words ὅτι . . . συνέρχ. are introduced with a manifest view to include more than the subject hitherto treated, and to prepare the way for other abuses of their assemblies to be noticed.

^{18.]} πρῶτον—where is the second particular found, answering to this πρῶτον? Ordinarily, it is assumed that the σχίσματα are the first abuse, the disorders in the Agapæ (beginning with ver.

h = ch. v. 3.
2 Cor. ix. 1.
i w. acc. and
inf., John xii.
18 only.
j ch. i. 10 reff.
k Acts viii. 16
reff.
al. fr. Job xxix. 24.

τον ^{gh} μὲν ^h γὰρ ^f συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ⁱ ἀκούω
j σχίσματα ἐν ὑμῖν ^k ὑπάρχειν, καὶ ^l μέρος τι ^m πιστεύω.
19 n δεῖ γὰρ καὶ ^o αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ ^p δό-

ABCDP
KLPR
a c d e f
g h k l m
o 17. 47

1 = here only.
Thucyd. ii. 64. iv. 30. = ἐκ μέρους, ch. xiii. 9, &c.
n = Acts iv. 12 reff.

m = Matt. xxiv. 23, 26
p Rom. xiv. 18 reff.

18. rec ins τη bef ἐκκλησία (the meaning being mistaken: see note), with g h 47 (Θε Thl: om ABCDFKLPR rel Chr Damasc. ^{υπαρχειν} bef εν υμιν D¹3F vulg-ed arm: om εν υμιν am (with demid fuld harl) Orig Ambrst Bede.

19. om 1st εν υμιν D¹F latt Orig-int lat-f (not Orig Archel Jer Primas): ins aft ειναι D³ Archel. aft ινα ins και B D¹ (and lat) m 17 vulg sah Ambrst Pel Bede: om ACD³FKLPR rel syrr copt æth Orig Epiph Chr Thdrst Damasc Cyrpr: και ινα και m¹.

20), the *second*. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπανέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπανώ, plainly refer back to ver. 17, and shew that the whole is continuous. Again (3) the οὖν of ver. 20, as so frequently,—see ch. viii. 4, and Hartung, Partikellehre, ii. 22,—resumes the subject broken off by καὶ μέρος . . . γέν. ἐν ὑμῖν. The σχίσματα before the Apostle's mind are, *specifically*, those occurring at the Agapæ,—but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, *συνερχομένων ὑμῶν*,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the *second* point, answering to this *πρῶτον*? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα εὐσχημόνως κ. κατὰ τάξιν γινέσθω,—was the other point before his mind, when he wrote this *πρῶτον*. That he takes no notice in ch. xii. 1, by any *ἐπειτα* δέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajectory of the ἀκούω, which, in the sense, precedes *συνερχ.*, &c. ἐκ ἐκκλ.] in assembly; not local, as E. V., 'in the church,' but = ἐπὶ τὸ αὐτό, ver. 20.

σχίσματα] of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to σχίσματα which took place at their meetings together, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω

γὰρ μὴ κοινῇ ὑμᾶς συνδειπνεῖν ἀκούω κατ' ἰδίαν ὑμᾶς ἐστιάσθαι, καὶ μὴ μετὰ τῶν πενήτων· ἀλλ' ὁ μάλιστα ἱκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τέθεικε, τὸ τοῦ σχίσματος ὄνομα, ὃ καὶ τοῦτον ἦν αἴτιον, Hom. xxvii. p. 241; and Theophyl., Ec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.' κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly 'much,' 'in great part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing."

19.] δεῖ, in the divine appointment, the ἵνα which follows expressing God's purpose thereby. Our Lord had said ἀνάγκη ἐλθεῖν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic of division in the church, *ἔσονται σχίσματα κ. αἵρέσεις*. From the pointed manner in which δεῖ γὰρ καὶ αἵρέσεις . . . is said, I should be inclined to think that the Apostle *tacitly referred to the same saying of our Lord: for there must be* (not only dissensions, but) *even heresies* (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza,—see reff., but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἰρ. only to the Agapæ: οὐ ταύτας λέγων

κιμοι ^q φανεροί ^q γίνονται ἐν ὑμῖν. ²⁰ ^{fr} συνερχομένων οὖν ^q Mark vi. 14.
 ὑμῶν ^{rs} ἐπὶ τὸ αὐτὸ οὐκ ἔστιν ^t κυριακὸν ^u δεῖπνον φαγεῖν. ^u Luke xiv. 17.
²¹ ἕκαστος γὰρ τὸ ἴδιον ^u δεῖπνον ^v προλαμβάνει ^w ἐν τῷ ^v Acts vii. 13.
 φαγεῖν, καὶ ^x ὅς μὲν ^y πεινᾷ, ^x ὅς δὲ ^z μεθύει. ²² ^a μὴ γὰρ ^v ch. iii. 13.
 οἰκίας ^a οὐκ ἔχετε ^b εἰς τὸ ἐσθίειν καὶ πίνειν ; ^c ἡ τῆς ^d ^u xiv. 25.
^u 1 Macc. xv. 9.
^r ^u xiv. 23.
^s Acts i. 15
 reff.

t Rev. i. 10 only †. u John xiii. 2, 4. xxi. 20 al. Dan. i. 16 (v. 1 Theod.) only. y Mark
xiv. 8. Gal. vi. 1 only †. Wisd. xvii. 17 only. w Acts i. 3 reff. z = Matt. xiii.
8. Acts xxvii. 44. Rom. xiv. 2 Cor. ii. 16 al. y Matt. iv. 2. Rom. xii. 20 (from Prov.
xxv. 21) al. z Acts ii. 15 reff. a Rom. x. 18, 19. ch. ix. 4, 5 only. P. b Rom.
xiv. 11 reff. c = ch. x. 22. d ch. i. 2 reff.

om 2nd *εν νουν* C æth Orig Chr Epiph Damasc-comm Jer.

20. om *οὐν* D¹(and lat) F Clem Chr: δε 17.

for $\epsilon\sigma\tau i\nu$, $\epsilon\tau i$ D¹ F (and G-lat) :

20. om *ovv* D⁺(and lat) F Clem Em: se 1.
om D-lat: *jam non est vulg*(and F-lat) lat-ff.

φαγει \aleph^1 .

21. *προσλαμβάνει* A 46. 106-8-22² Zon.

for $\epsilon\nu\ \tau\omega$, $\epsilon\pi\iota\ \tau\omega$ DF : *ad vulg*(and

21. *προσλαμβάνει* A 46. 106-8-22² Lati. 101 *εφ' ἡς*, 102 *ἡ δὲ*
 F-lat) E-lat: *εἰς τω* (= *το*) 17, *in manducandum* G-lat: *in manducando* D-lat.

22. for *eis to esθ. κ. πιν.*, φαγειν και πειν F.

τὰς τῶν δογματῶν, ἀλλὰ τὰς τῶν σχισμα-
των τούτων, p. 242,—and so Theophyl., Ec.
But this hardly justifies the climax, δὲ γὰρ
καὶ αὐρ.] among you, that the approved
[also] (i. e. as well as the other party,
who would become manifest by their very
conduct) may be made manifest among
you; viz. through a better and nobler
spirit being shewn by them, than by the
contentious and separatists. 20.]

The same subject—resumed from the *συνερχ.* of ver. 18: see notes on *πῶτον*. **When then ye come together (are assembling,** pres. and perhaps here, where he deals with particulars, to be pressed,—as their *intention* in thus assembling is blamed) **to one place** (reff. Acts) **it is not to eat [with any idea of eating].** But Meyer, Bengel, and many others, render *οὐκ ἔστιν* here, ‘*non licet*,’ as in *οὐκ ἔστιν εἰπεῖν* and the like: De Wette, after Estius, al., as E. V., ‘*this is not*,’ ‘cannot be called,’—*id quod agitis, non est*. But the greediness which is blamed, seems to refer *οὐκ ἔστιν* to the *συνερχέσθαι*, and *φαγεῖν* to the motive = *ἵνα φαγῇτε*) the **Supper of the Lord** (emphasis on *κυριακόν*, as opposed to *ἴδιον* below). κυρ.

δεῖπνον.] 'the Supper instituted by the Lord.' This was an inseparable adjunct, in the apostolic times, to their ἀγάπαι, or feasts of love. Chrys. on ver. 17, and Tertull. Apol. § 39, vol. i. pp. 474 ff., give an ample description of these feasts, which were of the nature of ἑσπεριαι, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Corinthian church. *Not before* this feast, as Chrys. (μετὰ τὴν τῶν νοστινηρίων κοινωνίαν ἐπὶ κοινῇ πάντες ἤσαν εὐωχίαν, p. 240),

al.,—but *during* and *after* it, as shewn by the institution, by the custom at the Passover, by the context here, and by the remnants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool's Synopsis on Matt. xxvi. 26. It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him : where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be *no intention* of celebrating the *Lord's Supper*,—no discernment of the solemnity of it. On the whole subject, see Stanley's note. 21.] *προλ.*, as in

see Stanley's note. 21.] **προλ.**, as in E. V., **takes before another**, viz. during the feast (*ἐν τῷ φ.*), not, *at home*, before coming. Obviously the *ἐκαστος* must be limited to the *rich*: the poor had no *ἴδιον δείπνον* to take, and were the losers by the selfishness of the rich. **τελιῶ**] **one is craving**

of the rich. **ΠΕΛΥΓῃ** one is craving (the poor), **another** is drunken (the rich). There is no need to soften the meaning of **μεθύει**: as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?").

22.] For (a reason for the blame in the foregoing: this should not be: for) have you no houses, to eat, &c.: meaning, 'at home is the place to satiate the appetite, not the assembly of the brethren.' Or

c Matt. xviii. 10. Rom. ii. 4 al. Prov. xiii. 13. f ch. i. 27. vv. 4, 5. g = Luke iii. 11. xxii. 36. Neh. viii. 10 (?). h ver. 2. i = ch. v. 1. 3. Gal. i. 9. 12 al. j = ver. 2 reff. k = Rom. iv. 25 reff. Gosp. passim. m Acts ii. 46 reff. 11. Ezek. xxxvii. 11. q here bis. || L. Heb. x. 3 only. Lev. xxiv. 7. xxvii. 15. κλησίας τοῦ ^d θεοῦ ^e καταφρονεῖτε, καὶ ^f καταισχύnete τοὺς ^g μὴ ἔχοντας; τί εἶπω ὑμῖν; ^h ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ^h ἐπαινῶ. ²³ ἐγὼ γὰρ ⁱ παρέλαβον ἀπὸ τοῦ κυρίου ὁ καὶ ^j παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἡ ^k παρεδίδοτο ἔλαβεν ἄρτον, ²⁴ καὶ ^l εὐχαριστήσας ^m ἔκλασεν καὶ εἶπεν Τούτῳ μου ⁿ ἐστὶν τὸ σῶμα τὸ ^o ὑπὲρ ὑμῶν τούτο ποιεῖτε ^p εἰς τὴν ἐμὴν ^q ἀνάμνησιν. ²⁵ ὥς-

labsoL, Luke xxii. 19. Rom. i. (8 reff.) 21. ch. xiv. 17 al. + Wisd. xviii. 2 only. n = || M. L. Matt. xiii. 37. John xv. 1. ch. x. 4. Gen. xii. 26, 27. Exod. xii. o ellipsis, here only? p = Matt. viii. 34. Mark i. 4. xiv. 9. r || L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 26. Prov.

rec υμιν bef ειπω, with KL rel syr Thdrt: om υμιν P aeth-pl arm-ed: txt ABCDFN m 17 vulg Syr coptt goth Damasc lat-ff. for επαινεσω, επαινω (conformation to the pres follg) BF latt lat-ff: txt ACDKLPN rel vss Chr Thdrt Damasc.

23. for απο, παρα D. om του DF. for κυριου, θεου F (with G-lat, but not F-lat). om ιησους B 44. εν η νυκτι παρεδ. D¹F, in qua nocte latt lat-ff.

rec παρεδιδωτο, with B²LP rel Chr Thdrt: txt AB¹CDFFN Damasc. ins τον bef αρτον DF.

24. rec aft ειπεν adds λαβετε φαγετε (interpoin from Matt xxvi. 26), with C³KLP rel syrr goth [Cyr-jer] Chr Thdrt Damasc (Ec Thl Ambrst, λ. και φ. vulg arm Ambrst; λαβετε (alone) 17 aeth Sedul: om ABC¹DFN 17 am (with fuld al) coptt arm (ed-1805) Bas Cyr (Ath) Cypr Bede. rec aft υπερ υμων ins κλωμενον, with C³D³FKLPN³ rel syrr goth Thdrt^h (elsw₂ διδομενον η κλωμενον κατα τον αποστ.) Damasc (Ec Thl; θρυπτομενον D¹; διδομενον coptt; quod pro vobis tradetur vulg Cypr Ambrst-ed: om ABC¹N¹ 17. 67² Cyr Ath Fulg. om την F.

do ye shew your contempt for (pres.) the congregation of God (θεοῦ to express, as Bengel, 'dignitatem ecclesiae.' This contempt was expressed by their not sharing with the congregation the portion which they brought),—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Commentators τοὺς μὴ ἔχοντας, 'the poor'; the μὴ ἔχοντας has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is allowable, e.g. πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει, Soph. Aj. 157: πρὸς τῶν ἔχοντων, Φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν, where however it is qualified by ἐπ' ἡμᾶρ)? What must I say to you? Shall I praise you in this matter? I praise you not. (See ver. 17.) 23–25.] To shew them the solemnity of the ordinance which they thus set at nought, he reminds them of the account which he had before given them, of its INSTITUTION BY THE LORD. MATT. xxvi. 26–29. MARK xiv. 22–25. LUKE xxii. 19, 20. 23.] For I (see ch. vii. 28; Phil. iv. 11) received

from the Lord (by special revelation, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself, on the strength of ἀπό meaning 'indirect,' παρά 'direct' reception from any one: but this distinction is fallacious; e.g. 1 John i. 5, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings(?) he would not have used the first person singular, but παρέλαβον. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony) to you, (viz.) that the Lord Jesus, &c. παρεδίδοτο] the imperf.: He was being betrayed. "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. ἄρτον] not, as Meyer, 'a loaf,' but bread: cf. the common expression,

αὐτως καὶ τὸ ποτήριον μετὰ ^s τὸ δειπνήσαι, λέγων Τοῦτο ^s || L. Luke
τὸ ποτήριον ἢ ^t καινὴ ^t διαθήκη ἐστὶν ^u ἐν τῷ ἐμῷ αἵματι ^{xvii. 6.}
τοῦτο ποιεῖτε, ^v ὁσάκις ἐὰν πίνητε, ^v εἰς τὴν ἐμὴν ^{Rev. iii. 20} ἀνάμνη-
σιν. ^{xxiii. 1.} ^{Tobit viii. 1} ^{only.} ^t || 2 Cor. iii. 6.
τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου ^v καταγγέλ-
λετε, ^x ἄχρις οὗ ἔλθῃ. ²⁷ ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ ^u = Heb. ix.
τὸ ποτήριον τοῦ ^y κυρίου ^z ἀναξίως, ^a ἔνοχος ἐσται ^{22, 25, x. 19.}
^{1 John v. 6.} ^{Zech. ix. 11.}

v here bis. Rev. xi. 6 only†. Xen. Mem. iii. 4. 3.
xi. 25. Gal. iii. 19 al. y ch. x. 21.
ch. vi. 2.) a = and constr., Mark iii. 29. xiv. 64 || Mt. Heb. ii. 15. James ii. 10. (Matt. v.
21, 22 [3ce]) only. (Deut. xix. 10.)

w = Acts xiii. 5 reff.

x constr., Rom.
(-105;
(Matt. v.

25. for εἰς αἵματι, αἵματι μου ACP m 17: txt BDFKLPN rel. homœotel in A,
οσακίς here and at beg of next ver. rec (for εἰς) an, with DFKL rel Chr Cyr:

txt BCS 17 Orig Thdrt Euthal-ms. (om οσακίς an πίνητε P[appy] a d m.)
26. om γὰρ A (cf homœotel above) 238 goth æth arm. rec an, with DFKLP

rel: txt ABCN a 17 Orig. for τουτον, τουτο N¹. rec aft ποτηριον ins

τουτο (for uniformity), with D²⁻³KLPN³ rel tol syrr copt goth æth Chr Thdrt Damasc,
Cyp^r; om ABCD¹FN¹ c 17 latt sah arm Cyr Damasc¹ Cyp^r₁ Ambrst Pel Bede.

αχρὶ B¹N¹. rec aft αχρὶς ου ins an (to fill up the constr), with D³KLPN³ rel Thdrt:

om ABCD¹FN¹ 17 Ath Bas Chr-ms Cyr Damasc.

27. αἰσθηται and πινεται F. rec aft τον αρτον ins τουτον (supplementary, or

as above), with KLP rel copt goth æth arm-mss Chr: om ABCDFN o 17 am (with

demid fuld harl tol mar) syr sah arm-ed Clem Bas Ps-Ath Thdrt Damasc Orig-int

for η, και A 39. 46. 109 lect-1 vulg-ms syrr coptt æth Clem Ps-Ath Orig-int

(Jer) Pel Cassiod: txt BCDFKLPN rel latt syr-mg goth Chr Thdrt Damasc Cyp^r₄.

aft του κυριου αναξίως add του κυριου D³LN e 47 syr goth.

φαγεῖν ἄρτον. 24.] On εὐχ. ἐκλα-

σεν, see note, Matt. xxvi. 26. Meyer

well remarks, that "the filling up of τὸ

ὑπὲρ ὧμων is to be sought in the foregoing

ἐκλασεν." Hence the insertion of κλώμε-

νον. τοῦτο ποι. . .] See note on

Matt. ut supra. 25.] See Luke xxii.

20. ὡσαύτ. καὶ τὸ π. ["viz. ἔλα-

βεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These last

words are implied in ἐκλασεν above." Meyer.

ἡ καιν. δ. ἐστὶν ἐν τῷ ἐμῷ

αἵμ.] is the new covenant in (ratified

by the shedding of, and therefore stand-

ing in, as its conditioning element) my

blood: = ἐστὶν ἡ καιν. δ. ἡ ἐν τῷ ἐμῷ αἵμ.

The position of ἐστὶν is no objection to this,

nor the omission of the art. Meyer would

render it, 'is the N. C. by means of my

blood: 'i.e. by virtue of its contents, which

are my blood: and this solely on account

of the position of ἐστὶν. But the meaning

is as harsh, as the rendering is unrequired.

ὁσάκις ἐὰν πίν.] Not a general

rule for all common meals of Christians;

but a precept that as often as that cup is

drunk, it should be in remembrance of

Him: on these last words is the emphasis:

see below. 26.] γὰρ gives an ex-

planatory reason for εἰς τ. ἐμὴν ἀνάμν.,

viz. that the act of eating and drinking is a

proclamation of the death of the Lord till

His coming. The rendering of καταγγέλ-

λετε imperative, as Theophyl.?, Luth.,
Grot., Rückert, is evidently wrong. He is
substantiating the application of the Lord's
words by the acknowledged nature of the
rite. It is a proclamation of His death:
and thus is a remembrance of Him. It is
so, by our making mention of in it, and
seeing visibly before us and partaking of,
His body broken, and His blood shed.

ἄχρις οὗ ἔλθῃ] The καταγγ. is ad-
dressed directly to the Corinthians, not
to them and all succeeding Christians;
the Apostle regarding the coming of the
Lord as near at hand, in his own time,
see notes on 2 Cor. v. 1—10. Thdrt.
remarks, μετὰ γὰρ τὴν αὐτοῦ παρου-
σίαν, οὐκέτι χρεῖα τῶν συμβόλων τοῦ
σώματος, αὐτοῦ φαινόμενον τοῦ σώμα-
τος· διὰ τοῦτο εἶπεν, ἄχρις οὗ [ἂν] ἔλθῃ.

The ἔν was inserted from not
being aware that its absence implies the
certainty of the event. See examples in Lo-
beck on Phrynichus, pp. 15, 16, note.

27.] A consequence, from the nature of the
ordinance being, to proclaim the death of
the Lord: the guilt of the unworthy partici-
pation of either of the elements. The death
of the Lord was brought about by the break-
ing of His body and shedding His blood:
this Death we proclaim in the ordinance
by the bread broken—the wine poured
out, of which we partake: whoever there-

b see ch. x. 16.

c = ch. iii. 13

reff.

d = ch. iv. 1.

Gal. vi. 1.

e = Rom. v. 12

reff.

f = Rom. ii. 2,

3 reff.

g Acts xv. 9.

James ii. 4.

Job xii. 11.

h Matt. xiv. 14.

Mark vi. 5, 13.

xvi. 18 only.

3 Kings xiv. 5 A, Ald. &c.

(see xii. 24 sq. B).

Mal. i. 8.

Sir. vii. 35

only.

(τείν, 2 Kings xii. 15.

-τημα, Sir. x. 10.

-τία, Ps. xl. 3.)

τοῦ ^b σώματος καὶ τοῦ ^b αἵματος τοῦ ^b κυρίου. ²⁸ ^c δοκιμα-ζέτω δὲ ^d ἄνθρωπος ἑαυτόν, καὶ ^e οὕτως ἐκ τοῦ ἄρτουἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. ²⁹ ὁ γὰρ ἐσθίων καὶπίνων ^f κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ ^g διακρίνων τὸσῶμα. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ^h ἄρρω-

στοι.

ABCDP KLPN abcde fghkl m o 17. 47

rec om του [bef αιματος] (as unnecessary?), with a¹ d h k 47(e sil) Thl: ins ABCDFKLPN
rel Clem Ps-Ath Bas Chr Thdrt. for κυριου, χριστου A 17 aeth-rom Jer.²⁸. εαυτον bef ανθρωπος CDFP latt goth Damasc: εαυτον εκαστος 17, simly 4 Orig: txt ABKLN rel syrr coptt aeth arm Clem Orig Cyr.—ins o bef ανθρ. D¹. aft εαυ. ins πρωτον N³.²⁹. rec aft πινων ins αναξιος (gloss from ver 27), with C³DFKLPN³ rel vulg syrr gr-lat-ff: om ABC¹N¹ 17 sah aeth-rom. rec aft το σωμα ins του κυριου (gloss from ver 27), with C³DFKLPN³ rel vss Chr Thdrt Ambrst: om ABC¹N¹ 17. 67² am¹(with fuld harl¹) sah aeth.

fore shall either eat the bread or drink the cup of the Lord unworthily (see below ver. 29) shall be guilty of the body and blood of the Lord: i. e. "*crimini et pœnæ corporis et sanguinis Christi violatū obnoxius erit*:" Meyer. Such an one proclaims the death of Christ, and yet in an unworthy spirit—with no regard to that Death as his atonement, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, *σφαγήν τὸ πρᾶγμα ἀπέφηνεν, οὐκέτι θυσίαν*, p. 247. But the idea *ὡς καὶ αὐτὸς ἐκχέας τὸ αἷμα*, Theophyl. (and Chrys., *τί δῆποτε; ὅτι ἐξέχεεν αὐτό, καὶ σφαγ., &c.*, as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἡ (the meaning of which is not to be changed to καί, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

²⁸.] The δέ implies an opposition to, and wish to escape from, the *ἐνοχος ἔσται*. δοκίμ. ἑαυτ.] prove himself—examine τὴν διάνοιαν ἑαυτοῦ, as Theodormops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. καὶ οὕτως] i. e. 'after examination of himself.' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that

such a verdict will lead to repentance and amendment.

²⁹.] For he who eats and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. *αναξιος* is spurious, see var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking. κρίμα, as is evident by vv. 30—32, is not 'damnation' [κατάκριμα], as rendered in our E. V., a mistranslation, which has done infinite mischief, not appreciating (*dijudicans*, Vulg. μὴ ἐξετάζων, μὴ ἐννοῶν ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) the body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἔστιν τὸ σῶμα, ver. 24).

³⁰.] Experimental proof of the κρίμα ἑαυτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, *weaklings*, persons whose powers have failed spontaneously, from ἄρρωστοι, *invalids*, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76. ἀσθ. and ἄρρ. refer to *physical*, not (as Olsh., and altern.)

στοι, καὶ ⁱ κοιμῶνται ^k ἱκανοί. ³¹ εἰ δὲ ¹ ἑαυτοὺς ^g διεκρί-
νομεν, οὐκ ἂν ^m ἐκρινόμεθα. ³² ^m κρινόμενοι δὲ ὑπὸ [τοῦ]
κυρίου ⁿ παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ ^o κατακριθώ-
μεν. ³³ ^p ὥστε, ἀδελφοί μου, ^q συνερχόμενοι ^r εἰς τὸ φαγεῖν
ἀλλήλους ^s ἐκδέχεσθε. ³⁴ εἰ τις ^t πεινᾷ, ^u ἐν ^u οἴκῳ ἐσθιέτω,
ἵνα μὴ ^v εἰς ^w κρίμα ^q συνέρχῃσθε. τὰ δὲ λοιπὰ ^x ὥς ἂν
ἔλθω ^y διατάξομαι.

XII. ¹ Περὶ δὲ τῶν ^z πνευματικῶν, ἀδελφοί, ^a οὐ θέλω

ii. 1. Esth. ii. 1.
xvii. 16 reff. †
v ver. 17 reff.
xvi. 1 reff.
iv. 13.

p = ch. v. 8 reff.
t ver. 21.
w ver. 29.
z = ch. x. 3, 4 reff.

q ver. 17.
u anarth., ch. xiv. 35.
x = Rom. xv. 24. Phil. ii. 23.
a Rom. i. 13. xi. 25. ch. x. 1. 2 Cor. i. 8. 1 Thess.

i = ch. vii. 39
reff.
k = Acts xii. 12
reff.
11st pers., Rom.
viii. 23 reff.
m = Acts xiii.
27. Rev.
xviii. 8 al.
n Luke xxiii.
16. Heb. xii.
7, 10. L.P.H.,
exc. Rev. iii.
19. 2 Chron.
x. 11. Prov.
xix. 18.
o Matt. xxvii.
3. (John viii.
10.) Rom.
s Acts

31. rec (for δε) γαρ, with CKLPN³ rel syrr coptt arm Chr Thdrt Aug₂: txt ABDFN¹
17 vulg goth æth Clem Aug.¹ εαυτον F(not G).

32. απο F. ins του bef κυριου BCN^m 17 Clem Damasc-txt: om ADFKLP rel
Cæs Chr Thdrt Damasc, (Ec Thl. aft τω κοσμῳ ins τουτω F, simply latt lat-ff.

34. rec aft εἰ ins δε, with D²⁻³ KLPN³ rel demid syrr arm Clem Thdrt Damasc Bede:
om ABCD¹ FN¹ 17 latt coptt æth Chr-comm Cypr Ambrst Pel. κρισιν K.
διαταξωμαι ADF m 47.

CHAP. XII. 1. αγνοειν bef αδελφοι ου θ. υ. D¹ F latt æth lat-ff.

moral weaknesses.

31.] δέ contrasts with this state of sicknesses and deaths: *it might be otherwise*. This διεκρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the same word as διακρίνων before, the idea being the same. 'Appreciate,' if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the 'judico,' so essential to the following clause. In the E. V. 'If we would judge ourselves, we should not be judged,' the tenses are wrong: it should be, 'If we had judged ourselves, we should not have been judged:' 'no such punishments would have befallen us.'

Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἰ τι εἶχεν, εἰδίδου ἂν, 'si quid haberet, daret': and so we have it in Æschyl. Suppl. 244, καὶ πᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν: Æschin. Ctes. p. 86, εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e.g. Herod. iii. 25, of Cambyzes, εἰ . . . ἀπήγε ὀπίσω τὸν στρατὸν . . . ἦν ἂν σοφὸς ἀνὴρ. So that the E. V. may here be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: 'Had ye believed Moses, ye would have believed me:' but in ib. viii. 39, 42, have

rendered as here.

32.] But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world.

33.] General conclusion respecting this disorder. So then ('quæ cum ita sint'), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32), when ye are coming together to eat, wait for one another (contrast to ἕκαστος . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις μετὰδοτε, ἀλλ', ἐκδέχεσθε: δεικνύων ὅτι κοινὰ εἰσι τὰ ἐκεῖσε εἰσφερόμενα. καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν).

34.] The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπὰ] viz. things omitted (probably matters of detail) in the above directions. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed.

ὥς ἂν ἔλθω, see reff., whenever I shall have come. ὥς ἂν, as ὅτ' ἂν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807. CHAP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHECYING, and SPEAKING WITH TONGUES. The second particular requiring correction in their assemblies, see ch.

b ch. x. 19 reff.
c Acts viii. 32
reff.
d = Mark vi.
56. Acts ii.
45. iv. 35. Gen. ii. 19.

ὑμᾶς ^a ἀγνοεῖν. ² οὐδατέ ³ ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ
εἰδωλα τὰ ^c ἄφωνα ὡς ^d ἂν ἤγεσθε ^e ἀπαγόμενοι. ³ διό

e Matt. xxvi. 57 al. Epp., here only. Deut. xxviii. 37.

ABCDF
KLPW
a b c d e
f g h k l
m o i 7.
47

2. rec om στε (either a mistake, or a corrn to help the constr: the same of the omn of οτι), with F b d l D-lat Syr copt Ambrst: om οτι K m Thdrt Damasc Ec-comm Aug²: txt ABCDLPN rel vulg G-lat syr (sah) arm gr-lat-ff. for αφωνα, αμορφα F. [ἀνῆγεσθε B² G m: ascendebatis Aug.]

xi. 18, note. Chrys. well says: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἁγνοία τε καὶ ἑλλείψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. p. 257. XII.] ON THE NATURE,

INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made.* 1.]

Δέ transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the οὐ θέλω ὑμ. ἀγνοεῖν, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrects. τ. πνευματικῶν.]

Most likely neuter, as ch. xiv. 1, *spiritual gifts*: so Chrys., Theophyl., Ec., Beza, Calov., Est., al., De Wette, and Meyer: —not masc., as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the things, but the persons, quoting ch. xiv. 5. But surely the things are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired persons being mentioned only incidentally to them. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the speaking with tongues, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but here the gifts of the Spirit generally are the subject. οὐ θέλω ὑμ. ἀγν.]

Theodor.-mops. cited by Meyer: θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν, ὥστε βούλομαι τι καὶ περὶ τούτων εἰπεῖν. See reff.

2.] *Reason why they wanted instruction concerning spiritual gifts*—because they once were heathen, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἀφωνα and ὡς ἂν ἤγεσθε, which he has not sufficiently noticed:—Ye know (that) when ye were Gentiles (the construction is an anacoluthon, beginning with οἴδατε ὅτι, and then as if οἴδατε ὅτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτε

after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε . . . in Poluch. (περὶ δρμησεως κ.τ.λ.), p. 151, 34. Thus Π. ξ. 71, ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Plato, Menon, p. 79, μέμνησαι ὅτ' ἐγὼ σοι ἄρτι ἀπεκρίναμην. See more examples in Kühner's Gr. Gramm. ii. 480) led about (ἀπαγ. not necessarily, 'led wrong;' and the context seems rather to favour the idea of being 'led at will,' blindly transported hither and thither,—and so De W., and Estius, "qualiterunque, temere, pro nutu ducentium, et luc illic illos circumagendum, abductos fuisse") to idols which were without utterance ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to dumb idols?'), just as ye happened to be led (scil., on each occasion: the force of ἂν being to indicate the indefiniteness, i.e. in this case, the repetition of the act: so Xen. Anab. i. 5. 2: οἱ μὲν ὄντοι, ἐπεὶ τις διᾶκοι [whenever any followed them] προδραμόντες ἂν εἰστήκεισαν,—and Eurip. Phœn. 401: ποτὲ μὲν ἐς ἡμᾶρ εἶχον, εἰτ' οὐκ εἶχον ἂν. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to contradictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrys., (Ec., Theophyl., make this refer to the difference between the heathen μάντις, who was possessed by an evil spirit, and therefore ἐλακετο ὑπὸ τοῦ πνεύματος δεδεμένος, οὐδὲν εἰδὼς ἂν λέγει, and the Christian προφῆτης, —which however is entirely unwarranted by the context. 3.] *The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord.* διό, 'because ye

^f γνωρίζω ὑμῖν ὅτι οὐδεὶς ^g ἐν ^h πνεύματι θεοῦ λαλῶν λέγει ^f Luke ii. 15.
^h Ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Acts ii. 28.
 Ἰησοῦς, εἰ μὴ ^g ἐν ^h πνεύματι ἀγίῳ. ⁴ ⁱ διαιρέσεις δὲ ^k χα- Rom. ix. 22;
 ρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· ⁵ καὶ ⁱ διαιρέσεις ^l διακο- 23 al. Ezek.
 νῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος· ⁶ καὶ ⁱ διαιρέσεις ^m ἐνεργη- xlv. 23.
 ῶν. ^g Matt. xxii. 43.
 Luke ii. 27.
 iv. 1. Rev. i.
 10 al. Mic.
 iii. 8.
 h Rom. ix. 3

reff. i here (3ce) only. 1 Chron. xxvi. 1. 2 Chron. viii. 14. Ezra vi. 18. (-peiv, ver. 11).
 k = Rom. (v. 15. vi. 23. xi. 29) xii. 6 al. l Acts i. 17. vi. 1 al. + m ver. 10 only +.

3. om θεου P. om λαλων DF lat-ff. (insd by F-lat Aug &c.) rec ιησουν
 (corrū to bring it into government by λεγει, whereas it is an oratio directa), with
 DKLP rel harl syr-mg-gr sah Orig, Chr Thdrt Damasc Novat Hil-ed: ιησου F 17²
 vulg lat-ff: txt ABCN 17¹ syrr(appy) copt æth arm Orig, Cyr-p₆: rec κυριον
 ιησουν (see above), with DFKLP rel syr arm Ath Mac Chr Thdrt Orig-int, Did-int Ruf:
 txt ABCN 17 vulg(and F-lat) Syr sah æth Orig, Cyr Did-gr Bas Epiph Gennad lat-ff:

4. for δε, δ B.

5. for και ο, ο δε 17. 41. 73. 115-9 vulg D-lat Syr arm Eus Ath Epiph, Cyr Iren-int
 Orig-int Jer: om ο A¹: txt is cited by Orig Thdrt, Damasc (Ec Iren-int-mss Aug.

have been hitherto in ignorance of the matter.²

ἐν πν. θεοῦ—ἐν πν. ἁγ.]

The Spirit of God, or the Holy Spirit, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, 'David saw דוד ראה, in the Holy Spirit.'

λαλῶν λέγει.] On the difference of meaning between λαλῶ, 'to discourse,' 'to speak,' and λέγω, 'to say,' the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse': we may safely deny that it is ever 'to say' simply.

ἀνάθ. Ἰησ.] Jesus

(not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the personal Name,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accursed (see ref. Rom. note). So κύρ. Ἰησ., Jesus is Lord (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יהוה). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian.

It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα,—John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra gentes: Johannes, contra falsos prophetas."

4—6.] But (as con-

trasted to this absolute unity, in ground and principle, of all spiritual influence)

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there are varieties (in reff. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pf. u. Leit. pp. 232 ff.), but the same Spirit (as their Bestower, —see the sense filled up in ver. 11):

5.] and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρίσματα would work), and the same Lord (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): and varieties of operations (effects of divine ἐνέργειαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God, Who works all of them in all persons (all the χαρίσματα in all who are gifted). Thus we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and

P 2

n ver. 11. Rom.

vii. 5 reff.

o = ch. viii. 6

al. fr.

p ch. xv. 25.

Eph. i. 23.

(Col. iii. 11.)

q 2 Cor. iv. 2

only τ.

r = ch. vi. 5.

vii. 35. x. 11 al.

u = and constr., Acts xiii. 26 reff.

xi. 6 al.

μάτων εἰσὶν, καὶ ὁ αὐτὸς θεὸς ὁ ἑνεργῶν ὁ πᾶντα ἐν

p πᾶσιν. ἡ ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος

r πρὸς τὸ s συμφέρον. 8 ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δι-

δοται ὁ λόγος σοφίας, ἄλλῳ δὲ ὁ λόγος γνώσεως κατὰ

s Acts xx. 20 reff. t usage, here only. see Matt. xiii. 4 || Mk. ch. iii. 4. ver. 28.

v = ch. ii. 6 al. w Prov. xxx. (xxiv.) 3. x = 2 Cor.

y = καθὼς β., ver. 11.

6. rec o δε αυτος (corr'n to express contrast. It can hardly have been altered to και ο to conform to the precedy clause, the first remaining το δε), with AKLPN rel latt syrr sah arm Eus Epiph, Cyr Iren-int Hil, deus hic idem est orig; o αυτος δε DF: txt BC m Orig. rec ins εστι bef θεος, with KLN³ rel (syr) Orig Cyr Thdrt Damasc Ec; aft ενεργων B; ins χριστος bef θεος c: om ACDFPN¹ m 17 latt (Syr) sah arm Eus Ath Bas Chr Thl Iren-int Orig-int Hil. om τα D¹.

8. homœotel αλλω to αλλω next ver K.

effectuating in each man such measure of His gifts as He sees fit.

7—11.] These operations specified in their variety, but again asserted to be the work of one and the same Spirit.

7.] To each individual, however (the emphasis on ἐκάστῳ, as shewing the character of what is to follow, viz. individual distinction of gifts.

δε again contrasted with the ὁ αὐτός of the last verse; though the workings of One God, One Lord, One Spirit, they are bestowed variously on each man), is given the manifestation of the Spirit (not, as Meyer, al., the means of manifesting the Spirit which dwells in him [gen. obj.]: but, as De W., the manifestation by which the Spirit acts [gen. subj.]; it is a general term including χαρίσματα, διακονίαι, and ἐνεργήματα) with a view to profit (with the profit of the whole body as the aim: see reff.).

8—10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of ἐτέρῳ δε as distinguished from ἄλλῳ δε, and pointing out a new category:—I. gifts having reference to intellectual power: (1) λόγος σοφίας. (2) λόγος γνώσεως. II. (ἐτέρῳ δε) gifts, whose condition is an exalted faith (glaubenē-heroiē-mus): (1) faith itself. (2) practical workings of the same, viz. (a) ἰάματα. (b) δυνάμεις. (3) oral working of the same, viz. προφητεία. (4) critical working of the same, the διὰκρισις πνευμάτων. III. gifts having reference to the γλωσσῶν: (1) speaking with tongues: (2) interpretation of tongues.

To this De Wette objects, (1) that ἑ μέν, ἐτέρῳ δε, ἐτέρῳ δε, do not stand with any reference to one another, but ἐτέρῳ δε is in each case opposed to the ἄλλῳ δε which immediately precedes it, and followed by an ἄλλῳ δε similarly opposed

to it: therefore neither can the one betoken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν., and the concluding πάντα δε ταῦτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεία than προφ. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of together. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διὰκρισις πν. and ἐρμηνεία γλ. have reference to the understanding. I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a sort of arrangement, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γένη γλωσσῶν, ἔρμ. γλωσσῶν. Unquestionably, any arrangement must be at fault, which proceeding on psychological grounds, classes together the speaking with tongues and the interpretation of tongues: the working of miracles, and the discernment of spirits. I believe too that Meyer's distinction between ἐτέρῳ δε and ἄλλῳ δε is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36.

8.] γάρ appeals to matter of fact, as the ground of the assertion in ver. 7, both as to the διδοται and as to the πρὸς τὸ συμφέρον.

ᾧ μὲν . . . ἄλλῳ δε, a loose construction, as in ver. 28. λόγος σοφίας . . .

λόγος γνώσεως] What is the distinction? According to Neander, σοφία is the skill, which is able to reduce the whole practical Christian life into its due order in accordance with its foundation principles (see Pil. u. Leit. p. 247);—γνώσις, the theoretical

ABCDEF
ELPN^a
bcde f
ghkl
m o 17.
47

τὸ αὐτὸ πνεῦμα, ⁹ ἑτέρῳ [δὲ] πίστις ^z ἐν τῷ ^a αὐτῷ ^z πνεύ- z ver. 3.
 ματι, ἄλλῳ δὲ ^b χαρίσματα ^c ἰαμάτων ^z ἐν τῷ ^a ἐν ^z πνεύματι, a see ver. 11.
¹⁰ ἄλλῳ δὲ ^d ἐνεργήματα ^e δυνάμεων, ἄλλῳ δὲ ^f προφητεία, b ver. 4.
 ἄλλῳ δὲ ^g διακρίσεις ^h πνευμάτων, ἑτέρῳ δὲ ⁱ γένη ^k γλωσ- c vv. 28, 30
 σῶν, ἄλλῳ δὲ ^l ἑρμηνεία ^k γλωσσῶν. ¹¹ πάντα δὲ ταῦτα only. Jer.
 xl. [xxxiii.]
 6. (ἰασις,
 Acts iv. 22.)
 d ver. 6 only +.
 e = Acts viii.
 13 reff.
 f = Rom. xii.

6. ch. xiii. 2 al. g Rom. xiv. 1. Heb. v. 14 only. Job xxxvii. 16 only. (-κρύνει, ch. vi. 5.)
 h = ch. xiv. 32. 1 Tim. iv. 1. 1 John iv. 1. 3 Kings xxii. 21. i = Matt. xiii. 47. Mark ix. 29
 ([Mt.], ver. 28. ch. xiv. 10 only. (Acts iv. 6 al.) Gen. i. 11, &c. k Acts ii. 4 reff. l ch.
 xiv. 26 only +. Sir. prol. & xlvii. 17 only. (-ευνεῖν, Heb. vii. 2. -ευνεῖν, ch. xiv. 28 v. r.)

9. om 1st δε BD¹FN¹ latt Syr Clem Orig¹ Eus¹ lat-ff: ins ACD²3LPN³ rel syr coptt
 Orig² Eus² Cæs Cyr-jer² Chr Thdrt² Did² Damasc Thl² Hil² Aug². om 2nd δε
 DF latt Syr Clem Eus lat-ff. rec for ενι, αυτω (conformation to foregoing), with
 C³DFKLPN³ rel (syrr) coptt Clem Chr Thdrt: txt AB a 17 vulg (and F-lat, but over F-gr
 eodem is written) D-lat Did², lat-ff.—om εν τω ενι πν. C¹ Eus, Tert, Cassiod.

10. om 1st δε D¹F latt Clem Hil². ενεργεια DF, operatio latt lat-ff (not Aug³
 al). διναιμεως DF. om δε (2nd, 3rd, and 4th) BDF latt Clem lat-ff: om
 4th δε PN¹ l Cæs: ins ACKLN³ rel syrr coptt Chr Thdrt Damasc. διακρισις
 C(?)D¹FPN¹ 17 latt Syr Clem Orig¹ Bas¹ lat-ff. om 5th δε D¹ latt lat-ff.
 om αλλω δε ερμηνεια γλωσσων (homœotel) BK d k. διερρηνεια (mistake
 occasioned by δε? Tischd^f [ed 7] says "cf xii. 30; xiv. 5, 13, 27, 28") A D¹ (adds γενη):
 txt CD³FKLPN³ rel Clem Cæs Cyr-jer Chr Thdrt Damasc.

11. ταυτα δε παντα DF latt coptt Orig Hil².

insight into divine things: and similarly
 Olsh. and Billroth. But Bengel, al., take
 them conversely, γνῶσι. for the practical,
 σοφ. for the theoretical. Both, as De W.
 remarks, have their grounds in usage:
 σοφία is practical Col. i. 9, as is γνῶσις
 Rom. xv. 14, but they are theoretical re-
 spectively in ch. i. 17 ff. and viii. 1. Es-
 tius explains λόγος σοφίας, 'gratiam de
 iis quæ ad doctrinam religionis ac pietatis
 spectant disserendi ex causis supremis,'—
 as ch. ii. 6 f.:—and λόγ. γνῶσεως, he says,
 "gratia est disserendi de rebus Christianæ
 religionis, ex iis quæ sunt humanæ scien-
 tiæ vel experientiæ." Meyer says, "σοφία
 is the higher Christian wisdom (see on ch.
 ii. 6) in and of itself;—so that discourse
 which expresses its truths, makes them
 clear, applies them, &c. is λόγος σοφίας.
 But this does not necessarily imply the
 speculative penetration of these truths,—
 the philosophical treatment of them by
 deeper and more scientific investigation, in
 other words, γνῶσις: and discourse which
 aims at this is λόγος γνῶσεως." This last
 view is most in accordance with the sub-
 sequently recognized meaning of γνῶσις
 and γνωστικός, and with the Apostle's own
 use of σοφία in the passage referred to, ch.
 ii. 6. κατὰ τ. αὐ. πν.] according to

the disposition (see ver. 11) of the same
 spirit. 9.] πίστις, as Chrys.: πίστιν
 οὐ ταύτην λέγων τὴν τῶν δογμάτων, ἀλλὰ
 τὴν τῶν σημείων, περὶ ἧς φησιν Ἐὰν ἔχητε
 πίστιν ὡς κόκκον σιν. κ.τ.λ. (Matt. xvii.
 20): καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἤξιουν
 λέγοντες Πρόσθετε ἡμῖν πίστιν (Luke xvii.
 5). αὐτὴ γὰρ μήτηρ τῶν σημείων ἐστίν.

Hom. xxix. p. 263. This seems to be
 the meaning here; a faith, enabling a
 man to place himself beyond the region
 of mere moral certainty, in the actual
 realization of things believed, in a high and
 unusual manner. ἐν τ. αὐτ. πν.] in,
 i. e. by and through, as the effective cause
 and the medium. χαρίσματα ἰαμάτων]
 gifts of (miraculous) healings; plur., to
 indicate the different kinds of diseases, re-
 quiring different sorts of healing. ἐν, see
 above.

10. ἐνεργ. δυν.] operations of
 miraculous powers (in general).
 προφητεία] speaking in the Spirit.
 Meyer gives an excellent definition of it:
 "discourse flowing from the revelation
 and impulse of the Holy Spirit, which, not
 being attached to any particular office in
 the church, but improvised,—disclosed the
 depths of the human heart and of the
 divine counsel, and thus was exceedingly
 effectual for the enlightening, exhortation,
 and consolation of believers, and the win-
 ning of unbelievers. The prophet differs
 from the speaker with tongues . . . in that
 he speaks with the understanding, not
 ecstatically: from the διδάσκαλος, thus:
 —ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ πνεύ-
 ματος φθέγγεται ὁ δὲ διδάσκων ἐστὶν ὅπου
 καὶ ἐξ οἴκτας διαλέγεται, as Chrys. on ver.
 28." (Hom. xxxii. p. 286.) δια-
 κρίσεις πν.] discernings of spirits: i. e.
 the power of distinguishing between the
 operation of the Spirit of God and the
 evil spirit, or the unassisted human
 spirit: see 1 John iv. 1, and compare
 προσέχοντες πνεύμασιν πλάνοις, 1 Tim. iv.
 1. The exercise of this power is alluded

m ver. 6. Rom. m ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ πνεῦμα, ° διαιροῦν ὁ ἰδία ABCDF
vii. 5 reff. KLPNa
n ch. xi. 5 only. ἐκάστω ὁ καθὼς ὁ βούλεται. 12 ὁ καθάπερ γὰρ τὸ σῶμα b c d e f
o Luke xv. 12 only. Josh. xviii. 5. ἔν ἐστιν, καὶ ὁ μέλη πολλὰ ἔχει, πάντα δὲ τὰ ὁ μέλη τοῦ g h k i
(-ρεῖς, vv. 4, 5, 6.) σώματος, πολλὰ ὄντα, ἔν ἐστιν σῶμα, οὕτως καὶ ὁ χρι- 47
p here only. στός. 13 καὶ γὰρ ὁ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες ὁ εἰς ἐν
2 Macc. iv. 34 only. Xen. Cyr. vi. 2. 34. σῶμα ὁ ἐβαπτίσθημεν, εἴτε ὁ Ἰουδαῖοι εἴτε ὁ Ἕλληνας, ὁ εἴτε
q = Mark iv. 33 Acts xi. 29. w x δούλοι ὁ εἴτε ὁ ἐλευθεροί, καὶ πάντες ἐν πνεύμα ὁ ἐποτίσθη-
Num. xxvi. 54. r of God, Heb. i. 17. James i. 18. 2 Pet. iii. 9 only. μιν. 14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν ὁ μέλος, ἀλλὰ πολλὰ.
1 Kings ii. 25. s Rom. iv. 6 reff. t Rom. vi. 13 reff. u Matt. iii. 11. Acts i. 5. xi. 16.
v Acts viii. 16 reff. w Eph. vi. 6. x as above (w). Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xiii.
16. xix. 18. y Rom. xii. 20 reff. acc., see Mark x. 38. Luke xii. 47. 2 Thess. ii. 15. Heb. vi. 9. Rev.
xvi. 9. Ps. lxxviii. 21. Winer, edn. 6, § 32. 5.

om το [bef ἐν] D¹F arm Orig Chr. om ἰδια (D¹)F latt Syr copt (Orig) Epiph Orig-
int Dd-int Hil.—for διαιرون ἰδια, διερουμενα D¹, om ἰδια F arm.

12. om γαρ K a arm æth; d has it in red. for καὶ μελη, μελη δε D¹(and lat) F
Hil Hil Tich. rec εχει bef πολλα, with DFKL rel latt syr goth Chr Thdr̄t, Hil
Ambrst: txt ABCPN m 17 Hip Thdr̄t, Jer. μεληλη(sic) N. ins εκ bef του
σωμ. D¹(and lat) goth Hil Ambrst Tich. rec aft σματος ins του ενος (gloss), with
DN³ rel goth Chr, Thdr̄t, Damasc Ec Hil: om ABCFKLPN¹ d vulg syr copt arm æth
gr-lat-ff. (17 def.) for χρ., κυριος C.

13. om ενι F. rec ins eis bef ἐν πνευμα (appy to conform to the first member
of the sentence), with D³KL rel vulg(and F-lat) Thdr̄t Vig: om (A)BCD¹FPN d 17. 47
am(with demid harl tol) D-lat syr copt goth æth arm Ps-Ign Ath₂ Did, Chr Thl-comm
lat-ff. for πνευμα ἐποτίσθημεν, σωμα εσμεν A: for πνευμα, πομα a f g l syr-mg-
gr: πν. εφωτίσθημεν L 21. 39. 116.

to ch. xiv. 29. γένῃ γλωσσῶν] kinds
of tongues, i. e. the power of uttering, in
ecstasy, as the mouthpiece of the Spirit,
prayer and praise in languages unknown
to the utterer,—or even in a spiritual lan-
guage unknown to man. See this subject
dealt with in the note on Acts ii. 4, and
ch. xiv. 2 ff. ἑρμηνεία γλωσσῶν] the
power of giving a meaning to what was
thus ecstatically spoken. This was not
always resident in the speaker himself: see
ch. xiv. 13. 11.] The Spirit is the
universal worker in men of all these powers,
and that according to His own pleasure:
see above on vv. 4—6.

ἰδία, 'seorsim,'
respectively, or 'severally,' as E. V. This
unity of the source of all spiritual gifts,
in the midst of their variety, he presses
as against those who valued some and
undervalued others, or who depreciated
them all.

12—30.] As the many
members of the body compose an organic
whole, and all belong to the body, none
being needless, none to be despised; so
also those who are variously gifted by
the Spirit compose a spiritual organic
whole, the mystical body of Christ. First,
however, vv. 12, 13, this likeness of the
mystical Christ to a body is enounced, and
justified by the facts of our Baptism.

12.] The organic unity of the various
members in one body, is predicated also of
CHRIST, i. e. the Church as united in

Him, see ch. vi. 15. The γάρ confirms
the preceding ἐν κ. τὸ αὐτὸ πνεῦμα, by an
analogy. By the repetition,—τὸ σῶμα,
... τοῦ σώματος ... , σῶμα, the unity
of the members as an organic whole is
more strongly set forth.

13.] This
shewn from our being baptized into one
body, and receiving one Spirit. For in
(see on ver. 9) one Spirit also (the empha-
sis on ἐν πν., to which words καὶ belongs)
we all were baptized into one Body,
whether Jews or Greeks, whether slaves
or freemen; and we all were made to
drink of one Spirit (or, 'all watered by
one Spirit,' viz. the water of Baptism,
here taken as identical with the Spirit
whose influence accompanied it). So (un-
derstanding the whole verse of baptism)
Chrys., Theophyl., Ec., Rückert, Meyer,
De Wette, Luther, Beza, Calv., Estius,
Grot., al., refer the latter half to the Lord's
Supper: and this is mentioned by Chrys.
and Theophyl.:—Billroth and Olsh. to the
abiding influence of the Spirit in strength-
ening and refreshing. But the aor. ἐπο-
τίσθημεν, referring to a fact gone by, is
fatal to both these latter interpretations:
besides that it would be harsh to under-
stand even εἰς ἐν πν. ἐποτίσθ. (see var
readd.) and impossible to understand ἐν πν.
ἐποτ., of the cup in the Lord's Supper.

14.] Analogy, by which this mul-
tiplicity in unity is justified: it is even so

15 *ἐὰν εἴπῃ ὁ πούς* "Οτι οὐκ εἰμὶ χεῖρ, οὐκ ^zεἰμὶ ^zἐκ τοῦ ^zof things, =
σώματος, οὐ ^aπαρὰ τοῦτο οὐκ ^zἔστιν ^zἐκ τοῦ σώματος; here 4 times
 16 *καὶ ἐὰν εἴπῃ τὸ ^bοὐς* "Οτι οὐκ εἰμὶ ὀφθαλμός, οὐκ ^zεἰμὶ only of pers.,
^zἐκ τοῦ σώματος, οὐ ^aπαρὰ τοῦτο οὐκ ^zἔστιν ^zἐκ τοῦ σώ- Matt. xxvi.
ματος; 73. John i.
 17 *εἰ ὅλον τὸ σῶμα ὀφθαλμός, ^cποῦ ἢ ^dἀκοή;* 24. Acts xxi.
εἰ ὅλον ^dἀκοή, ^cποῦ ἢ ^eὁσφρησις; 81. Obad. 11.
 18 *νῦν δὲ ὁ θεὸς ^eἔθετο* a = here bis
*τὰ μέλη, ^hἐν ^hἐκαστον αὐτῶν ἐν τῷ σώματι ⁱκαθὼς ἠθέλη- i. 32, 4.
 σεν.* 19 *εἰ δὲ ἦν [k τὰ] ^kπάντα ἐν μέλος, ^cποῦ τὸ σῶμα;* παρά τὴν
 20 *νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.* 21 *οὐ δύναται δὲ πέναν.*
*ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ ^lΧρεῖαν σου οὐκ ^lἔχω· ἢ ^bRom. xi. 8
^mπάλιν ἢ κεφαλὴ τοῖς ποσὶν ^lΧρεῖαν ὑμῶν οὐκ ^lἔχω.* reff.
 c ellips., Rom.
 iii. 27. ch. i.
 20.

d = 2 Pet. ii. 8. Xen. Mem. i. 4. 6.

g = Acts xx. 28. ver. 28. Gen. xvii. 5.

f Matt. vi. 8. Luke v. 31 || Prov. xviii. 2.

e here only +.

h Acts xvii. 27 reff.

m = 2 Cor. x. 7.

i ver. 11 reff.

f = Luke xi. 39. al.

k ver. 6.

15. for *ἔστιν, εἰμὶ(?)* **Σ!** (but *corr'd*).16. om *καὶ* D¹. om *οτι* P.16. rec *νυν*, with CD³KLP³ rel Chr₂ Thdrt Damasc (Ec: txt ABD¹F I Thl).19. om *τα* BF 17: ins AC²DKLP³ rel.20. *νυν* FP 32. 47. 67. 80. 114 Chr₁ Thl.om *μεν* B D¹ (and lat) 73. 114 goth Aug.

21. om *δε* (as *being in the way?* but it brings out a contrast to the unity just insisted on) ACFP d m 17. 47 fuld (and demid) Syr copt (Orig) Bas (Thdrt₁) Jer: ins BD²KL³ rel vulg syr goth Chr Thdrt Damasc Thl (Ec Ambrst Aug, Pel. rec om
δ (absorbed in the *οφθαλμος* follg?), with K e h o: ins ABCDFLP³ rel Orig Bas Chr Thdrt Damasc (Ec Thl-comm.

in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary.

The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiant, quia singula servari totius interest: ita homines singulis parcent, quia ad coelum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest:—' and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, *γεγυῖσθαι γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἔνων καὶ τῶν κάτω ὁδόντων τὸ οὖν ἀντιπράσσειν ἀλλήλοις, παρὰ φύσιν*. See also id. vii. 13: Clem. ad Cor. c. xxxvii. p. 284: and other examples in Wetstein.

15.] The *ἔτι* is rightly rendered in E. V. because. οὐ παρὰ τ. κ.τ.λ.] These

words are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style, than taken affirmatively. *παρά,* see reff.

ἐκ τ. σ., belonging to the body as an aggregate; so *εἰς ἐκ τῶν δώδεκα*,—*ἦσαν ἐκ τῶν Φαρισαίων*.

The double negation strengthens,—see Winer, edn. 6, § 55. 9 b (he takes the two, in this case, as destroying one another [?], see ib. a).

17.] *The necessity* of the members to *one another*, and to the *body*. Understand *ἦν* in each clause, which is indeed expressed in ver. 19.

18.] *νῦν δέ*, but as the case really stands: see Hartung, Partikellehre, ii. 25.

τὰ μέλη, generally,—*ἐν ἐκαστον αὐτῶν*, severally. *καθὼς ἠθέλει*, answers to *καθὼς βούλεται*, ver. 11.

19.] *The same 'reductio ad absurdum'* which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: if the whole were one member, where would be the body (which by its very idea *μέλη* *ἔχει* πολλά; see vv. 12, 14)?

20.] Brings out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17.

21—26.] *And the spiritual gifts are also necessary to one another*. This is spoken in reproof of the *highly endowed*, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented

n Rom. v. 9, 10 reff.
 o = (1) Matt. xvii. 25 al.
 (2) ch. iv. 9 al.
 p Acts ii. 30 reff.
 q Acts xiii. 46 reff.
 r ch. iv. 10 reff.
 s Esth. i. 20.
 t Mark xii. 40, Luke xii. 4+.
 Dan. iv. 33 (36) Theod.
 u = here (Matt. xxi. 33 || Mk. xxvii. 28 || Mk., 48 || Mk. J.) only.
 (Ruth. iii. 3.) (-θεσις, 1 Pet. iii. 3.)
 v here only.
 Deut. xiv. 1. (-μονειν, ch. vii. 36. -μοσύνη, Rom. i. 2L) w here only +. Polyb. x. 18. 7. x Acts xiii. 50 reff. (-μόνος, ch. xiv. 40) y abs., Acts ii. 45 reff. z Heb. iv. 2 only +. 2 Macc. xv. 39 only. a ch. i. 7 reff. b ch. i. 10 reff. c Matt. vi. 25 al. fr. 2 Kings vii. 10. plur., ch. x. 11 reff. constr. acc., ch. vii. 32, &c. reff. w. ὑπέρ, here only. Ps. xxxvii. 18. d Rom. viii. 17 only +. 1 Kings xxii. 8 Symm. e = here only. f Luke i. 58. xv. 6, 9, ch. xiii. 6. Phil. ii. 17, 18 only. L.P. Gen. xxi. 6 only.

22 ἀλλὰ ⁿ πολλῶ ⁿ μᾶλλον τὰ ^ο δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ^p ὑπάρχειν ^q ἀναγκαῖά ἐστιν, ²³ καὶ ἂ ^ο δοκοῦμεν ^r ἀτιμότερα εἶναι τοῦ σώματος, τούτοις ^s τιμὴν ^t περισσοτέραν ^u περιτίθεμεν, καὶ τὰ ^v ἀσχήμονα ἡμῶν ^w εὐσχημοσύνην ^t περισσοτέραν ἔχει. ²⁴ τὰ δὲ ^x εὐσχήμονα ἡμῶν οὐ ^y χρεῖαν ^y ἔχει· ἀλλὰ ὁ θεὸς ^z συνεκέρασεν τὸ σῶμα, τῷ ^a ὑστερουμένῳ ^t περισσοτέραν δὸς τιμὴν, ²⁵ ἵνα μὴ ^η ^b σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων ^c μεριμνῶσιν τὰ μέλη. ²⁶ καὶ εἴτε πάσχει ἐν μέλος, ^d συνπάσχει πάντα τὰ μέλη· εἴτε ^e δοξάζεται [ἐν] μέλος, ^f συγ-

23. ins μελη bef του σωματος DF latt Damasc lat-ff; bef ειναι 17.

24. aft εχει ins τιμης D F-gr Syr. [αλλα, so ABCDLN b e g m o.]
 συνεκασεν bef ο θεος A. Teth: om ο θ. syr. om το N¹. rec υστερουντι (appy corrto more usual N. T. expression), with DFKLN³ rel Orig Dial Chr Thdrt (Ec Thl: txt ABCN¹ 17 Melet(in Epiph) Damasc. for περισσοτεραν δους τιμην, τι περισσοτερον δους B(see table).

25. σχισματα D¹FLN rel full arm Bas Antch Damasc Thl Aug, Sedul: txt ABCD²·3K f h l m o 17 vulg(and F-lat) D-lat syrr copt Orig Ambrst Aug¹. for το αυτο, τα αυτα D¹F arm Orig. μεριμνα DF Thl-marg.

26. for 1st εἴτε, εἰ τι BF latt syr arm Ambrst Pel Cassiod Bede: txt ACDKLN rel vss Chr Thdrt Damasc Thl Ec lat-ff. om 1st ἐν A Orig¹. om 2nd ἐν ABN¹.

with their gifts. 22, 23.] Nay, the relation between the members is so entirely different from this, that the *very disparagement*, conventionally, of *any member*, is the *reason why more care should be taken of it*. I understand by the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, those members which in each man's case appear to be *inheritors of disease*, or to have incurred weakness. By *this very fact*, their necessity to him is brought out much more than that of the others. 23.] So also in the case of the parts ἂ δοκοῦμεν ἀτιμότερα εἶναι—on which usage has set the stamp of *dis-honour*. Perhaps he alludes (as distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys., καλῶς εἶπε τὰ δοκοῦντα, καὶ ἂ δοκοῦμεν (but I should draw a distinction between the two, in accordance with the above explanation of ἀσθενέστ., and render τὰ δοκοῦντα, *which appear to be*, and ἂ δοκοῦμεν, *which we think*: notice also ὑπάρχειν and εἶναι, on which see Acts xvi. 20, note) δεικνύς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἡ ψήφος. Hom. xxxi. p. 278.

τιμ. περισσ. περιτίθ.] viz. by clothing (garments of honour, as

the Targ. of Onkelos on Gen. iii. 21): honouring them more than the face, the noblest part, which we do not clothe.

καὶ τὰ ἀσχ.] Here there is *no ἂ δοκοῦμεν*, and no ambiguity. Chrys. (ibid.) says: . . . ἀλλ' ὅμως πλεονος ἀπολαύει τιμῆς· καὶ οἱ σφόδρα πένητες, κἂν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνδρῶντο ἐκεῖνα τὰ μέλη δεῖξαι γυμνά.

24.] The *comely* parts are in some measure *neglected*, not needing to be covered or adorned: *but* (opposed to χρεῖαν ἔχει) *God* (at the creation) *tempered the body together* (compounded it of members on a principle of mutual compensation),—*to the deficient part giving more abundant honour*,

25.] *that there be no disunion* (see ver. 21) in the body, but that the members may have the same care (viz. that for mutual well-being) for one another. The verb is plur., on account of the personification of the individual members (Meyer).

26.] καί, and accordingly, in matter of fact: we see that God's *temperament* of the body has not failed of its purpose, for the members sympathize most intimately with one another.

πάσχει . . . συνπάσχει] καὶ γὰρ τῇ πτέρνῃ πολλάκις προσπαγέσθης ἀκάνθης, ὅλον τὸ σῶμα αἰσθάνεται καὶ μεριμνᾷ· καὶ νῶτος κάμπτεται, καὶ γαστήρ καὶ μῆρος συστέλλονται, καὶ χεῖρες καθάπερ

.. ειναι P
 ABCDF
 KLS a
 b c d e f
 g h k l
 m o 17
 47

χαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ ^{g = ch. vii. 5} ^{ref.} ^{h ch. xiii. 9 bis,} ^{10, 12 only.} ^{(see Rom. xi. 25} ^{ref.)} ^{1 Kings xxiii. 26.} ^{i = ver. 8al.} ^{see note.} ^{k = ver. 18.} ^{l absol., Acts xii. 1. Eph. i. 22 al.} ^{m Acts xiii. p = ver. 10.} ^{Acts xx. 35.)} μέλη ^{gh} ἐκ ^h μέρους. ²⁸ καὶ ⁱ οὓς μὲν ^k ἔθετο ὁ θεὸς ἐν τῇ ^{mn} ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον ^{mo} διδασκάλους, ἔπειτα ^p δυνάμεις, ἔπειτα ^q χαρίσματα ⁱ ἰαμάτων, ^r ἀντιλήμψεις, ^s κυβερνήσεις, ^p γένη ^p γλωσσῶν. ²⁹ μὴ πάντες ἀπόστολοι; μὴ πάντες ^{mn} προφῆται; μὴ

1. Eph. iv. 11.
q ver. 9 (reff.).

n Acts xi. 27 reff.
r here only. Ps. xxi. 19.

o 1 Tim. ii. 7. 2 Tim. i. 11.

s here only. Prov. i. 5. xi. 14. (xx. 18 F: Prov. xx. 14—22 is omd in AB⁸.) xxiv. 6 only.

^{27.} σωμα bef ἐστε F Ambr.

for μερους, μελους (perhaps error: perhaps, as Mey, εκ μερ. was not understood) D¹ (and lat) vulg syr(μερ. mg) arm Orig, Eus, Nys Epiph Cyr, Thdr̄t, Procl lat-f(om εκ με. Hil Aug): txt is supported by Orig₂ (and int₂) Eus., Chr Thdr̄t Damasc EcE Thl.

^{28.} aft Thdr̄t. ins δε D¹.

rec for 2nd ἐπειτα, εἰτα (corr̄n as more usual, follg ἐπειτα: the om̄n may be accounted for by a desire to throw all into one catalogue), with KL rel Thdr̄t EcE Thl: om DF Hil Ambr: txt ABC⁸ a 17 Bas Cyr-jer Chr Cyr Damasc. om γενη N¹ (ins above the line N-corr¹).

δορυφόροι κ. ὑπηρεταί προσιόντες ἀνέλκουσι τὸ παγόν, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὀρώσι τῆς φροντίδος. Chrys. p. 282.

δοξάζεται . . . συγχαίρει] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται λέγει τὸ σῶμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ εὐφραίνονται (ibid.). But perhaps the analogy requires that we should rather understand δοξ. of those things which physically refresh or benefit the member, e.g. anointing or nourishment.

^{27.]} Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ: and to individuals among them, as members in particular, i.e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μέρους—ὅτι ἡ ἐκκλησία ἡ παρ' ἡμῶν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν (Hom. xxxii. p. 285): but this, though true, does not appear to have been here before the Apostle,—only the whole Corinthian church as the body of Christ, and its individual components as members, each in his appointed place.

^{28.]} The divine disposition of the members in the spiritual body.

οὓς μὲν was apparently intended to be followed by οὓς (or ἄλλους) δέ, but meanwhile another arrangement, πρῶτον, δεῦτ., τρίτ., occurs to the Apostle, and οὓς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δέ,

regularly.

ἐν τῇ ἐκκλ.] in the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e.g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7.

προφ.] See above, on ver. 10. διδασκάλους] See reff.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως.

δυνάμεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, without any assignable reason; as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήμψεις] i. e. ἀντέχεσθαι τῶν ἀσθενῶν and the like, as Chrys. forming one department of the διακονίαι of ver. 5: as do also κυβερνήσεις, a higher department, that of the presbyters or bishops—the direction of the various churches. γένη γλωσσῶν] εἶδες ποῦ τέθεικε τοῦτ' ὃ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάξιν; Chrys. p. 287. There certainly seems to be intention in placing this last in rank: but I am persuaded that we must not, with Meyer, seek for a classified arrangement: here, as above, vv. 7—11, it seems rather suggestive than logical: the χαρ. ἰαμ. naturally suggesting the ἀντιλήμψεις,—and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

^{29, 30.]} The application of the

t Acts ii. 4.

x. 46, xix. 6.
ch. xiv. 2 &c.

u Luke xxiv.

27, Acts ix.

36. ch. xiv. 5.

13, 27 only t.

2 Macc. i. 36

only.

(-ευτής.

ch. xiv. 28.)

v = ch. xiv. 1,

39 (xiii. 4 al.) only.

viii. 13 reff.

πάντες^{mo} διδάσκαλοι; μὴ πάντες^p δυνάμεις; ⁸⁰ μὴ πάντες

^a χαρίσματα ἔχουσιν ^a ἰαμάτων; μὴ πάντες ^t γλώσσαις

^t λαλοῦσιν; μὴ πάντες ^u διερμηνεύουσιν;

31 v Ζηλοῦτε δὲ τὰ ^w χαρίσματα τὰ ^x μεῖζονα· καὶ ἔτι

^y καθ' ^y ὑπερβολὴν ^z ὁδὸν ὑμῖν δείκνυμι. XIII. 1 ἐὰν ταῖς

Sir. li. 18. w ver. 4 reff. x = ch. xiii. 13. xiv. 5. y Rom.

z ch. iv. 17. 1 Kings xii. 23. see Acts xiii. 10 reff.

31. om 1st τα F. rec for μεῖζονα, κρείττονα, with DFKL rel (-σσονα DF &c)
latt copt(appy) arm Orig₁ Sevrn-c Chr Damasc₂ Phot Thl(οὐκ εἶπε τὰ μεῖζονα ἀλλὰ τὰ
κρείττονα): txt ABCN in 17. 73 am Syr (syr?) aeth Orig₂ Thdor-cat Thdr-comin
Damasc₂ Phot Jer₃. om και F old-lat Syr. for ετι, ειτι D¹: ετει F.
δεικ. bef υμιν F.

questions already asked vv. 17—19.

29. δυνάμεις] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of construction:—but *nominative*, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in apposition with δυνάμεις and χαρίσματα, and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of persons, gives rise to the change of construction,—μὴ πάντες χαρ. ἔχουσιν ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10. Meyer compares Hom. II. v. 726—734. See Stanley's note and excursus.

31.] But (he has been shewing that all gifts have their value: and that all are set in the church by God: some however are more valuable than others) do ye aim at the greater gifts (μεῖζ. is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in the inspired exercise of the conscious faculties, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud præ alio possunt sequi et exercere, c. xiv. 26." Bengel. Compare also xiv. 39. There is thus no need to explain away ζηλοῦτε, as Grot. ("agite cum Deo precibus ut accipiat") and others: or to depart from the known usage of χαρίσματα, and explain it to mean faith, hope, and love, as Morus, or the fruits of love, as Billroth. καὶ ἔτι.] And moreover: besides exhorting you to emulate the greatest gifts.

καθ' ὑπ. ὁδ.] An eminently excellent way, viz. of emulating the greatest gifts:

—so Theophyl.: καὶ μετὰ τούτων (τούτο γὰρ δηλοῖ τὸ καὶ ἔτι), ἐὰν ὅλως ζηλωταὶ ὑπάρχῃτε χαρισμάτων, δείξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολὴν, τούτέστιν, ὑπερέχουσιν, ἥτις φέρεται ἐπὶ πάντα τὰ χαρίσματα τὴν ἀγάπην δὲ λέγει.

καθ' ὑπερβ.] must not be joined with the verb,—"est adhuc via quam vobis diligentissime demonstro" (Pagnini's version, and some mentioned by Estius): see reff. and cf. ἡ μάλιστα ἀναγνώρισις, Arist. Poet. ii. 6,—μάλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὖ πράξις, Æsch. Agam. 262,—σφόδρα γυναικῶν, Plato, Legg. i. p. 639 c, and other examples in Bernhardt, Syntax, p. 338. The explanation of Estius and Billroth, that the way which he is about to shew them is 'multo excellentiorem iis donis de quibus hactenus egit' (Est.), is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a comparison between love and gifts, but only shews that it is the only way, in which gifts can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGYRIC OF LOVE; as the principle without which all gifts are worthless (1—3): its attributes (4—7): its eternity (8—12): its superior dignity to the other great Christian graces (13). Meyer quotes from Valcknaer, p. 299: "Sunt figuræ oratoriar, quæ hoc caput illuminant, omnes sua sponte nate in animo heroico, flagrante amore Christi et huic amoris divini omnia postponente." "It may," he adds, "without impropriety be called 'a Psalm of Love:—'—the הַיְיָ of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of

ABCDF
KLN a
b c d e f
g h k l
m o 17.
47

[†] γλώσσαις τῶν ^α ἀνθρώπων [†] λαλῶ καὶ τῶν ^α ἀγγέλων, ^a so ch. iv. 9.
^α ἀγάπην δὲ μὴ ἔχω, ^β γέγονα ^γ χαλκὸς ^δ ἡχῶν ἢ ^ε κύμβα- ^b = 2 Cor. xii.
 λον [†] ἀλαλῶζον. ² κὰν ἔχω ³ προφητείαν καὶ εἰδῶ τὰ ^{11.}
^h μυστήρια πάντα καὶ πᾶσαν τὴν ¹ γνῶσιν, κὰν ^k ἔχω πᾶσαν ^c Mark vi. 8
 τὴν ^k πίστιν ὥστε ¹ ὅρη ^{1m} μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, ^{||} Mt. xii. 41.
ⁿ οὐθέν εἰμι. ³ κὰν ^ο ψωμίσω πάντα τὰ ^p ὑπάρχοντά ^{Rev. xviii. 12}
^e here only. 1 Chron. xiii. 8. ^f Mark v. 38 only. ^{Josh. vi. 20.} ^g = Rom. ii. 6. ch.
 xii. 10. xiv. 22 al. (Rev. i. 3.) see Sir. xxiv. 33. ^h Matt. xiii. 11. ch. xv. 51. ^{Dom. ii. 18 al.}
ⁱ = ch. viii. 1. xii. 8 al. ^{Prov. xxx. (xxiv.) 3.} ^k Acts xiv. 9 reff. ¹ Isa. liv. 10.
^m ἀνεῖν, here only †. (Luke xvi. 4. Acts xiii. 22. xix. 26. Col. i. 13 only. ^{Judg. x. 16 A.)} ⁿ ch.
 vii. 19 reff. ^o Rom. xii. 20 only. constr., here only. ^{Num. xi. 4, 18 al.} ^p = Matt.
 xix. 21. xxiv. 47. ^{Heb. x. 34 al.} ^{Gen. xii. 5.}

CHAR. XIII. 1. homeœtel in **N**¹ for *μῆ εχω* to *μῆ εχω* next ver: supplied by **N**-corr¹. for *γεγονα*, *έν εἰμι* D¹ F (addg *ή*), [*ήν*] *unum sum* ut old-lat (viz, D-lat E-lat G-lat spec) æth Auga¹ Pel Bede. *αλαλῶζον* AD d.

2. rec (for *κὰν* και *εαν* (twice in this ver and twice in next), with DF K (1st και *αν*) I.(**N**) rel(om 2nd *εαν* *εχω* 47) Chr Thdrt Damasc, 1st (4th και *αν*) B, 4th 17: txt AC, 2nd and 3rd B, 1st 2nd and 3rd 17. for *εἰδω*, *ουδα* (= *οἰδα*) F: *ιδω* AD¹ 17. 47¹.

ins *τα βεφ παντα* F. *μεθισταναι* BDFN-corr¹ m 17 Clem Thl: txt ACKL rel Orig² Chr Thdrt Damasc Ec. *elz ουδεν*, with D¹FK Clem¹ Meth Mac¹ Chr Thdrt: txt ABCD³L⁸ Clem¹ Eph Bas Mac¹ Damasc Ec Thl-comm. for *εἰμι*, *ωφελουμαι* A Ambr.

3. *elz ψωμιζω* (corrⁿ, the force of the aor not being perceived), with K: txt ABCD

dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.]

ἐὰν λαλῶ supposes a case which never has been exemplified: *even if I can speak*, or as E. V. though *I speak*. So Isoer. Arcop. p. 142,—*ἀλλ' ἐὰν μὲν κατορθώσωσι περὶ τινος πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετὴν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν*. See Matthiæ, § 523. 1. *ταῖς γλώσσαις τ. ἄνθρ. κ. τ. ἀγγ.*]

ὅρα πόθεν ἄρχεται πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκούντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τῶν γλωσσῶν. Chrys. p. 289. It is hardly possible to understand *γλώσσαι* here of any thing but *articulate forms of speech*: i.e. *languages*. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the *sense* is concerned: '*tongues speaking in all possible ways*,' surely, in the common acceptance of words, must mean, *tongues speaking all possible languages*, and the use of the word indifferently for the *tongue* and a *tongue* (a language), when this very gift is spoken of, e.g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the strongest proofs that *λαλεῖν γλώσσαις* is to speak in *languages*: see note on Acts ii. 4.

Of men (generic) and of angels (generic): i.e. 'of all men and all angels,' whatever those tongues may be.

ἀγάπην] LOVE to all, in its most general

sense, as throughout the chapter: no distinction being here drawn between love to *man* and to *God*, but the *general principle* dealt with, *from which both spring*. The '*Caritas*' of the Latin versions has occasioned the rendering '*charity*' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] I am become; the case supposed is regarded as present: 'if I can speak . . . I am become.'

χαλκ. ἡχ.] Brass, of any kind, struck and yielding a sound: i.e. *ἀναίσθητόν τι κ. ἄψυχον*. Chrys. No particular musical instrument seems to be meant. *κύμβαλον*] *κύμβαλα ἦν πλατέα κ. μεγάλα χάλκεα*, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, *זָבֶזֶב*. There appear to have been two sorts, mentioned in Ps. cl. 5, *זָבֶזֶב זָבֶזֶב* and *זָבֶזֶב זָבֶזֶב*, rendered by the LXX, *κυμβάλοις εὐήχοις*—and *κ. ἀλαλαγμοῦ*, as here. Winer thinks the former answered to our *castagnettes*, the latter to our *cymbals*. The larger kind would be here meant. See Winer, Realw. art. 'Becken.'

ἀλαλῶζον] see Ps. cl. cited above. 2.] *τὰ μυστήρ. πάντα* are all the secrets of the divine counsel,—see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both *μυστ.* and *γνώσιν*. *πᾶσαν* be *εἰδῶ μυστ.* and *ἔχω γνώσιν*.

q = Acts xv.
26. Dan. iii.
28 (95).
s Mark v. 26.
Matt. xvi. 26.
Prov. x. 2.
t Matt. xviii.
26, 29. Luke
xviii. 7.
1 Thess. v. 14.
Heb. vi. 15.
James v. 7.
bis, 8. 2 Pet. d
iii. 9 only.

Prov. xix. 11. (-μία, Rom. ix. 22. -μως, Acts xxvi. 3.) u see Rom. ii. 4. 2 Cor. vi. 6.
only +. (not found elsewhere. Lexx.) w Acts vii. 9 reff. x here only +. see note. y ch. iv. 6 reff. a b c d e
z ch. vii. 36 only. Deut. xxv. 3. (-μοσύνη, Rom. i. 27. -μων, ch. xii. 23.) a ch. x. 21. Phil. ii. 21. f g h k
b Acts xvii. 16 only (reff.). c = Rom. iv. 8, from Ps. xxxi. 2. d Rom. ii. 9 reff. e constr. l m o 17.
Matt. xviii. 13. Luke i. 14. Acts xv. 31. ch. xvi. 17. 2 Cor. vii. 13. Prov. xxiv. 19. f ch. xii. 26 reff.

FLN rel. παραδωσω F. καυησσομαι DFL b² c d f h k 47 Mac Max-conf :
καυησσομαι ABN 17 copt-ms æth Ephr Jer (from gr-mss asserts apud Græcos ipsos
ipsa exemplaria diversa esse, but thinks, ob similitudinem καυησσομαι et καυησσομαι
apud Latinos errorem inolevisse): txt CK rel vss Orig Chr Thdrt lat-ff Jac-nisib.
ουθεν AN 17. 73 Bas-ms: txt BCDFKL rel Chr Thdrt.

4. om 3rd η αγαπη B a 17-9. 55. 73-4. 118-22¹ lect-17 vulg copt arm Clem Ephr Chr
Thl Orig-int, Tert Cyr Ambrst Ambr.
περπορευεται A Ephr.

5. for τα εαυτης, το η εαυτης B Clem.

την πίστιν hardly, as Stanley, implies 'all the faith in the world,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c. 3.] The double accus. after ψωμίζω is found in the reff. to LXX: but here the accus. of the person is omitted, and left to be supplied from the context: If I bestow in food all my substance. See the quotation from Coleridge in Stanley's note. παραδ. τὸ σῶμ.

μ. ἢ ναυθ. [So ref. Dan., καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρσισμόν, LXX. πῦρ, Theod.: see also 2 Macc. vii. 37. He evidently means in self-sacrifice: for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done without it, and if so, are worthless. Stanley prefers καυησσομαι—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves παραδῶ standing in a very vague and undefined meaning—"deliver, to what?" (2) It introduces an irrelevant and confusing element, a boastful motive, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would imply the absence of love; and so would render ἀγάπην δὲ μὴ ἔχω unnecessary. 4—7.] The blessed attributes of love.

4.] μακροθυμεῖ is the negative side, χρηστεύεται the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness. οὐ ζηλοῖ, 'knows neither envy nor jealousy:' both are included under

the more general sense of ζηλος.

περπερεύεται.] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo ἐπερπερυσάμην novo auditori Pompeio!' and Marc. Antonin. v. 5: ἀρεσκεύεσθαι, καὶ περπερεύεσθαι, κ. τοσαῦτα ῥιπτά(εσθαι) τῇ ψυχῇ. Among the examples in West. of πέρπερος and περτέρεια, is a good definition from Basil: τί ἐστὶ τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιλαμβάνεται περπερείας ἔχει κατηγορίαν. And the Etymol. Mag.,—ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεπαίρεται μετὰ βλακείας ἐπαϊρόμενος. The nearest English expression would perhaps be displays not itself. See West.

φυσ., see, for a contrast, ch. viii. 1. 5.] οὐκ ἀσχημονεῖ seems to be general, without particular reference to the disorders in public speaking with tongues. τὰ εαυτης—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ εαυτού: see ch. x. 33.

οὐ τοῖς κακόν.] imputeth not (the) evil: οὐδὲν ποιηρὸν οὐ μόνον οὐ κατὰσκευάζει ἀλλὰ οὐδὲ ὑποπτεῖ κατὰ τοῦ φιλουμένου, Chrys. Hom. xxxiii. p. 304: and so Theod. Theophyl., Estius, Rückert, Meyer: and this is better and more accordant with the sense of λογίζεται, than the more general rendering 'thinketh no evil.' And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἐπταισμένοις, οὐκ ἐπὶ κακῷ σκόπῳ παῦτα γενησθαι ὑπολαμβάνων.

6. οὐ χ. ἐπὶ τῇ ἀδ.] rejoices not at (the) iniquity, i. e. at its commission by others,—as is the habit of the unloving world. συγχαίρει τῇ ἀλ.] Most Commenta-

ε ἀληθεία, ἡ πάντα ἡ στέγει, πάντα ἡ πιστεύει, πάντα
ἐλπίζει, πάντα ἡ ὑπομένει. ἡ ἀγάπη οὐδέποτε ἡ πίπτει.
ἡ εἶτε δὲ ἡ προφητεῖαι, ἡ καταργηθήσονται ἡ εἶτε ἡ γλῶσσαι,
ἡ παύσονται ἡ εἶτε ἡ γινώσκεις, ἡ καταργηθήσεται. ἡ ἔκ
ἡ μέρους γὰρ γινώσκωμεν καὶ ἡ ἔκ ἡ μέρους ἡ προφητεύομεν
ἡ ὅταν δὲ ἔλθῃ τὸ ἡ τέλειον, τὸ ἡ ἔκ ἡ μέρους ἡ καταργη-

3. James i. 12. Wisd. xvi. 22.

note, and Acts xii. 7. Rom. ix. 6.

2 (reff.). o ch. i. 28 reff.

xx. 1. Exod. ix. 33, 34.

20. Rom. xii. 2. James i. 4 bis.

1 = Luke xvi. 17. 1 Kings iii. 19.

m so ch. xiv. 7. xv. 11. 2 Cor. viii. 23.

p Acts ii. 4 reff.

s ch. xi. 4, 5 reff.

Ps. cxxxviii. 22.

ε = Col. i. 5.

2 Thess. ii.

12. Rom. i.

18. 2 Tim.

iii. 8.

h ch. ix. 12.

1 Thess. iii. 1,

5 only +.

Sir. viii. 17

only.

i acc., Acts

xiii. 41 reff.

k constr., 2 Tim.

ii. 10. Heb.

x. 32. xii. 2,

t = ch. ii. 6. xiv.

7. B¹ repeats πάντα στεγει.

8. om ἡ B.

rec εκπιπτει, with C⁴DFKLPN³ rel Clem Orig³ Mac Chr Thdrt₂

Damasc (Ec Thl lat-ff: txt ABC¹N¹ 17. 47 Nys Orig-int Ambrst Aug.

C¹D¹FKP latt copt arm Did lat-ff: ins ABC²D²-3LN rel syr goth gr-ff.

καταργηθησεται B: προφητια καταργηθησονται(sic) A.

γινωσεις [or -σις] κατα-

γηθησονται (to conform to the preceding clauses) AB³FN 17. 47 (Tert): γν. παυσεται P.

9. for γαρ, δε (perhaps because this sentence was regarded not as rendering a reason

for the last, but as another assertion of the imperfection of knowledge and prophecy) KL

rel Phot(in Ec: δε ἀντὶ τοῦ γάρ. αἰτία γάρ ἐστι τοῦ διὰ τὴ μέλλουσι καταργ. κ. παύσ.)

(Ec: om 67² goth æth Orig³ Eus Melet Chr: txt ABDFN m (17. 47, e sil) latt Orig₁

Thdrt Iren-int Hil.

10. rec ins τοτε bef το εκ μερους (for emphasis and precision), with D²-3KL rel syrr

Orig₂ Melet Chr Thdrt: om ABD¹FPN 17. 47 latt copt goth æth arm Orig₃ (and int.)

Eus, Ath Damasc Iren-int. καταργηθησεται bef το εκ μερους D¹-3F latt Syr goth

Orig-int₃ Jer. τα εκ μ. F Iren-int.

tors, as the E. V., altogether overlook

the force of the verb and the altered

construction, and render, 'rejoiceth in

the truth:' others, who respect the verb,

make τῇ ἀλθ. = τοῖς εὐδοκμοῦσι (Chrys.),

those to whom, as in 3 John 12, μεμαρ-

τύρηται ὑπ' αὐτῆς τῆς ἀληθείας. But

Meyer's rendering is the only one which

preserves the force of both words: re-

joices with the Truth, ἡ ἀλθ. being

personified, and meaning especially the

spread among men (as opposed to ἀδικία)

of the Truth of the Gospel, and indeed

of the truth in general,—in opposition

to those who (ref. Rom.) τὴν ἀλήθειαν

ἐν ἀδικίᾳ κατέχουσιν,—who (ref. 2 Tim.)

ἀνθίστανται τῇ ἀληθείᾳ. 7.]

πάντα,—i. e. all things which can

be borne with a good conscience. So

Bengel, of all four: 'videlicet, quæ te-

genda vel credenda, quæ speranda et suf-

ferenda sunt.' στέγει bears: see

note, ch. ix. 12. Hammond, Estius,

Bengel (above),—'covers:' but the varia-

tion in sense from ch. ix. is needless.

πιστ.] viz. without suspicion of another.

ἐλπίζ.] viz., even against hope—

hoping what is good of another, even when

others have ceased to do so. ὑπομ.]

viz. persecutions and distresses inflicted by

others, rather than shew an unloving spirit

to them. 8—12.] The eternal abiding

of Love, when other graces have passed

away. 8. πίπτει] The exact word is

that of the E. V., faileth: so Theod.: οὐ

διασφάλλεται, ἀλλ' ἀεὶ μένει βεβαία κ.

ἀσάλευτος κ. ἀκίνητος, ἐς ἀεὶ διαμένονσα.

τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἐδίδαξεν.

Of the two readings, we may illustrate

πίπτει by Plato, Phileb., p. 22 E, ἀλλὰ μὴν,

ὧ Σόκράτης, ἔμοιγε δοκεῖ νῦν μὲν ἡδονή

σοι πεπτακέναι καθάπερ ἐπληγείσα ὑπὸ

τῶν νῦν δὴ λόγων: and Polyb. x. 33. 4,

κἂν ποτε πέσῃ τὰ ὅλα, "in case the whole

plan should fail:" id. i. 35. 5: and ἐκπίπτει

by Plato, Gorg. p. 517, εἰ οὐδοὶ ῥήτορες

ῥῶσαν, οὔτε τῇ ἀληθινῇ ῥητορικῇ ἐχρῶντο

(οὐ γὰρ ἂν ἐξέπεσον) οὔτε τῇ κολακικῇ:

where Heindorf,—'proprie usurpator de

actoribus, citharædis, alisque, qui a spec-

tatoribus exploduntur et exsibilantur:' and

by the celebrated passage in Demosthenes

περὶ στεφ. p. 315,—ἐπιταγωνίσαις, ἐγὼ

δ' ἐθεώρων. ἐξέπιπτες, ἐγὼ δ' ἐσύριπτον:

where also, by the way, ἐπιπτες is a va-

rious reading.

By εἶτε, εἶτε, εἶτε, is split into its

general idea, χαρίσματα, is split into its

species—be there prophesying, —be there

(speaking in) tongues, —be there know-

ledge. Chrys., al., understand the two

first futures, καταργ. παύσ., of the time

when, the faith being every where dis-

persed, these gifts should be no longer

needed. But unquestionably the time al-

luded to is that of the coming of the Lord;

see ver. 12, and this applies to all these,

not to the last (γινώσκεις) only. The two

first, προφ. and γλῶσσ., shall be abso-

lutely superseded: γινώσκεις, relatively: the

imperfect, by the perfect. 9, 10.]

u gosp. and Acts, passim. ABDFK
Paul, Gal. i. LPS a b
10, 22 only. c d e f g
Neh. ii. 15. h k l m
ήμαθα, Matt. o 17. 47
xxiii. 30 bis.
Acts xxvii.
37. Eph. ii. 3.
v ch. iii. 1 reff.
Gal. iv. 1, 3.
w absol., here only. Isa.
xiv. 18.
x = Rom. ii. 3.
y Rom. viii. 5 reff.
xii. 8. Sir. xxxix. 3.
i. 32. Matt. xi. 27 bis. Jer. v. 5. (absol., Acts ix. 30 only.)
vi. 22. vii. 6, 17 al. Job xxx. 1. 9.
z James i. 23 only +. Wisd. vii. 26. Sir. xii. 11 only.
b Gen. xxxii. 30. see 2 John 12. 3 John 14. Num. xii. 8.
d ch. xii. 11 reff.
a here only. Num.
c = Rom.
e Rom.

11. aft 1st *στε* ins *δε* D¹ fuld. rec *ως νηπιος* bef the verb (3 times), with DFKLP
rel fuld syrr goth arm Orig Epiph Chr Thdrt, Thl Ec lat-ff; 1st time, m: txt ABN 17
vulg copt æth Clem Bas Nys (Did) Thdrt, Damasc Orig-int, Jer Aug. rec aft
2nd *στε* ins *δε*, with D³FKLPN³ rel syrr copt æth arm Orig^{aliq} Meth Epiph Chr Thdrt
Tert: om ABD¹(and lat) N¹ am(with harl¹ tol, agst fuld al) goth Orig^{aliq} Did Hil.
for γεγονα, εγενουην B Orig. τα του νηπιου bef κατηγορηκα DF syr goth Bas Orig-
int₃ lat-ff. (not F-lat Aug.)

12. om γαρ D¹FP latt goth arm Clem Cyr Tert Cypr Ambrst. ins *ως* bef δι
εσοπτρου D-gr b g o Syr syr-w-ast arm Clem₂ Thdrt, Tert. ins kai bef εν αινιγματι
LP f 63. 109-78 Orig^{slope} Hil Gaud₁. in 2nd *τοτε*, τε is written over the line by
N-corr¹. ins *εγω* bef επεγνωσθην F D-lat G-lat tol Cypr.

13. for νυνι δε μενει, μενει δε F (μνει) Clem Hil.

Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but *partial*, embracing *but a part*: but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed.

11.] *Analogical illustration of ver. 10.* νηπιος and τέλειος are used in contrast ch. ii. 6—iii. 1; xiv. 20. ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν — I spoke, I felt (was minded), I judged. There can hardly be an allusion, as Theophyl., (Ec., Bengel, Olsh., al., think, to the *three gifts*, of *tongues* (ἐλάλ.), *prophecy* (ἐφρόν.), which suits but very lamely), and *knowledge* (ἐλογιζ.).

ὅτε γέγ. κ.τ.λ.] Now that I am become a man, I have brought to an end the ways of a child: not, as E. V., 'when I became a man, I put away . . .', as if it were done on a set day, and as if γέγ. and καθήγ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, init. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσηκει προθύμως ἐθέλειν ἀκούειν: see Kühner, § 813. 2.

12.] *Contrast between our present sight and knowledge*,—and those in the future perfect state. γάρ justifies the analogy of the former verse: for it is just as with us.

ἄρτι, in our present condition, until the Lord's coming. δι' ἐσοπτρου, through a mirror: i.e. as Billroth, Meyer, and De W.—according to the popular illusion, which regards the object, really seen *behind* the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-

reflecting metallic mirrors of the ancients. The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e.g. 'omnes prophetæ viderunt per specular obscurum, et Moses doctor noster vidit per specular lucidum' [Wetst.]: and see numerous examples in his *Hor.* Hebr. i. 646 ff.), and followed by many Commentators, is inconsistent with the usage of ἐσοπτρου, which (Meyer) is *always* a MIRROR (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 5. Lucian, Amor. xlv. 48: see also reff.): the window of *lapis specularis* being δίοπτρα (Strabo, xii. 2, p. 540).

ἐν αἰνιγματι] There is a reference to ref. Num., στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἰδεί, καὶ οὐ δι' αἰνιγμάτων. Many take the words adverbially,—'*enigmatically*' (so E. V., '*darkly*'): but this cannot be, because αἰνίγμα is objective, not subjective: '*a dark hint given by words*.' I agree with Meyer, notwithstanding De Wette's strong objections, in believing ἐν αἰνιγματι to mean '*in a dark discourse*,' viz. *the revealed word*, which is *dark*, by comparison with our future perfect knowledge. So also Luther: in einem dunkeln Wort. Thus, as M. observes, ἐν will denote, as ἐν τῷ κρυπτῷ, Matt. vi. 4, the local department, in which the βλέπειν takes place.

τότε = ὅταν ἔλθῃ τὸ τέλειον, ver. 10: '*at the Lord's coming, and after*.' πρὸς ὄψωπ. πρὸς πρόσωπ.] Face towards face, i.e. by immediate intuition: so Heb. in reff. I shall thoroughly know even as I was (during this life: he places himself in *that state*, and uses the aor. as of a thing gone by) tho-

ἔ μένει πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα· ἡ μείζων δὲ ^{f = Heb. xiii. 1. see note.} τούτων ἡ ἀγάπη. ^{g = ch. xii. 31. xiv. 5. comparat., Matt. xiii. 32. Luke ix. 46. ch. xv. 19. h = Rom. ix. 30 reff. Ps. xxxiii. 14. i = ch. xii. 31. ver. 39 only. Sir. li. 18. k = ch. x. 3, 4}

XIV. 1^h Διώκετε τὴν ἀγάπην, ⁱ ζηλοῦτε δὲ τὰ ^k πνευματικά, μᾶλλον δὲ ἵνα ^l προφητεύητε. ² ὁ γὰρ ^m λαλῶν ⁿ γλώσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ· οὐδεὶς γὰρ ^o ἀκούει, ^p πνεύματι δὲ λαλεῖ ^q μυστήρια· ³ ὁ δὲ ^r προ-

reff. l ch. xi. 4, 5 reff. o = vv. 14, 15. Acts xvii. 16.

m ch. xii. 30 reff. p ch. xiii. 2 reff.

n = Mark iv. 33. Gen. xi. 7. xlii. 23.

CHAP. XIV. 2. γλωσσαις D-gr F-gr b o G²-lat arm Chr₁ Cyr Aug. οὐχ ἴσ (see Acts ii. 7 digest). ἀνθρώπους F (so in ver 3). om τῷ [bef θεῷ] (for conformity with anhr.?) BD¹FP¹ 1 Chr-comm: ins AD³KL¹N³ rel Thdr Damase Thl Ec. ουθις ἴσ. for πνεύματι, πνευμα F-gr G D-lat am² with(fuld flor) Pel Vig Bede.

3. for ο δε, ει γαρ ο F-gr G; nam qui vulg (and F-lat) D-lat.

roughly known. In this life we are known by God, rather than know Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, νῦν ὅτε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἔρχομεν, κ. γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν. The sense of this aor. ἐπεγνωσθῆναι must not be forced, as in E. V., to a present, or to a future, as by some Commentators.

13.] *Superiority of Love to the other great Christian graces.* Some gifts shall pass away—but these three great graces shall remain for ever—FAITH, HOPE, LOVE. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) **νῦν δέ** is not 'but now,' i.e. in this present state, as opposed to what has just been said ver. 12,—but '*rebus sic stantibus*,' '*quæ cum ita sint*,'—and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophesying, knowledge, will all pass away, we have left but THESE THREE.

(2) From the position of μένει, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργηθήσεται.

(3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before. This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of

holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Sermon viii. μείζων τ.] The greater of these,—not 'greater than these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] *Demonstration of the superiority of the gift of prophecy over that of speaking with tongues.*

1.] *Transition from the parenthetical matter of the last chapter to the subject about to be resumed. Pursue after Love* (let it be your great aim,—important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) **strive for spiritual gifts, but more** (more than πν. in general: i. e. more for this than for others) **that ye may prophesy** (sc. ζηλοῦτε, ἵνα . . . as the aim of your ζῆλος). 2—20.] *Prophecy edifies the brethren more than speaking with tongues.*

2.] For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἀκούω in reff. and Athen. ix. p. 382, ἔλεγεν ῥήματα ἃ οὐδὲ εἰς ἤκουσεν

q = Rom. xiv. 19 reff.
 r = Rom. xii. 8 reff.
 s here only +.
 Wisd. xiv. 12 only.
 i-θιον.
 Phil. ii. 1.
 -θείσθαι.
 1 Thess. ii. 11.)
 t = Acts ix. 31 reff.
 u = ch. xii. 31. xiii. 13.
 v ch. xv. 2.
 1 Tim. v. 19 only.

φητεύων ἀνθρώποις λαλεῖ ^q οἰκοδομὴν καὶ ^r παράκλησιν ^{ABDFK}
 καὶ ^s παραμυθίαν. ⁴ ὁ ^m λαλῶν ^m γλώσσην ἑαυτὸν ^t οἰκοδομεῖ, ^{LPsa b}
 ὁ δὲ ¹ προφητεύων ἐκκλησίαν ^t οἰκοδομεῖ. ⁵ θέλω δὲ πάντας ^{c d e f g}
 ὑμᾶς ^m λαλεῖν ^m γλώσσαις, μᾶλλον δὲ ἵνα ¹ προφητεύητε ^{h k l m}
^u μείζων δὲ ὁ ¹ προφητεύων ^η ὁ ^m λαλῶν ^m γλώσσαις, ^v ἐκτὸς ^{o 17. 47}
^v εἰ μὴ ^w διερμηνεύη, ἵνα ^η ἐκκλησία ^q οἰκοδομὴν λάβῃ.
⁶ xὺν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς ^m γλώσσαις ^m λαλῶν,
 x ch. xii. 18 al.

4. for λαλῶν, λαλεῖ F(G adds αὐτὸν λαλῶν). γλώσσαις D 46 arm Mac. aft
 ἐκκλησίαν ins θεου F-gr G vulg-ed(not am demid fuld tol F-lat) Pel Bede.
 5. υμᾶς bef πάντας A Ambrst. γλώσσαις bef λαλεῖν A am Chr Thl: om λαλεῖν
 kl, for ἵνα προφητεύητε, προφητεύειν D¹ vulg Jer Pel Bede. rec (for δε aft
 μεῖζων) γαρ, with DF^{KL} 3 rel vss Chr Thdrt Jer Ambrst: txt ABP^N 1 39 copt.
 add εστιν F. διερμηνεύει (the later mss confound ει and η to a very great extent:
 see the original collations passim) KL a b c d f g h k l o 47 Chr Thl: διερμηνευων
 D¹, η ο διερμηνευων F-gr(and G-gr).
 6. rec xὺν, with D³ KL rel Chr Thl Ec: txt ABD¹ F^{PN} Chr-ms Thdrt Damasc.

ζν, i. e. as a general rule, the assembly do not understand him; some, who have the gift of interpretation of tongues, may, — but they are the exception), but (opposed to οὐδὲς γὰρ ἀκούει) in the spirit (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself): 3.] but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (species) consolation. See the definition of prophecy given on ch. xii. 10: and Stanley's excursus introductory to this chapter. παραμυθία occurs Plato, Axioch. p. 365, — ἀσθενῇ τὴν ψυχὴν, πάνυ ἐνδεᾶ παραμυθίας: and Elian, V. H. xii. 1, fin., παρεμυθίσατο Ἀρταξέρξην, κ. τὸ τῆς λύπης ἰάσατο πάθος, εἴξαντος τοῦ βασι. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνετῶς. 4.] ἑαυτ. οἶκ. does not necessarily involve his understanding what he speaks: the exercise of the gift in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can interpret, he can edify not only himself but the church. ἐκκλησίαν] not, as Meyer, a congregation, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified. 5.] He shews that it is from no antipathy to or jealousy of the gift of tongues that he thus

speaks: but (force of the δέ) that he wished them all to speak with tongues, but rather that they should prophesy. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά. μείζων δέ] δέ is transitional.

μείζων] see reff.,—superior in usefulness, and therefore in dignity. ἐκτὸς εἰ μὴ is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μὴ. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from Demosth., Aristides, Lucian, Sextus Empiricus: and from Thom. Mag., φαμέν, ἐκτὸς εἰ μὴ τόδε, καὶ ἐκτὸς εἰ τόδε. διερμηνεύη] viz. ὁ λαλῶν γλώσση, not τις, as suggested by Platt. On the subj. with εἰ, giving a sense not distinguishable from the ind., see Winer, edn. 6, § 41. b. 2 end, and Herm., on Soph. Ant. 706. 6.] Example of the unprofitableness of speaking with tongues without interpreting.—expressed in the first person as of himself. νῦν δέ] ‘quod cum ita sit’—viz. that there is no edification without interpretation. ἐὰν ἔλθω] Chrys. understands the first person to imply ‘not even I myself should profit you,’ &c. But then αὐτὸς ἐγώ or some expression similarly emphatic would have been used. The second ἐὰν is parallel to the first, not dependent on ὡφέλῃσω. It is the negative side of the supposition, as ἐὰν ἔλθω κ.τ.λ. was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—‘Est enim hæc verborum complexio ex eo genere, cujus jam apud Homerum exempla inveniuntur, quod duplicem habet apodosin, alteram

τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἔν^z ἀποκαλύ-
ψει ἢ ἔν^a γνώσει ἢ ἔν^a προφητεία ἢ ἔν^b διδαχῇ;
7^c ὅμως τὰ^d ἄψυχα φωνῇν^e ἐδιδόντα, εἴτε^f αὐλὸς^g εἴτε^h
κithάρα, ἐὰνⁱ διαστολὴν τοῖς^k φθόγγοις μὴ^l ἐδῶ, πῶς
γνωσθήσεται τὸ¹ αὐλούμενον ἢ τὸ^m κιθαριζόμενον; 8ⁿ καὶ
γὰρ ἐὰνⁿ ἄδηλον^o φωνὴν^o σάλπιγξ^p ἐδῶ, τίς^p παρα-
σκενάσεται εἰς πόλεμον; 9^q οὕτως καὶ ὑμεῖς διὰ τῆς
γλώσσης^q ἐὰν μὴ^r εὐσημον λόγον^e δῶτε, πῶς γνωσθή-
σεται τὸ λαλούμενον; ἔσθε γὰρ εἰς^s ἄερα λαλοῦντες.

29. Isa. xlii. 10. ἡχῶ διδούσα θόρυβον, Eur. Hec. 1093. f ch. xlii. 8 reff. g here
only. 1 Kings x. 5 al. (-ληγῆς, Matt. ix. 23.) h Rev. v. 8. xiv. 2. xv. 2 only. Gen. iv. 21 al.
i Rom. x. 12 reff. k Rom. x. 18 only, from Ps. xviii. 4. Wisd. xix. 18 only. l Matt. xi.
17 || L. only +. m Rev. xiv. 2 only. Isa. xlii. 16. n = here (Luke x. 44) only. (Ps.
1. 6 [8]). 2 Macc. vii. 34 only. Polyb. viii. 3. 2, ἀηλοὶ ἐπιδέες, and al. (-ως, ch. ix. 26. -λότης,
1 Tim. vi. 17.) o Matt. xxiv. 31. Rev. i. 10. viii. 13. Exod. xix. 16, 19. p Acts
x. 10. 2 Cor. ix. 2, 3 only. Jer. xli. 5. q arrangt. of words, 2 Cor. ii. 4 reff. r here
only+. Ps. lxxx. 3 only. s ch. ix. 26 reff.

υμιν P. om 1st ἢ N c 17 syr copt. om 2nd εν: am harl² F-lat D-lat om 3rd.)

7. μη bef διαστολην τ. φθογγ. D¹F.

arm Ambrst.

Chr (Ec. γνωσθ (for -θησεται) DF.

8. σαλπ. bef φωνην APN d 17. 119 coptt Orig.

9. for ευσημον, ευσχημον D¹ 21-32. 80.

om last εν D¹FN¹ b tot harl². (am D-lat

for τοις φθογγοις, φθογγον B tol D-lat

Damasc Thl: δωτε K: txt ABD¹N f Orig

δωη D¹. παρασκευαζεται A Orig.

for δωτε, δω L.

præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud infertur secunda apodosis, quod gravius sit et fortius.' ἢ ἐν ἀποκ. . . .]

It seems best here, with Estius, to understand 'duo juga, ut conjugata sint revelatio et prophetia, ac rursus conjugata scientia et doctrina.' So also Meyer, who observes that the ground of προφητεία is ἀποκάλυψις, and that of διδαχῇ, γνώσις: the former being a direct speaking in the Spirit, and the latter a laying forth by the aid of the Spirit of knowledge acquired. Thus ἐν, as referred to ἀποκ. and γνώσις, denotes the internal element:—as referred to προφ. and διδ., the external element, of the spiritual activity. 7—11.] Instances to shew that unintelligible discourse profits nothing. And first,—7—9.] from musical instruments. 7.] ὅμως occurs here

and in the two other places where it is used in the N. T. (reff.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολὴν . . ., thus:

Things without life which yield sound, whether flute or harp, yet, if they do not, &c. The renderings, 'even things without life' (E. V.), or 'things which, though without life, yet give sound' (Winer, edn. 6, § 61. 5. f), are inadmissible,—the former because of the usage of ὅμως, the latter because no such idea as any surprise at a thing without life yielding sound is here

in place. φων. διδ.] so δίδου φωνάν

Pind. Nem. v. 93. ἐὰν διαστ.] If they (the ἄψυχα φ. δ.) shall not have yielded a distinction (of musical intervals) in their tones, how shall be known that which is being played on the flute or that which is being played on the harp (i. e. what tune is played in either case: the art. being repeated to shew that two distinct instances are contemplated, not necessarily 'one tune, either piped, or harped' = τὸ αὐλούμενον ἢ κιθαριζόμενον;) ? The observation of Meyer, that this example is decisive against foreign languages being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the ἄηλος φωνή of the trumpet being exactly analogous to an unknown language, not to an inarticulate sound. But the fact is that all such inferences, from pressing analogies close, are insecure. 8.] ἄδηλον, uncertain, in its meaning: for a particular succession of notes of the trumpet then, as now, gave the signals for attack, and retreat, and the various evolutions of an army. The giving the signal for battle with the trumpet is called by Dio Cassius τὸ πολεμικὸν βοᾶν, by Ælian τὸ παρορμητικὸν ἐμπνεῖν: see Wetst., where many examples are to be found.

9.] Application of these instances. διὰ τ. γλώσσης is most naturally understood physically, by means of your tongue, as answering to the utterance of the sound by the musical in-

t ch. xv. 37. 10 τοσαῦτα, ^τεἰ ^ττύχοι, ^υγένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ ABDFK
only. Philo LPs a b
de Mut. c d e f g
Nom. 26, vol. h k l m
i. p. 600. o 17. 47
μουσικά μὲν
γὰρ, εἰ
τύχοι, κ.
γραμματι-
κά . . .
(Dion. Hal.
iv. 19, μυρίων ἢ διςμυρ., εἰ τύχοι . . . Galen. de usu part. vi., δέκα μὲν, εἰ τύχοι. Wetst.) see ch. xvi. 6.
v = here only. (Acts viii. 32 reff.) w = here only. Numb. vi. 2. Dion.
n = ch. xii. 10 reff. Hal., Antt. i. 68, τοῦ π μήπω γράμματος εὐρημένον, τῷ δ δηλοῦν τ. ἐκείνου δύναμιν τ. παλαιούς. Dio
Cass. iv. 3, τοιοῦτον γὰρ ἡ δύναμις τοῦ ὀνόματος τούτου δηλοῖ. γ = Rom.
x1. 25. z Acts xxi. 20 reff. a = ch. xii. 10 reff. b = Rom. xv. 2. c Rom. xiv. 19 reff.

10. om τοσαῦτα D¹ F (with G-lat). rec (for εἰσιν) εστιν (gramml corrⁿ: see
note), with KL rel Chr Thdrt (Ec: txt ABDFPN 47 Clem Damasc Thl. ins τω
bef κοσμω D¹ F b o, hoc vulg-ed (and F-lat, not am) Ambrost Bede. rec aft οὐδεν ins
αὐτων (addn for precision), with D³ KLN³ rel G-lat syrr Chr Thdrt: om ABD¹ FPN¹ d 17
vulg E-lat coptt arm Clem Damasc Ambrst Bede. aft αφωνον ins εστιν D¹ F vulg.
11. for εαν, εἰ P. ιδω AD¹ L a m 17: γνωσκω F. (si ergo nesciero F-lat, and
so vulg.) om last clause (homoxotel) L a¹. om εν DF latt syrr copt arm
Clem Chr^{exp} (ο μοι λαλ. βαββ.) Damasc lat-ff.

struments. But the technical rendering, by means of the *tongue* (in the sense of γλώσση λαλεῖν), is allowable. **ἔσεσθε**

. . . λαλ.] This periphrasis of the future implies, **ye will be**, so long as ye speak, speaking. . . . On εἰς ἄερα, see ref.: it implies the *non-reception* by hearers of what is said. 10, 11.] Another example of the unprofitableness of an utterance not understood. 10.] εἰ τύχοι,

if it should so happen, i.e. peradventure:—it is commonly found with numerical nouns; but sometimes with hypothetical sentences in general, as in ch. xv. 37. See reff. and examples in Wetst. It will not bear the rendering ‘for example,’ though in meaning it nearly approaches it. It belongs here to τοσαῦτα, itself representing some fixed number, but not assignable by the information which the writer possesses, or not worth assigning. See similar expressions, Acts v. 8,—and 2 Sam. xii. 8 in E. V. γένη φωνῶν] kinds of languages: the more precise expression would be γένη φωνῆς, or φωναί: we can hardly say, by Meyer, that each language is a γένος φωνῶν. The use of φωνῶν, and not γλωσσῶν, is no doubt intentional, to avoid confusion, γλώσσα being for the most part used in this passage in a peculiar meaning: but no argument can be grounded on it as to the γλώσσαι being languages or not.

εἰσίν (plur.), because it is wished to distinguish them in their variety. οὐδέν, scil. γένος. Bleek renders, ‘no rational animal is without speech;’ and Grot., reading as the rec. αὐτῶν, understands it as referring to men: others supply ἔθνος to οὐδέν. But the common rendering is both simpler, and better sense: none of them is without signification, as E. V.: or, is inarticulate. 11.] οὐν, seeing that none

is without meaning: for if any *were*, the imputations following would not be just. We assume that a tongue which we do not understand *has a meaning*, and that it is the way of expression of some *foreign nation*.

βάρβαρος, — a foreigner, in the sense of one who is ignorant of the speech and habits of a people. So Ovid, Trist. v. 10,—‘Barbarus hic ego sum, quia non intelligor ulli:’ and Herod. ii. 158,—βαρβάρους δὲ πάντας αἰγυπτίου καλέουσι τοὺς μὴ σφισι ὁμογλώσσους. (Wetst.) The appellation always conveyed a certain contempt, and such is evidently intended here. So Ovid, in the next line,—‘Et rident stolidi verba Latina Getæ.’ ἐν ἐμοί. in my estimation: so Eurip. Hippol. 1335, σὺ δ’ ἐν τ’ ἐκείνῳ κἂν ἐμοὶ φαίνη κακός,—‘in his judgment and in mine:’ see Kühner, ii. 275. 12.] Application of the analogy, as in ver. 9. The οὕτως is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the construction into a direct exhortation. It is best therefore to suppose an ellipsis; and give to οὕτως the pregnant meaning, *after the lesson conveyed by this example*. Meyer’s rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous*, &c., is very harsh, besides making the second clause, standing as it does without a μάλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this βαρβαροφωλία to the edifying of the Church*. Thus likewise *ye* (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned). *emulous as ye are of spiritual gifts* (reff.), *seek them to the edifying of the church, that ye may abound: or perhaps* (but I can

τεῖτε, ἵνα ^ε περισσεύητε. ¹³ διὸ ὁ ^ι λαλῶν ^ι γλώσση ^ε absol., Matt. v. 20. ch. viii. 2 &c. g Matt. xxiv. 20 || Mk. Mark xiv. 35. (ὁπῶς, Acts viii. 15.) Phil. i. 9. Col. i = Acts xvii. 16 reff. Jer. ii. 6. Wisd. xv. 4 only.
^ε προσευχέσθω ^ε ἵνα ^h διερμηνεύη. ¹⁴ ἔαν γὰρ προσεύχω-
 μαι γλώσση, τὸ ⁱ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς
 μου ^k ἄκαρπός ἐστιν. ¹⁵ ⁱ τί οὖν ἐστιν; προσεύξομαι τῷ

i. 9. iv. 3. 2 Thess. i. 11. iii. 1.
 k Matt. xiii. 22 || Mk. Eph. v. 11. Tit. iii. 14.

h ch. xii. 30 reff.

i = Acts xvii. 16 reff.

l Acts xxi. 22. ver. 26.

2 Pet. i. 8. Jude 12 only.

Jer. ii. 6. Wisd. xv. 4 only.

¹² πνευματικῶν P 23-mg 73 spec sah ambr. (G-lat has both.) for περισσευετε, προφητευετε A 73 Ambrst.

¹³ rec διοπερ, with KLN³ rel Chr Thdrt Thl Ec: txt ABDFPN¹ 17 Damasc.

¹⁴ om γαρ BF sah arm: ins ADKLPN rel vulg (and F-lat) E-lat syrr copt Chr Thdrt Damasc Ec Thl Orig-int; Ambrst Aug; Pel Sedul Bede. (17 def.)

¹⁵ om τιονν ἐστιν K. προσεύξομαι (twice) ADFP 47: -ξομαι and -ξομαι N: txt

find no instance of ζητῶ ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. 'seek that ye may excel (abound in them) to the edifying of the church.'

^{13.} Hortatory inference from the foregoing examples. There is some difficulty in the construction of this verse. προσευχ. ἵνα διερμ. is rendered by Chrys., Theodoret, Theophyl., Erasmus, Beza, Calv., Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., 'pray that he may interpret.' But the next verse shews that this is untenable. For the act of προσεύχεσθαι γλώσση is there introduced in strict logical connexion with this verse, so as to shew that the προσευχέσθω here must have the same meaning as there, viz., that of praying in a tongue, openly in the church. Seeing this, Luther, Rosenm., al., render it, 'let . . . so pray, that he may interpret:' i.e. 'not pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where οὕτω is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere purport of the prayer, as in our "to pray, that." The idea of purpose is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the meaning, "to pray, in order that." At the same time, prayer being a direct seeking of the fulfilment of the purpose on account of which we pray,—not, like many other actions, indirectly connected with it,—the purport and purpose become compounded in the expression. This will be illustrated by γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the ulterior object of γρηγορεῖτε, and, now that it is joined with γρηγορεῖτε, of προσεύχεσθε: but had it been merely, προσεύχεσθε ἵνα μὴ κ.τ.λ., the above confusion would have occurred. Now this

confusion it is, which makes the words προσευχέσθω ἵνα διερμηνεύη so difficult. Obviously, the προσευχέσθω is not merely used to express a seeking by prayer of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in προσευχέσθω a sense which passes on to ἵνα διερμηνεύη. The rendering of Meyer and De Wette, 'pray, with a view to interpret (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστέτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays in a tongue, his spirit prays, but his understanding is barren. This prayer of his spirit is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. 'Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving (in this prayer of his spirit) after the gift of interpretation.' The meaning might be more strictly given thus in English: wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret.

^{14.} This verse has been explained above. It justifies the necessity of thus aiming at the gift of interpretation. τὸ πν. μου, not as in ver. 32, and Chrys. (Hom. xxxv. p. 325) τὸ χάρισμα τὸ δοθέν μοι καὶ κινοῦν τὴν γλῶσσαν, —but as in reff., my (own) spirit, taking himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of ὁ νοῦς μου following, 'When I pray in a tongue, my higher being, my spirit, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my intellectual part, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself:)' but this is not expressed in ἄκαρπος; cf. the usage of καρπός by Paul.—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

^m here bis, Rom. xv. 9, from Ps. xvii. 49. Eph. v. 19. James v. 13 only. n ch. x. 16 reff. o = here (Matt. xiii. 14. ch. xvi. 17. Gal. vi. 2. Phil. ii. 30. 1 Thess. ii. 16) only 2. (Gen. xxi. 28 al.) Jos. B. J. v. 2. 5, στρατιώτου τάξιν ἀναπληροῦν. Philo, Flacc. 12, vol. ii. p. 531, πρεσβευτοῦ τάξ. ἐκπλήσσω. Tac. Ann. iv. 38, "locum principem impleam." p = here only. Sir. xii. 12. q Acts iv. 13 reff. r 2 Cor. i. 20. s = Rev. v. 14. Neh. v. 13. viii. 6 al. t = Acts xi. 19. 2 Cor. xii. 21. Heb. viii. 1. u Acts xxi. 3 reff. v Acts xv. 24 reff. w ch. vii. 37 reff. x abs., ch. xi. 24 reff. y Rom. ii. 1 reff. z Acts ix. 31 reff. a Rom. i. 8 reff.

ⁱ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ ^m ψαλῷ τῷ ⁱ πνεύ- ABDFK
ματι, ^m ψαλῷ δὲ καὶ τῷ νοῦ. 16 ἔπει ἐὰν ⁿ εὐλόγησ ⁱ πνεύ- LPSa b
ματι, ὁ ^o ἀναπληρῶν τὸν ^p τόπον τοῦ ^q ἰδιώτου πῶς ἐρεῖ c d e f g
τὸ ^{rs} ἄμην ^t ἐπὶ τῇ ^u σῇ ^v εὐχαριστία, ^v ἔπειδὴ τί λέγεις οὐκ h k l m
οἶδεν; 17 σὺ μὲν γὰρ ^w καλῶς ^x εὐχαριστεῖς, ἀλλ' ^y ὁ ^z ἑτε- o 17. 47
ρος οὐκ ^z οἰκοδομεῖται. 18 ^a εὐχαριστῶ τῷ θεῷ, πάντων

BKL rel latt Orig₄ Eus₂ (see note). om 1st δε FKP 35. 46. 109-14 latt Syr sah arm Orig₃ (om kai also). Damasc Orig-int₆ lat-ff: ins ABDLN rel syr Orig₃ Eus₂ Chr Thdrt Ec Thl. om τω [bef 2nd πνευματι] FP. om 2nd δε BF 46. 109 latt Syr sah æth arm Orig₁ (where he has the 1st δε) Cæs Ps-Ath₁ Max-conf Damasc Thl Orig-int₃ lat-ff: ins ADKLPN rel syr copt Orig₁ Eus₁ Ath, Chr Thdrt Ec (homæotel and 47 νοι τοι νοι).

16. rec ευλογησης, with FKL rel Chr Thdrt Ec Thl; benedixeris latt: txt ABDPN b¹ o 17 Damasc. rec ins τω bef πνευματι (to conform to last ver: but see note), with KL rel Chr Thdrt: εν B(sic: see table) DN³: εν τω P: om AFN¹ 17 Damasc. om το F. for επειδη, επει B. ουκ οιδεν bef τι λεγεις F(not F-lat) E-lat G-lat Jer Aug.

17. αλλα B 1.

18. rec aft τω θεω ins μου (addn from such places as ch i. 4, Rom i. 8 &c: 38 æth arm even further add περι), with KL rel Thdrt Damasc Ambrst Pel: om ABDFPN 17 E-lat G-lat am(with tol, agst demid harl) syrr copt æth arm Chr Thdrt-ms Jer Sedul Bede. (om θεω F-lat.) ins οτι bef παντων F latt syrr copt lat-ff.

15.] What then is (the case) (i. e. as our 'What then?' Cf. τί οὖν, Rom. iii. 9; vi. 15. 'What is my determination there-upon?')? I will pray (on the reading προσεύξομαι, see note on Rom. v. 1) with the (my) spirit: I will pray also with my mind (i. e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that if he could not pray τῷ νοῦ, he would keep silence. ψαλῷ] hence we gather that the two departments in which the gift of tongues was exercised were prayer and praise. On the day of Pentecost it was confined to the latter of these. 16.] The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. ἐὰν εὐλ.] if thou shalt have blessed in spirit (no art. now: the dat. is now merely of the manner in which, the element; not of the specific instrument, as in the last verse), how shall he that fills (i. e. is in) the situation of a private man (ἰδιώτης, in speaking of any business or trade, signifies a lay person, i. e. one unacquainted with it as his employment. Thus in state matters, it is one out of office.—Δημοσθένης ὄντι ἰδιώτῃ, Thuc. iv. 2: in philosophy, one uneducated and rude—ἡμεῖς μὴν οἱ ἰδιῶται οὐ δεδοικαμεν, ὑμεῖς

δὲ οἱ φιλόσοφοι δειλιᾶτε, Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, one who has not the gift of speaking and interpreting. The word τόπον is not to be taken literally, as if the ἰδιῶται had any separate seats in the congregation: the expression, as in ref., is figurative) say the AMEN (the Amen always said: see Deut. xxvii. 15–26 Heb. and E. V. (LXX, γένοιτο); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—συνεδρεύουσι . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπφημίσαι τοῖς ἀναγινωσκομένοις νομίζεται,—it passed into the Christian church; so Justin Mart. Apol. i. 65, p. 82, οὐ (scil. τοῦ προσεστῶτος) συνετέλεσσαν τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς 'παρὸν λαὸς πανευφημίᾳ λέγων, ἄμην. See Suicer, sub voc. and Stanley's note here) to (at the end of) thy thanksgiving, since what thou sayest he knows not! This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridiculously practised in the church of Rome.

17.] καλῶς is not ironical, but concessive: it is not the act of thanksgiving in a tongue that the Apostle blames, for that is of itself good, being dictated by the Spirit: but the doing it not to the edification of others. ὁ ἕτερος, the ἰδιῶ-

ὑμῶν μᾶλλον^b γλώσση^b λαλῶ. 19 ἀλλὰ ἐν ἐκκλησίᾳ^c θέλω^b πέντε λόγους τῷ νοῖ μου λαλῆσαι, ἵνα καὶ ἄλλους^d κατηχήσω, ^{ce} ἢ^f μυρίους λόγους ἐν γλώσση. 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς^g φρεσίν· ἀλλὰ τῇ^h κακίᾳⁱ νηπιάζετε, ταῖς δὲ^g φρεσίν^k τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγραπται Ὅτι ἐν^l ἑτερογλώσσοις καὶ ἐν^m χεῖλεσινⁿ ἑτέρων^f

iii. 9. g here bis only. Prov. xviii. 2.
i here only +. (-πίος, ch. xiii. 11.) k = ch. ii. 6.
only +. (Isa. xxviii. 11.) Ps. cxiii. 1 Aq.
iii. 13. Heb. (xi. 12.) xiii. 15. 1 Pet. iii. 10 only.

h Rom. i. 29. ch. v. 8. Eph. iv. 31 al. Ps. li. 3 (5).
Heb. v. 14 al. 1 Chron. xxv. 8. 1 here
m = Matt. xv. 8 || Mk. (from Isa. xxix. 13.) Rom.
n = Acts ii. 4. Exod. xxx. 9.

γλωσση bef μαλλον F: om μαλλον 41^l D-lat Chr-ms.—*omnium vestrum lingua loquor* vulg (and F-lat). rec γλωσσais, with BKLP rel syrr copt ath Chr Thdrt Orig-int: txt ADFN 17 latt arm Damasc Ambrst Pel Bede. rec λαων (*the bare present aft ευχ. was not understood, and thus some helped it with οτι, some by turning λαω into λαων. Or λαων was understood to belong to ευχαριστω, 'I give thanks, speaking,' &c.), with KL rel Chr Thdrt Damasc: om A: txt BDFPN c 17 latt syrr copt arm Ec Orig-int lat-ff.*

19. [αλλα, so ABD: om N^l.] rec δια του νοος (*see note. If τω νοι had come from ver 15, μον would prob have been omd*), with KL rel D-lat syr Mac Chr Thdrt Max-conf Phot Thl Ec: δια τον νομον (omg μου) Mcion-e, *per legem* Ambrst-txt; in lege Paulin: txt ABD(F)N m (17) vulg Syr copt Nys Epiph, Marc-mon Damasc lat-ff. — τω ν. μ. bef π. λογ. 17. — λαλη ο μεν (sic) bef τω ν. μ. F.

20. ινα ταις φρ. τελ. γενηθε, omg δε, F D-lat Orig-int Ambrst Aug Gaud. 12^l aft νομω ins τι N^l (N³ disapproving).

F lect-8 vulg copt goth Tert. rec ετεροις, with DKLP rel vss Orig Constt Chr Damasc Thl Ec lat-ff: txt ABN 17. (*Meyer thinks the dat a mere mechanical corr'n to*

της spoken of before. 18, 19.] Declaration of his own feeling on the matter, highly endowed as he was with the gift. I thank God, I speak with a tongue (have the gift of speaking with tongues) more than you all. This juxtaposition of two clauses, between which 'that' is to be supplied in the sense, is not unusual: βούλει σκοπῶμεν: 'fac videas,'—Eur. Hippol. 567, ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω. Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός, Μητέρα ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι. See Hartung, Partikell. ii. p. 134. 19.] ἐν ἐκκλησίᾳ, in (the) assembly, 'in the congregation,'—not 'in an assembly,' as Meyer. The art. is omitted after a preposition: so Middleton, ch. vi. § 1; the logical account of which is, that the prep. serves to categorize the substantive following it, and so make it general instead of particular.

θέλω . . . ἢ, as βούλομαι, ἢ, II. a. 117: similarly ἐπιθυμέω, ζητέω,—see Hartung, ii. p. 72. διὰ τοῦ νοός has probably been a correction, because λαλεῖν τῷ νοῖ was found harsh, the understanding being only the indirect instrument.

20.] With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification. 'ἀδελφοί suavem vim habet,' Bengel. ταῖς φρεσίν, in your

understandings, as this preference shews you to be. τῇ κακίᾳ—dat. of reference, as regards vice: see Winer, edn. 6, § 31. 6.

21—25.] By a citation from the O. T. he takes occasion to shew that tongues are a sign to the unbelieving only: and that even for them they are profitless in comparison with prophecy. 21.] ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25;—where the Psalms are thus quoted. The passage stands in the LXX: διὰ φανλισμὸν χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ . . . κ. οὐκ ἠθέλησαν ἀκούειν. The context is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors.

Here as in many other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The ὅτι answers in the LXX to εἰ, 'for;' or 'yea verily,' as Louth. It forms part of the citation, not of the text. ἐν ἑτερ. in (in the person of)

men of other tongues: Heb. with another

o = ch. v. 1
ref.
p = Rom. v. 12
ref.
q Matt. vi. 7.
Luke i. 13.
Acts x. 31.
Heb. v. 7
only. v. Deut.
i. 43.
r Acts ii. 4 ref.
s so eis μαρ-
τύριον, &c.
Matt. viii. 4
al. fr. Jer.
ix. 22.
i. 3 ref.
a ver. 16

λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται
μου, λέγει κύριος. ὥστε αἱ ἡγλώσσαι εἰς σημεῖον
εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προ-
φητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. ἐὰν
οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες
λαλῶσιν γλώσσαις, εἰέλθωσιν δὲ ἰδιώται ἤ ἄπιστοι, οὐκ

t Rom. iv. 11 ref.

u = ch. vi. 6 ref.

y ch. xiii. 2 ref.

w = Acts
z Acts i. 15 ref.

x ch. xi. 20.

y Rom. xvi. 23 ref.

for οὐδ' οὕτως, ουδεπω F.

εἰσακουσεται F(not lat)

suit the other datives.)

43. 113 lect-14.

22. for (2nd) πιστεύουσιν, πιστοῖς F.

23. om οὖν F 67² old-lat goth Ambrst. for συνελθῃ, ελθῃ BG¹. ολῃ
bef η ἐκκλησία DF latt goth lat-ff. rec παντες γλώσσαις λαλῶσιν, with KL rel
vul(and F-lat) syrr arm Chr-txt Thdrt Damasc (Ec Vict-vit Bede: λαλ. παν. γλ. copt
æth Chr-comm Ambrst: λαλ. γλ. παν. D¹⁻³ goth: txt ABFPN Bas Thl. om η
ἀπιστοῖ B Ambrst.

tongue;—and it is placed *second*. The Apostle personifies it and gives it the prominence.

ἐν. χ. ἐτ.] in (as speaking in using as the organ of speech) lips of others (strangers, see ref.): Heb. in (by) stammerers of lip: Louth, with a stammering lip.

τῷ λαῷ τούτῳ] in Isa., the Israelites: here taken generally for the unbelieving world. οὐδ' οὕτως εἰσακούσ.] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but even for them, profitless in the main:"—not even under such circumstances will they listen to me: even this sign will be for them ineffectual.

22.] ὥστε,—viz. according to the words of the foregoing prophetic passage.

αἱ γλ.] the tongues, in the then acception of the term. He is not interpreting the prophecy, nor alluding to the tongues there spoken of, but returns back to the subject in hand—the tongues about which his argument was concerned.

εἰς σημ. εἰσίν] serve for a sign: but there is no emphasis on the words,—the meaning being much the same as if εἰς σημεῖον were omitted, and it stood ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π. Not seeing this, Commentators have differed widely about the meaning of σημεῖον. So Chrys. (Hom. xxxvi. p. 335): εἰς σημεῖον, τούτέστιν, εἰς ἐκκλησίαν:—Bengel: 'quo allecti auscultare debebant':—Calvin: 'linguæ, quatenus in signum data sunt: &c. &c. All dwelling on the word σημεῖον would introduce an element foreign to the argument, which is, that tongues are (a sign) for the unbelieving, not for the believing.

οὐ τ. πιστ.] not to men who believe, but to unbelievers, i. e. 'men who do not believe: not, as Neander, Billroth, Rückert, and in substance

De Wette, 'men who will not believe: 'ἄπιστος must be kept to the same sense through this whole passage, and plainly by ver. 23 it is not one who will not believe, but an unbeliever open to conviction. The mistake has been occasioned by regarding those to whom the prophecy was directed, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. ἐστίν, as Meyer, or εἰς σημ. ἐστίν, as De Wette: it seems to me to import little which we supply, seeing that εἰς σημ. is of so very slight weight in the preceding clause. If emphatic meaning had been attached to σημεῖον as belonging to αἱ γλ., we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were σημεῖα, there can be no objection to it here: and the uniformity of construction seems to require it.

Both here and above, τοῖς ἀπίστ. and the other are datives *commodi*—for, not 'to,' the unbelieving. ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25. Prophecy, i. e. inspired and intelligent exposition of the word and doctrine, was eminently for believers, but, as below, would be also profitable to unbelievers, furnishing a token that God was truly among his assembled servants.

23—25.] Instances given of the operation of both on the ungifted or the unbeliever.

23.] οὖν, following up the axiom just laid down, by supposing a case = if then . . . The first case put answers to the former half of ver. 22: the second, to the latter. The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a tumultuary manner—that is not part of the present hypothesis, for if it

ABDFK
LPNa b
c d e f g
h k l m
o 17. 47
... εἰσω-
ται P.

ἐροῦσιν ὅτι ^bμαίνεσθε; ²⁴ ἐὰν δὲ πάντες ^cπροφητεύωσιν, ^bεἰέλθῃ δέ τις ^uἄπιστος ἢ ^aιδιώτης, ^dἐλέγχεται ὑπὸ πάντων, ^eἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ ^fκρυπτὰ τῆς καρδίας αὐτοῦ ^gφανερὰ ^gγίνεται, καὶ ^hοὕτως ⁱπεσὼν ἐπὶ ⁱπρῶτον ^kπροσκυνήσει τῷ θεῷ, ¹ἀπαγγέλλων ὅτι ^mοὕτως ὁ θεὸς ⁿἐν ὑμῖν ἐστίν. ²⁶ ^oΤί οὖν ἐστίν, ἀδελφοί;

6. xxvi. 39. Luke v. 12. xvii. 16. Rev. xi. 16. Num. xvi. 4. xx. 6.
11 only. dat., Matt. ii. 2 al. fr. Ps. xxviii. 2.
i. 9. Heb. ii. 12. 1 John i. 2, 3 only. Gen. xiv. 13.
v. 5 al. Num. xxii. 37 only. n = 2 Cor. xiii. 5.

k Paul, here and Acts xxiv.
l gospp. and Acts, passim. elsw., 1 Thess.
m = Mark xi. 32. Luke xxiii. 47. 1 Tim.
o Acts xxi. 22. ver. 15.

24. for 2nd δε, τε A Syr (æth). om ανακ. v. π. (homæot) K.
25. rec ins και ουτω bef τα κρυπτα (from below,—the result being imagined better to begin here; the follg κ. ουτως being by some omd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer), with D³KL rel syr Chr^{h.l}. Thdrt: om ABD¹FN¹ 17 latt Syr copt goth (æth arm) Orig Bas Chr, Cyr lat-ft: αναγγελων F(not G). rec ο θεος bef οντως, with KL rel syr Chr Thdrt: om οντως k 3. 32 Thdrt-comm: txt AB(DFN) h 17 latt Syr copt goth æth arm Orig int lat-ft. — om ο D¹FN¹ l¹ 109¹ Orig, Chr₁.

were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are *in turn* exercising it):—then ιδιώται, ‘plain believers,’ persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such ιδιώτης could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ιδιώται to come from another congregation: but the whole difficulty seems to me mere trifling. The ιδ. plainly cannot be, as De W. maintains, an *unbeliever*, for *his* case is separately mentioned. Such **plain men**, or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλώσσαι sound to them an unmeaning jargon; and they come to the conclusion, ‘These men are mad;’ just as men *did infer*, on the day of Pentecost, that the speakers were *drunken*.

24.] But if all (see above) **prophecy** (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) and **there enter any** (singular *now*, setting forth that this would be the effect in *any case*: plural *before*, to shew that however many there might be, *not one could appreciate the gift*) **unbeliever or plain man** (ἄπιστος *first now*, because the great stress is on the power of prophecy in its greatest achievement, the *conversion of the unbeliever*; but ιδιώται was *first before*, because the stress there was on the unprofitableness of tongues, *not only to the ἄπιστοι, but to the ιδιώται*), **he is convicted by all** (the inspired discourse penetrating, as below, into the depths of his heart,—by *all*, i. e.

by each in turn), **he is searched into by all** (each inspired speaker opening to him his character), **the hidden things of his heart become manifest** (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): **and thus** (thus convicted, searched, revealed to himself:—in such a state of mind) **having fallen on his face, he will worship God, announcing** (by that his act, which is a public submission to the divine Power manifest among you: or, but not so well, *aloud*, by declaration of it in words) **that of a truth** (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) **God is among you** (or in each of you: by His Spirit). In this last description the ιδιώτης is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the ἄπιστος, is chiefly in view. “For a similar effect of the disclosure of a man’s secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the ‘conviction’ and ‘judgment’ of his questions in the Athenian market-place. Grote’s Hist. of Greece, viii. 609—611.” Stanley. 26—35.] Regulations respecting the exercise of spiritual gifts in the assemblies.

26.] The rule for *all*, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. τί οὖν ἔστιν] See ver. 15.

ὁ πρῶτος ²σιγάτω. ³¹ δύνασθε γὰρ ^u καθ' ἓνα πάντες ^{d ch. xi. 4, 6}
^d προφητεύειν, ἵνα πάντες ^eμανθάνωσιν καὶ πάντες ^e παρα-
καλῶνται· ³² καὶ ^{fg}πνεύματα ^{ag}προφητῶν ^aπροφήταις ^hὑπο-
τάσσεται· ³³ οὐ γὰρ ἐστὶν ⁱἀκαταστασίας ὁ ^jθεός, ἀλλὰ
^jεὐρύνης, ὡς ἐν ^kπάσαις ταῖς ^kἐκκλησίαις τῶν ^lἀγίων.
³⁴ Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις ²σιγάτωσαν· οὐ γὰρ
iii. 16 only. Prov. xxvi. 28. Tobit iv. 13 only. (-στατος, James i. 8.) j Rom. xv. 33 reff.
k Rom. xvi. 16. ch. vii. 17. 2 Cor. viii. 18. xi. 28 only. l Rom. i. 7. Acts ix. 13 reff.

31. πάντες bef καθ' ἓνα DF h¹ latt Syr arm: om πάντες 17 Ambrst: εκαστοι 6. 67²: εκαστοι πάντες 38. 72.

32. for πνευματα, πνευμα DF 1. 43. 52. 67². 213 Syr æth Orig. (and int) Thdrt lat-ff: txt ABKL² rel vulg (and F-lat) syr copt Orig.₂ (and int.) Epiph Did, Chr Thdrt-ms Damasc (Ec Thl Tert. (*The plur was corrd to the sing because, One Spirit inspiring all the prophets, πνευματα was not understood.*) υποτασσονται L.

33. ο θεος bef ακαταστασίας A 57 Syr copt: om ο F. [αλλα, so ABD² e g k 47.]
at end ins διδασκω (from ch iv. 17) F b o 2. 10. 39 vulg(not am) syr-w-ast
Chr₁: διατασσομαι Chr-ms, Damasc.

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld Ambrst Sedul.

34. rec aft γυναikes ins υμων, with DFKL rel Syr syr-w-ob Chr Thdrt (Ec Ambrst Ambr Sedul: om AB² 17 vulg (and F-lat: *vestra* is written over υμων in the gr column) copt æth arm Mcion-e Epiph Dial Orig.₂ Nys Damasc (Cyp) Pel Bede.

a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d., 'let the first have left off,' is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the δ πρῶτος σιγάτω is no impossibility, but in their power to put into effect. For ye have the power (the primary emphasis of the sentence is on δύνασθε, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power;—the secondary on καθ' ἓνα) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please), in order that all may learn and all may be exhorted (or, comforted):

32.] and (not, for: but a parallel assertion to the last, 'ye have power, &c. and') spirits of prophets (i. e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a πνεῦμα in a peculiar sense—from God, or otherwise. See the distinction plainly made 1 John iv. 2: ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα κ.τ.λ. The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) are subject

to prophets (i. e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl.(alt.), Calvin, Estius, and more recently Bleek and Rückert, take προφήταις to signify other prophets—τὸ ἐν σοι χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοι πνεύματος, υποτάσσεται τῷ χάρισματι τοῦ ἐτέρου τοῦ κινηθέντος εἰς τὸ προφητεύειν (Theophyl.). But the command ὁ πρῶτος σιγάτω would be superfluous, if his gift was in subjection to another).

33.] Reason of the above regulations. The premiss, that the church is God's church, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.' I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given οὐ γὰρ κ.τ.λ. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12;

m = & constr.,
Acts xxvi. 1
ref.
n GEN. iii. 16.
o ch. xi. 34 ref.
p Matt. xii. 10
al. fr. Epp.,
Rom. x. 20,
(from Isa.
lxv. 1) only.
q ch. xi. 6 ref.
r Acts xi. 1 ref.
s = Rom. x. 15
ref.
t Acts xxvi. 7
ref.
u = ch. iii. 18
ref.

^m ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ *^h ὑποτάσσεσθαι, καθὼς
καὶ ὁ ⁿ νόμος λέγει. ³⁵ εἰ δέ τι μαθεῖν θέλουσιν, ^o ἐν
οἴκῳ τοὺς ἰδίους ἄνδρας ^p ἐπερωτάωσαν. ^q αἰσχροὺν γὰρ
ἐστὶ γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. ³⁶ ἢ ἀφ' ὑμῶν ὁ ^r λόγος
τοῦ ^s θεοῦ ^s ἐξηλθεν, ἢ ^t εἰς ὑμᾶς μόνους ^t κατήχησεν; ³⁷ εἰ
τις ^u δοκεῖ ^a προφήτης εἶναι ἢ ^v πνευματικός, ^w ἐπιγινώσκέτω
ἂ γράφω ὑμῖν, ^w ὅτι κυρίου ἐστὶν [ἐντολὴ]. ³⁸ εἰ δέ τις

ABDFK
LN abc
d e f g h
k l m o
17. 27

v ch. ii. 15 ref.

w constr., Acts iii. 10. iv. 13. 2 Cor. i. 14. xiii. 5.

rec **ἐπιτετραπται** ('the sense of the perfect, *permissum est*, was more familiar to the transcribers.' Meyer), with K rel syrr Mcion-e, Chr Thdrt, **ἐπιτετρεπται** L: txt ABDFK 17 vss Mcion-e, Damasc lat-ff. [ἀλλὰ, so ABD¹N.] ***ὑποτασσεσθωσαν**

ABN¹ 17 Syr coptt aeth Mcion-e Damasc: **υποτασσεσθαι** DFKL rel latt syr arm Dial Chr Thdrt Thl Ec lat-ff. add **τοῖς ἀνδράσιν** A.

³⁵. **εἰ τι δε σὶ quid autem** DF vulg Ambrst. **μανθανεῖν** A²N¹ 17. 23-6. 31. 73 Nys. (A¹ doubtful.) **θελωσιν** A 73 Damasc. **om** **ἐστιν** B. rec **γυναῖξιν** (to agree with plurals preceding), with DFKLN³ rel syrr Orig, Chr-mss Thdrt Ambrst: txt ABN¹ 17 vulg (and F-lat: *mulieribus* is written over *γυναῖξιν* in gr column) coptt aeth arm Orig, Chr Damasc Pel. rec **ἐν ἐκκλησίᾳ** bef **λαλεῖν**, with D(F)K(L) 47 syrr Orig, Chr Thdrt Ambrst: txt ABN¹ m 17 vulg coptt aeth Orig, Damasc Bede. —**ἐκκλησιας** FL 49. 69. 106-8 D-lat syr Thdrt.

³⁶. **κατηχητ.** bef **μονους** F copt.

³⁷. **ἐπιγινώσκετω** D: **γινώσκετω** B Chr (add **ταυτα**). rec **ins** **τον** bef **κυριου**, with Thl: **om** ABDFKL³ rel Orig, Chr Thdrt Damasc Ec. for **κυριου**, **θεου** A copt Orig. rec **εἰσιν ἐντολαι**, with D²⁻³KL rel vulg (and F-lat) syrr basm Chr Thdrt Ambrst-ms: **ἐντολαι εἰσιν** m: **ἐντολη ἐστιν** N¹: **ἐστιν**, **omg** **ἐντολη**, D¹ (and lat) F G-lat Orig, (and int,) Hil Ambrst-ed: **ἐστιν ἐντολη** ABN³ 17 copt aeth Orig, Aug.

and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. ^{34, 35.}

Regulation prohibiting women to speak publicly in the church, and its grounds. If **ὡς . . . ἁγίων** be placed at the beginning of this sentence, we must not, as Lachm. absurdly does, put a comma before **τῶν ἁγίων**, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed **ἁγίων γυναῖκες**, or even **ἁγίων αἱ γυναῖκες**, but certainly not **τῶν ἁγίων αἱ γυναῖκες**.

^{34.} **ἀλλὰ ὑποτάσσεσθαι**, scil. **κελεύεται αὐταῖς**. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. Œd. Tyr. 236, **τὸν ἄνδρ' ἀπαυδῶ τούτων . . . μήτ' εἰσδεχέσθαι μήτε προσφωνεῖν τινα, ὡθεῖν δ' ἀπ' οἴκων πάντας**: Lucian, **χάρων ἢ ἐπισκοποῦντες**, line 49 from beg.,—**σὲ δὲ καὶ αὐτὸν καλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιῶν**. See other examples in Kühner, § 852 k. **ὁ νόμος**—ref. Their speaking in public would be of itself an act of independence; of teaching the assembly, and among others

their own husbands. ^{35.} This prohibits another kindred irregularity—their asking questions publicly. They might say in answer to the former **σιγάτωσαν**, 'But if we do not understand any thing, are we not to ask?' The stress is on **μαθεῖν**. **ἰδίους**, confining them to their own husbands, to the exclusion of other men. **αἰσχροὺν**] See ref.: indecent, bringing deserved reproach.

^{36—40.} GENERAL CONCLUSION: *the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority.* Then, a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition, in another form, of the fundamental precept, ver. 26.

^{36.} I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to all the points of church custom which he has been noticing, and to be inseparably connected with what follows,—the recognition of his apostolic orders, as those of God.

^{37.} **πνευματικός**, one spiritually endowed: not quite as in ch. ii. 15. **ἂ γράφω**] the things which I am writing, viz.

^x ἀγνοεῖ, ^x ἀγνοεῖτω. 39 ^y ὥστε, ἀδελφοί [μου], ^z ζηλοῦτε ^x = 2 Pet. ii. 12. Sir. v. 15. (pass., 2 Cor. vi. 9.) ^y = ch. v. 8 reff. ^z = ver. 1. a ch. xi. 4, 5. b ver. 19 only (ch. xii. 30 reff.). c = Matt. xix. 14. Luke xxiii. 2 al. Exod. xxxvi. 6. d Rom. xiii. 13. 1 Thess. iv. 12 only+. (-μου, ch. xii. 24.) e Luke i. 8. Col. ii. 5. Heb. v. 6, 10 & vi. 20 (from Ps. cix. 4), vii. 11, &c. only. L.P.H. Job xxxviii. 12. f = ver. 26. ch. xvi. 14. g ch. xii. 3 reff. 2 Cor. viii. 1.

XV. 1 ^g Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ

38. for ἀγνοεῖτω, ἀγνοεῖται D¹(-τε) F(ηγν-) N¹ 17 Orig^t and perhaps A¹(ω is written secunda manu, the original letter being erased): *ignoratur* D-lat: *ignorabitur* vulg G-lat Orig-int lat-ff: *non cognoscetur* Hil: txt A²BD³KLN³ rel syrr copt æth arm Orig² Chr Thdrt Damasc Thl Ec. (There appears no reason why the indic should have been altered to the imperat; but the form of exprn in ch viii. 2, 3 may perhaps have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes, in writing ἀγνοεῖτω ὥστε, one ω had dropped out, and left the last letter of ἀγνοεῖτ. to be supplied.)

39. aft ἀδελφοί ins μου AB¹D²⁻³N³ c g m o syrr copt Chr Thdrt Damasc: om B²(sic: see table) D¹FKL rel latt basm arm Ambrst Pel. om 1st το F. om 2nd το B

48. rec γλωσσais bef μη κωλύετε, with DFKL rel latt syrr æth arm Chr Thdrt Ambrst: txt ABPN m 17 Damasc.—rec om εν (ααλ. γλ. being the more usual exprn!), with AD³KLN rel vulg(and F-lat) syrr Chr Thdrt Ambrst: ins BD¹(and lat) F G-lat coptt. (P?)

40. rec om δε (because there appeared to be no contrast?), with KL rel basm Thl Ec Orig-int, Ambr: ins ABDFPN 17 a m vulg Syr copt arm Chr Thdrt Damasc Pel Bede.

CHAP. XV. 1. [aft γνωρίζω N¹ has written α, but erased it.]

‘these regulations which I am now making.’ κυρίου, emphatic: the Lord’s [commandment]: carrying His authority. No more direct assertion of inspiration can be uttered than this. “Paul stamps here the seal of apostolic authority: and on that seal is necessarily Christ.” Meyer.

38. ἀγνοεῖτω] implying both the hopelessness of reclaiming such an one, and the little concern which his opposition gave the Apostle. The other reading, ἀγνοεῖται, gives a passable sense —‘he is ignored,’ scil. by God: cf. ch. viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] ζηλοῦτε and μη κωλύετε express the different estimations in which he held the two gifts. 40.] Δέ, only provided, that κατὰ τάξιν] i.e. in right time, and due proportion.—Meyer compares Jos. B. J. ii. 8. 5, of the Essenes: οὔτε κραυγὴ ποτε τὸν οἶκον οὔτε θόρυβος μολύνει, τὰς δὲ λαλίας ἐν τάξει παραχωροῦσιν ἀλλήλοις. See Stanley, edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION OF THE DEAD; WHICH SOME IN THE CORINTHIAN CHURCH DENIED. For the enquiry, who they were that denied the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the foundation of his intended polemical argument in the historical fact of the RESURRECTION OF CHRIST. But he does not altogether assume this fact. He deals with its evidence, in relating minutely the various

appearances of the Lord after His Resurrection, to others, and to himself. Then, in ver. 12, the proclamation of Christ’s Resurrection as the great fact attending the preaching of the gospel, is set against the denial of the Resurrection by some of them, and it is subsequently shewn that the two hang together, so that they who denied the one must be prepared to deny the other; and the consequences of this latter denial are pointed out. But it by no means follows, as De W. (in part) and Meyer have assumed, that the impugnors were not prepared to deny the Resurrection of Christ. The Apostle writes not only for them, but for the rest of the Corinthian believers, shewing them the historical certainty, and vital importance of Christ’s Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny.

1, 2.] Δέ transitional. γνωρίζω, not, as most Commentators, aft. Ec., οἶον ὑπομνησῶ, nor as Rück., ‘I direct your attention to’ (both which meanings are inadmissible, from the usage of the word: see reff.),—but as E. V. I declare: i.e. ‘declare anew:’ not without some intimation of surprise and reproach to them. τὸ εὐαγγ.] the (whole) Gospel: not merely the Death and Resurrection of Christ, which were ἐν πρώτοις parts of it; the reproach still continues; q. d. ‘I am constrained to begin again, and declare to you the whole gospel which I preached to

h constr. acc. & h εὐηγγελισάμην ὑμῖν, ὁ καὶ ἰ παρελάβετε, ἰ ἐν ᾧ καὶ ABDFK
 dat., Luke i. 19. ii. 10. LP a b
 Acts xiii. 32 ἰ ἐστήκατε, ἰ δι' οὗ καὶ ἰ σώζεσθε, τίνι λόγῳ εὐηγγελισά- c d e f g
 [xvii. 18]. ἰ ἡμῶν ὑμῖν εἰ ἰ κατέχετε, ἰ ἐκτὸς ἰ εἰ μὴ ἰ εἰκὴ ἰ ἐπιστεύσατε. h k l m
 2 Cor. xi. 7. ἰ = ch. xi. 23. 3 P παρέδωκα γὰρ ὑμῖν ἰ ἐν ἰ πρώτοις ὁ καὶ ἰ παρέλαβον, o 17. 47
 Gal. i. 8, 12 al. see John i. 11.
 j John viii. 44 Rom. v. 2. (2 Cor. i. 24.) Col. iv. 12. k pres., Acts ii. 47. ch. i. 18. 2 Cor. ii. 15. 1 Pet. iii. 21. iv. 18. Isa. xlv. 20.
 1 ch. xi. 2 reff. m ch. xiv. 5. 1 Tim. v. 19 only. n Rom. xiii. 4 reff. o = Acts xix. 2. Rom.
 xiii. 11. ch. iii. 5. Eph. i. 13. p = ch. xi. 2 reff. q here only. see note. Gen. xxxiii. 2.
 1 Heb. v. 1. vii. 27. x. 12. Ezek. xlv. 22. s Psal. xxi. 16. Isa. liiii. 5. DAN. ix. 24. ZECH. xiii. 7.

ευαγγελισαμην D Orig-cath.

for ἐστήκατε, στήκετε D¹F latt copt Ambrst.

2. aft λογω ins και D¹(and lat); quod et sermone Ambrst.

for εἰ κατέχετε,

οφείλετε κατεχειν D¹(and lat) F¹G-lat lux Ambrst.

you.' δ καὶ παρ.] The thrice repeated καὶ indicates a climax:—**which ye also received** (see especially ref. John), in which moreover ye stand, by means of which ye are even being saved (in the course of salvation). τίνι λόγῳ.] if ye hold fast, with what discourse (not, as Moulton supposes me to interpret [in his Winer, Gr. Gr. p. 211, note 2,] = the discourse with which) I preached to you: the clause τίνι λόγῳ. being prefixed for emphasis' sake. λόγος, of the import, not the grounds of his preaching: for of this he reminds them below, not of the arguments. Some Commentators take τίνι λόγῳ κ.τ.λ. as a mere exegesis of εὐαγγέλιον,—*'the gospel . . . , with what discourse I preached to you,'* as οὐδὰ σε, τίς εἰ. But as Meyer has remarked, in that case,—(1) σώζεσθε and εἰ κατέχετε being altogether severed from one another, εἰ κατέχετε becomes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν ᾧ καὶ ἐστήκατε, which would thus be an absolute assertion: (3) the words ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below). ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your faith is vain, and the gospel a fable; see ver. 14, of which this is an anticipation:—**unless** (perchance) ye believed (not as E. V. 'have believed,' which confuses the idea: it is, 'became believers,' see reff.) in vain (εἰς κενόν, as ver. 14). So Chrys., who remarks: νῦν μὲν ὑπεσταλμένως αὐτό φησι, προῦν δὲ καὶ διαθερμαινόμενος γυμνῇ λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λέγει Εἰ δὲ χριστὸς οὐκ ἐγήγερται, κ.τ.λ., ver. 14. Hom. xxxviii. p. 352. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a vain and dead faith, which the Apostle will not suppose them

to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith could not be vain or dead; and again the aorist is against this interpretation: **unless ye became believers in vain**, not, **'unless your faith has been a vain one.'** A still further reason is, the parallelism of εἰκὴ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that εἰκὴ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. Ec., Theophyl., Theodoret, Luther, Calvin, Estius, and De W. connect ἐκτὸς εἰ μὴ (see above) as a second conditional clause to εἰ κατέχετε, supplying between κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural.

3—11.] A detail of the great facts preached to them, centering in the RESURRECTION OF CHRIST.

3. ἐν πρώτοις] in primis, with relation not to order of time (as Chrys.: ἐξ ἀρχῆς), but to importance (as Theophyl.: οἰοῦν γὰρ θεμέλιός ἐστι πάσης τῆς πίστεως). So Plato, Rep. vii. 6, p. 522: τοῦτο τὸ κοινὸν . . . ὃ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν. δ καὶ παρέλαβον] viz. (see ch. xi. 23 and note) from the Lord himself, by special revelation. Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and dissertation at the end of the section.

ὑπὲρ τ. ἁμ. ἡμ.] ON BEHALF OF OUR SINS: viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἁμαρτιῶν ἡμ. shews, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he does not mean by it 'loco nostri.' He also quotes from Butt-

τὰς ^t γραφάς, ⁴ καὶ ὅτι ^u ἐτάφη, καὶ ὅτι ^v ἐγήγερται τῇ ἡμέρᾳ ^{t plur., Acts}
τῇ τρίτῃ ^w κατὰ τὰς ^t γραφάς, ⁵ καὶ ὅτι ^x ὥφθη Κηφᾶ, εἴτα ^u
τοῖς δώδεκα. ⁶ ἔπειτα ^x ὥφθη ^y ἐπάνω πεντακοσίοις ἀδελ-
φοῖς ^z ἐφάπαξ, ἐξ ὧν ^a οἱ ^a πλείονες ^b μένουσιν ^c ἕως ^c ἄρτι,
τινὲς δὲ [καὶ] ^d ἐκοιμήθησαν. ⁷ ἔπειτα ^x ὥφθη Ἰακώβω,

xxvi. 19. w PSA. xv. 10. ISA. liii. 9, 10. HOSEA vi. 2. JON. i. 17 (ii. 1). see Matt. xii. 40.
x Acts ii. 3 reff. 1 Tim. iii. 16. in this ref., = ἐφάνη or ἐφανερώθη, (Mk. xvi. 9—20) John. See Stanley.
y = Mark xiv. 5 only. Exod. xxx. 14 al. elsw. of place or authority. See Winer, edn. 6, § 37. 5. z = here
(Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10) only t. a ch. ix. 19 reff. b = John xxi. 22,
23. Phil. i. 25. c ch. iv. 13 reff. d = ch. vii. 39 reff.

4. rec τη τριτη ημ. (see Matt xvi. 21; xvii. 23. Here τη ημ. τη τρ. is solemn and emphatic), with FKLP rel vulg Syr basm goth Mcion-e Dial Eus Chr Thdrt Iren-int Tert: txt ABDN m 17 syr copt Cyr-jer Cyr, Hil.

5. επειτα AN m 17 Eus Cyr-jer Chr: και μετα ταυτα D¹F am goth. for δωδεκα, ενδεκα D¹F nonnulli-condices-in-Aug latt syr-mg goth arm-use Archel Damasc Phot Jer.

6. rec πλειους, with KLP rel Orig, Eus, Chr Thdrt Damasc: txt ABDFN k m 17 Orig Eus, Cyr. aft δε ins εξ αυτων K. om και (not perceiving its force or confusion from ε και εκοι) A¹(perhaps) BD¹FN¹ latt syr coptt goth arm lat-f: ins A²D³KLPN³ rel Syr æth Orig Archel Eus Chr Thdrt Damasc.

7. for 1st επειτα, εἴτα D copt: txt ABFKLPN 17 rel Orig Cyr-jer Chr Damasc.

mann (Index to Meidias, p. 188), on the distinction between ὑπέρ and περί: “id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπέρ, quod ipsum discrimen inter Lat. præp. de et super locum obtinet.” It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησεν, it is for his own sins, as their punishment, that he died. So that ὑπέρ may bear the meaning that Christ’s death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑπὲρ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ’s Death, Burial, and Resurrection on the third day: see reff.

4. ἐγήγερται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ’ ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετο οἱ τιμωρήσασθαι: see Kühner, § 441. 6.

5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἴτα, ἔπειτα, ἔσχατον δὲ πάντων. See examples in Wetstein. Wieseler, Chron. Synops. der vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ὥφθη Κηφᾶ] See Luke xxiv. 34.

τοῖς δώδεκα] used here popularly, as decemviri, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose Mat-

thias to be included as possibly having seen Him after His ascension: for the appearance is evidently one and the same.

6.] He drops the construction with ὅτι, dependent on παρέδωκα, and proceeds in a direct narration. But evidently the sense of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πεντακ. ἀδ. ἐφάπ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of ‘once for all,’ but at once, at one and the same time; as Theodoret, οὐ καθ’ ἓνα, ἀλλ’ ὁμοῦ πᾶσιν.

μένουσιν] survive; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strengthening the evidence: q. d. “and can attest it, if required:”—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been “tantalised by the glimpse of another world in the vision of their risen Lord.”

7. Ἰακώβω] Probably,

e adv., here only. Num. xxxi. 2. f neut., see Mark xii. 28, and note. g here only. Jos. Antt. iii. 7. 1. Diod. Sic. iii. 39. h here only. Job iii. 16. Eccles. vi. 3 only. i = Matt. iii. 11. 2 Cor. iii. 5. Exod. iv. 10. const., 2 Tim. ii. 2. 11 Pet. i. 10. m = Acts iv. 25 (from Ps. ii. 1). vv. 14, 58. 1 Thess. ii. 1. Deut. ch. i. 2 reff. xxiii. 47. n adv., Mark vii. 36. Heb. vi. 17. vii. 15. j = Matt. v. 10, 11 al. fr. Ps. vii. 1. 2 Macc. v. 8. c d e f g h k l m o 17. 47

rec (for 2nd *επειτα*) *ειτα*, with BDLPN³ rel Chr Thdrt: txt AFKN¹ a c e g 17 Orig Eus Cyr-ger Damasc.

8. *ωσπερ* (for *-περει*) D¹ Eus². om τω F lect-19 sah. και εμοι F.

10. om 2nd *η* D¹ F, *gratia ejus in me* latt lat-ff. for ου κενη γεγενηθη, πτωχη ουκ γεγενηθη D¹: πτωχη ου γεγονεν F: *pauper*[a] *non fuit* D-lat G-lat lat-ff(not Jer Aug:

from no distinguishing epithet being added, *the celebrated James, the brother of the Lord*: see Gal. i. 19. So Chrys.: *εμοι δοκει, τω αδελφω τω εαυτου*, p. 355. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present.

αποστ. πασιν] This is decisive for the much wider use of the term *αποστολος* than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the *αποστολοι*, was not one of the Twelve. Chrys. (ubi supra) extends the term to the Seventy of Luke x. and others: *ησαν γαρ και ἄλλοι ἀποστολοι, ὡς οἱ ἐβδομήκοντα*.

8.] But last of all (not *masc.*, as Meyer, who refers it to *των αποστολων*,—for others than the Apostles have already been mentioned,—but *neut.*, as in ref. and in the expression *παντων μαλιστα* [Plato, Protag. p. 330]), as to the abortively born (*τω*) pointing out the Apostles as a family, and himself as the abortion among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On *εκτρωμα*, see examples in Wetstein.

It is not, as *tives* in Théophyl., *τὸ ὕστερον γέννημα*, 'a weakling child of old age.' The grammarians find fault with the term, and prefer *ἄμβλωμα* or *ἐξάμβλωμα*: but it occurs in Aristotle, *de generatione animalium*, iv. 5,—*οὐ δύναται τελειοῦν, ἀλλὰ κνήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν*. The suggestion of Valeknaer, al., that *τω* is *τω* for *τινι*, is equally inconsistent with usage and the sense of the passage), **He appeared to me also**: viz. *on the road to Damascus*. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of *εκτρωματι*. 9. *εγω*] The stress is on *εγω*, 'I, and no other.' *ος*] 'ut qui' assigns the reason. *ικανος*] see reff. *καλεισθαι*. 'to bear the honourable name of an Apostle.' 10. *χαρ. δε θεου*] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of *χαριτι δε θεου*, and the repetition of *η χαρις αυτου* afterwards, shew the emphatic prominence which he assigns to the divine Grace. *ο εμι*] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—*ο θεος, ευχαριστω σοι οτι ουκ εμι ψεπερ οι λοιποι των ανθρωπων*: see note there. *η εις εμε*] which was (manifested) towards me: see ref. and Rom. viii. 18.

αλλα opposed to *κενη εγω*.—'by means of God's grace' being understood after *αλλα*, as afterwards explained. *περισσοτερον*] adverbial, as in reff.: or perhaps neut. accus. governed by *εκοπιασα*.

ο ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ὡς ^ο ¹¹ εἴτε οὖν ἐγὼ ^α εἴτε ἐκεῖνοι, οὕτως ὡς ^τ κηρύσσομεν, καὶ οὕτως ⁸ ἐπιστεύσατε. ¹² εἰ δὲ ^τ χριστὸς ^τ κηρύσσεται * ἐκ ^υ νεκρῶν ὅτι ^υ ἐγήγερται, ^ω πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι

passim. Exod. xxxii. 5.

s = ver. 2 reff.

t see Acts viii. 5 reff.

9. (ἡγ. ἀπὸ τ. ν., Matt. xiv. 2 al. not in Mk., who has ἐκ ν. ἀναστ., vi. 14.) Luke ix. 7. John ii. 22. xii. 1. 9, 17. xxi. 14. Acts iii. 15 al. 2. Paul, passim. Heb. xi. 19. 1 Pet. i. 21. John vi. 2. Gal. ii. 14. iv. 9. v = ver. 4 al. fr.

egena Hil). om αυτων D¹-gr L¹ : παντων bef αυτων α. απαντων (but α erased) N. [αλλα, so ABD¹N 17.] rec ins η bef συν (see note), with A D-corr(2 or 3?) KLPN³ rel sah æth arm Ath Chr Cyr Thdr² Damasc² Thl (Ec Orig-int² Jer² : om BD¹FN¹ latt goth Orig(gr and int⁶) lat-ff.

11. for συν, δε autem D¹F goth Iren-int: enim vulg Tert Pel.

πιστευσατε N¹.

12. *rec ὅτι ἐκ νεκρῶν, with ABD²KLPN rel vulg(and F-lat) Iren-(gr and int) Chr Thdr² : εκ νεκρων οτι D¹-3(and lat) F G-lat Orig². rec τινες bef εν υμιν, with DFKL rel goth arm Epiph Chr² Thdr² Ambrst Promiss: quidam dicunt in vobis latt Tert: txt ABPN α 17 syrr Orig(gr and int) Chr¹(and 2-mss) Damasc.

αὐτῶν πάντων] either, 'than any of them,' or 'than them all,' scil. together. Meyer prefers the latter, on account of τοῖς ἀπ. πᾶσιν, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration. ἐκοπίασα.]

Spoken of his apostolic work, in all its branches; see reff., especially Phil.

οὐκ ἐγὼ δέ] explanatory, to avoid misapprehension: it had been implied (see above) in the ἀλλά:—not I, however, but the Grace of God with me (see var. readd.): scil. ἐκοπίασεν κ.τ.λ. That is,—the

Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace. Augustine, de Grat. et Lib. Arb. § 5 [12], vol. x. p. 889, hardly expresses this: "Non ego autem, i. e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:"—for he overlooks the entire preponderance of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, ἡ σὺν ἐμοί, whereby Grace becomes absolutely the sole agent, which is contrary to fact. On the coagency of the human will with divine Grace, but in subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note. 11.]

He resumes the subject after the digression respecting himself:—it matters not whether it were I or they (the other Apostles)—such is the purport of our preaching—such was your belief:—οὕτως, after this manner, viz. that Christ died, was buried, and rose again, as vv. 3, 4.

12.—19.] On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds (nega-

tively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ's Resurrection. 12.]

introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church. δέ belongs to the whole question, and is opposed to οὕτως κηρ. and οὕτ. ἐπιστ. of the foregoing verse.

The position of χριστός before the verb gives it the leading emphasis, as an example of that which is denied by some among you: But if CHRIST is preached that He is risen from the dead (if an instance of such resurrection is a fact announced in our preaching), how say some among you (how comes it to pass that some say) that a resurrection of the dead does not exist (οὐκ ἔστ. as ver. 13)? If the species be conceded, how is it that some among you deny the genus? τινες]

It is an interesting question, who these τινες were; and one which can only be answered by the indications which the argument in this chapter furnishes. (1) Were they Sadducees? If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not with the deniers, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) Were they Epicureans? Probably not for two reasons: (α) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any

Matt. vi. 25.
Acts xx. 35.
Rom. xvi. 6.
12. Phil. ii. 16.
Ps. cxlvi. 1.
p Acts xiv. 4.
q ch. xiii. 8 reff.
r absol., Matt. iii. 1, and Matt. xvii. 1.
John ii. 22. xii. 1.
v = ver. 4 al. fr.

x Matt. xxii.
31 only in
gosp. Acts
xvii. 32 al.
Paul, Rom. i.
4. here &c.
4 times only.
Heb. vi. 2.
see Acts iv. 2
reff. x. 41 reff.
y ver. 4.
z ver. 10.

a 2 Cor. v. 15. Gal. iii. 29. see Rom. vii. 3, 25.

d Matt. xxvi. 60 only y. see Acts vi. 13. (-pēiv, Mark x. 19. -pía, Matt. xv. 19.)

15. Acts xxiii. 11 al.

f = here only.

13. om ei de to estin (homæotel) N¹ (ins N-corr¹) a d 17. — for ei, εαν F.

14. om ei to ehyg. (homæotel) D¹.

rel Ps-Ign Constt Epiph Cyr-jer Chr Thdrt Damasc Jac-nisib: ins ADEKPN¹ d (e) f²

l m 17. 47 G-lat basm goth Dial Ec Tert. (D-lat lat-ff express neither kai nor ara.)

rec aft κενη ins δε, with D³KL rel (am) syr Ps-Ign Constt Chr Thdrt Thl Ec:

om ABD¹FPN¹ a¹ m 17. 47 lat coptt Cyr-jer Dial Damasc lat-ff.

67². 73. 91. 106 sah goth Ps-Ign-2-mss Dial Cyr-jer Ec Ruf Arnob Bede.

extent into the Corinthian church, we

certainly should have had more notice

of its exceedingly antichristian tenets.

It is possible that the deniers may have

been, or been in danger of being, cor-

rupted by mixture with Epicureans with-

out, from the warning of ver. 33. (3)

Were they Jews? If not Sadducees,

hardly Jews at all, or Judaizers: a strong

tenet of Pharisaism was *this very one* of

the Resurrection, see Acts xxiii. 6: and

we know of no tendency of Essenism which

should produce such a denial. (4) They

must then have been *Gentile believers*,

inheriting the unwillingness of the Greek

mind to receive that of which a full account

could not be given, see vv. 35, 36: and

probably of a philosophical and cavilling

turn. Meyer argues, from the antimater-

ialistic turn of the Apostle's counter-argu-

ments, vv. 35 ff.,—that the objections were

antimaterialistic also: De W. infers the

very opposite, which certainly seems to me

more probable. No trace whatever is

found in the argument of an *allegorizing*

character in the opponents, as was that of

Hymenæus and Philetus, who maintained

that the resurrection was past already,

2 Tim. ii. 17, 18,—as Olsh. after Grot. sup-

poses. Whether the Apostle regarded

the resurrection of the body as inseparably

bound up with a future existence of the

soul, does not very clearly appear in this

chapter. From the use of the word ἀπ-

ώλοντο, ver. 18, which must refer, not to

annihilation, but to *perdition*, it would

seem that he admitted an independent ex-

istence of the soul; as also from Phil. i. 23.

But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται,

φάγωμεν κ. πίωμεν, αὐριοὺς γὰρ ἀποθνή-

σκουμεν, it would seem that the Apostle re-

garded the denial of the resurrection as in-

volving that of the future state and judg-

ment. On the question, to which of the

(supposed) Corinthian parties the oppo-

x ἀνάστασις x νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ x ἀνάστασις x νε- ABDFK
κρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ὕψιγγερται. 14 εἰ δὲ χριστὸς LPNab
οὐκ ὕψιγγερται, z κενὸν a ἄρα καὶ τὸ b κήρυγμα ἡμῶν, c d e f g
z κενὴ καὶ ἡ πίστις ὑμῶν. 15 εὐρισκόμεθα δὲ καὶ d ψευδο- h k l m
μάρτυρες τοῦ θεοῦ, ὅτι e ἔμαρτυρήσαμεν f κατὰ τοῦ θεοῦ o 17. 47

15 εὐρισκόμεθα δὲ καὶ d ψευδο-

μάρτυρες τοῦ θεοῦ, ὅτι e ἔμαρτυρήσαμεν f κατὰ τοῦ θεοῦ

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ὅτι ὃ ἡγείρεν τὸν χριστόν, ὃν οὐκ ὃ ἡγείρεν εἴπερ ἄρα
νεκροὶ οὐκ ὃ ἐγείρονται. ¹⁶ εἰ γὰρ νεκροὶ οὐκ ὃ ἐγείρον-
ται, οὐδὲ χριστὸς ὃ ἐγήγερται ¹⁷ εἰ δὲ χριστὸς οὐκ
ὃ ἐγήγερται, ^h ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ⁱ ἐν ταῖς
ⁱ ἁμαρτίαις ὑμῶν ¹⁸ ἄρα καὶ οἱ ^k κοιμηθέντες ^l ἐν χριστῷ
^m ἀπώλονται. ¹⁹ εἰ ἐν τῇ ⁿ ζωῇ ταύτῃ ^o ἐν χριστῷ ^{or} ἡλπι-
κότες ^q ἐσμέν μόνον, ^r ἔλεεινότεροι πάντων ἀνθρώπων ἐσμέν.
²⁰ ^s νυνὶ δὲ χριστὸς ^t ἐγήγερται ^u ἐκ νεκρῶν, ^v ἀπαρχὴ τῶν

i 12. p perf., John v. 45. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only.
Acts xxv. 10 reff. r Rev. iii. 17 only r. compar., ch. xiii. 13 reff.
t ver. 12. u Rom. viii. 23 reff.

g = Rom. viii.
9 (reff.), 17.
1 Pet. ii. 3.
h ch. iii. 20 reff.
i John viii. 24
bis. ix. 34.
k = ch. vii. 39
reff.
l = 1 Thessa. iv.
16. Rev. xiv.
13.
m = Rom. xiv.
15 reff.
n = Phil. i. 20.
James iv. 14.
1 Pet. iii. 10.
from Ps.
xxxiii. 12.
o 4 Kings xviii.
5. see Eph.
q constr.,
s = ch. xiii. 13 reff.

15. om και D¹ goth arm Tert. aft χριστον ins αυτου N¹(N³ disapproving).

om ειπερ το γεγειρονται D 43 harl¹ Syr sah goth Iren-int. ins oi bef νεκροι F.

16. om ει το γεγειρ. (homœotel) P am(with fuld). ins o bef χρ. P.

17. aft υμων ins εστιν BD¹ (vss [not arm]). ins και bef ετι AN¹ Syr sah æth
Damasc: ετι γαρ Orig lat-ff.

19. rec ηλπικότες εσμεν bef εν χριστω, with D³KLP rel (vss) Orig, Chr Thdrt (Ec :
txt ABD¹FN m 17 latt goth (Orig,) Chron (Thl) Iren-int Ambr Ambrst. 2nd

εσμεν bef παντων ανθρωπων D latt goth Orig, lat-ff: omnibus sumus hominibus Iren-int.

20. for νυνι, νυν F Dial. ins των bef νεκρων F Damasc-comm.

Wette) ψευδοδιδάσκαλος, ψευδοκατήγορος.

κατὰ τοῦ θεοῦ] not, as commonly, and
even Meyer, 'against God:' but as E. V.,
of, or concerning God: see, besides ref.,
Plut. de Liberis Educandis, § 4:—δ κατὰ
τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώ-
θαμεν, ταῦτόν καὶ κατὰ τῆς ἀρετῆς φατέον
εἶναι. ὥς εἰς τὴν παντελῆ δικαιοπραγίαν
τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ.
ἔθος. εἴπερ ἄρα] if in reality, as

they assert, . . . , compare Plato, Protag.
p. 319 (§ 27), ἡ καλὸν, ἦν δ' ἐγὼ, τέχνημα
ἄρα κέκτηται, εἴπερ κέκτηται, and see Har-
tung, Partikellehre, i. 343. 16.] Repetition

of the inference in ver. 13, for
precision's sake. 17, 18.] Repetition

of the consequence already mentioned in
ver. 14, but fuller, and with more refer-
ence to its present and future calamitous
results. 17. ματαία] from μάτην,

and thus more directly pointing at the
frustration of all on which faith relies
as accomplished,—e. g. the removal of
the guilt and power of sin;—and of all
to which hope looks forward, e. g. bliss
after death for those who die in Christ.
This is so, because Christ's Resurrection
accomplished our justification (Rom. iv.
25), and, through justification, our future
bliss, even in the disembodied state
(for that seems here to be treated of).

18. ἄρα καί] then also. οἱ

κοιμ.] those who fell asleep in Christ,
perished (i. e. passed into misery in Hades).
He uses the aorists, speaking of the act of
death, not of the continuing state: the act
of falling asleep in Christ was to them
ἀπώλεια. ἐν χρ., in communion with,

membership of Christ. Ὁν κοιμηθέντες

Meyer quotes a beautiful sentence from
Photius (Quæst. Amphiloch. 163 [al.
187 or 197], vol. i. p. 861, Migne): ἐπὶ
μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ
πάθος πιστώσῃται· ἐπὶ δὲ ἡμῶν κοίμησιν,
ἵνα τὴν δόδυνην παραμυθήσῃται. ἔνθα μὲν
γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν κα-
λεῖ θάνατον. ἔνθα δὲ ἐν ἐλπίσιν ἐτι μένει,
κοίμησιν καλεῖ. 19.] Assuming this

ἀπώλεια of the dead in Christ, the state
of Christians is indeed miserable. It has
perhaps not been enough seen that there
are here two emphases, and that μόνον be-
longs to the aggregate of both. According
to the ordinary interpretation, 'If in this
life only we have hope in Christ . . .,' it
would be implied that in reality we shall
have hope in Christ in another state also,
which would not agree with the perfect
ἡλπικότες ἐσμέν. The right arrangement
of the Greek gives the key to the sentence:
εἰ [ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλπικότες
ἐσμέν] μόνον,—'if all we have done is
merely having hoped in Christ in this life,'
'if it is there to end, and that hope have no
result . . .'

The perf. ἡλπικότες ἐσμ.
implies the endurance of the hope through
our lives. ἐλεειν. πάντ.] We are

most to be pitied (most miserable) of all
men; viz. because they, all other men, live
at ease,—we on the contrary are ever ex-
posed to danger and death: because our
hope is more intense than that of all others,
and leads us to forego more: and to be
disappointed in it, would be the height of
misery. 20—28.] Reassertion of

the truth that Christ is risen from the
dead,—and prophetic exposition of the
consequences of that great event.

v Acts xv. 24

reff.

w ver. 13 reff.

x = Acts iv. 2.

ch. vii. 14.

2 Cor. v. 19.

Col. i. 16.

Gal. ii. 17.

Eph. i. 4.

iii. 11.

y Rom. iv. 17

reff.

z here only.

^k κεκοιμημένων.²¹ v ἐπειδὴ γὰρ δι' ἀνθρώπου [ό] θάνατος,

ABDFK

καὶ δι' ἀνθρώπου

^w ἀνάστασις ^w νεκρῶν.²² ὥσπερ γὰρLP^aab

x ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ

^x ἐν τῷ

c d e f g

χριστῷ πάντες

^y ζωοποιηθήσονται.

h k l m

²³ ἕκαστος δὲ ἐν τῷ

o 17. 47

ιδίῳ

^z τάγματι ^u ἀπαρχὴ χριστός, ἔπειτα ^a οἱ τοῦ χριστοῦ

reff.

1 Kings iv. 10.

2 Kings xxiii. 13.

a w. gen., see Rom. xvi. 10, 11. ch. i. 11.

rec at end adds *εγενετο* (*supplemental gloss*), with D³KL rel syrr goth Orig-int, Thdr^t Damasc: *γενομενος* 80: om ABD¹FPN 17 latt coptt arm Orig₃(and int₁) Dial Iren-int Hil.

21. δια (twice) F. om o [bef θανατος] ABD¹KN 17 (app₁) Orig₁ Dial Ath₁ Ps-Ath Damasc (*appy to conform to αναστ. below: this is more prob than to suppose with Meyer that it has been introd from Rom v. 12*): ins D³FLP rel Orig₁ Eus₁ Ath₁ Cyr-jer (but η ζωη afterwards) Chr (but η αναστ. also) Thdr^t Eucher.

23. δε is written over the line by N¹. rec om tou [bef χριστου] (*by a mistake*

20.] *νυνί*, 'as matters now stand:' see reff.

ἀπαρχ. τ. κεκοιμ.] (as) (the) first-fruit of them that sleep (anarthrous, because categorical). For the construction Meyer compares Eur. Or. 1098: Ἐλέην κτάνωμεν, Μεγελέω λύπην πικράν. The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l. c.) the first-fruits were offered.

τῶν κεκοιμημένων, from the logical connexion, should mean, not the dead *in Christ*, but *all the dead*: see next verse: but it is the *Christian dead* who are before the Apostle's mind, when he calls our risen Lord ἀπαρχὴ τῶν κεκ.

21.] MAN the bringer-in both of death and life: explanation (not proof) of Christ being the ἀπαρχὴ τ. κεκοιμ.: and (1) in that He is MAN: it being necessary that the first-fruit should be as the lump. The verity lying at the root of this verse is, that *by MAN ONLY* can general effects pervading the whole human race be introduced.

δι' ἀνθρώπου, sc. ἑστίν. 22.] (2) In that He is (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, is assumed) to us the bringer-in of LIFE, as Adam was the bringer-in of DEATH.

ἐν τῷ Ἀδ., ἐν τῷ χριστῷ] in community with, as partakers in a common nature with, Adam and Christ: who are respectively the sources, to the whole of that nature (πάντες), of death, and life, i. e. (here) physical death, and rescue from

physical death. The practice of Paul to insulate the objects of his present attention from all ulterior considerations, must be carefully here borne in mind. The antithesis is *merely* between the bringing in of death by Adam, and of life (its opposite) by Christ. No consequence, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, Chrys., Theophyl., Theodoret, (Ecum., and Olsh., De Wette, and Meyer, keep to the *universal* reference. Theophylact's note is clear and striking: αἰτίαν προστίθησι δι' ἧς πιστοῦται τὰ εἰρημένα· ἔδει γάρ, φησιν, αὐτὴν νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐκνικῆσαι· καὶ γὰρ ἐν τῷ Ἀδὰμ, τοῦτέστι διὰ τὸ τοῦ Ἀδὰμ πταίσμα, πάντες τῷ θανάτῳ ὑπέπεσον· οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται· τοῦτέστι διὰ τὸ εὐρεθῆναι τὸν χριστὸν ἀναμάρτητον κ. ἀνένοχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστῆναι δέ, καθὼς οὐκ ἦν δυνατόν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς, τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes.

23.] *In this universal Resurrection, ALL SHALL NOT HOLD THE SAME RANK.* Chrys. rightly, εἶτα, ἵνα μὴ τὴν ζωοποιήσιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς νομίσης σώζεσθαι, ἐπήγαγεν ἕκαστος δὲ κ.τ.λ. Hom. xxxix. p. 367.

τάγμα is not order of priority, but rank, or 'troop in an army,' so Plut., Otho, p. 1072 (Wetst.): λεγεῶνες, οὕτω γὰρ τὰ τάγματα Ῥωμαῖοι καλοῦσιν ἐπὶ ἐκκλησιῶν. The three ranks are mentioned in order of priority, but this does not constitute their distinctive character:—Christ is the ἀπαρχὴ

^b ἐν τῇ ^{bc} παρουσίᾳ αὐτοῦ, ²⁴ εἶτα τὸ ^d τέλος, ὅταν ^e παρ- ^{b = 1 Thess. ii. 19. iii. 13. v. 23. 1 John ii. 28. c = Matt. xxiv. xi.}
 διδοί τὴν ^f βασιλείαν ^g τῷ θεῷ καὶ ^h πατρί, ὅταν ^h καταρ-

3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.)
 xi. 27. f = Acts xx. 25 al.

d = Matt. xxiv. 6, 14. 1 Pet. iv. 7.
 g see Rom. xv. 6 reff. h ch. i. 28 reff. e = Matt.

arry). ins oi bef εν τη παρουσία and add ἐλπισαντες F G-lat vulg-ed lat-ff. (*qui in adventu[m] ejus crediderunt demid fuld, sperantes* is written over ελπ. in the gr column of F: on the other hand, am D-lat F-lat have *in adventu ejus*; fri Aug, in *praesentia ejus*.)

24. rec παραδω (alteration to conform to καταργηση, the propriety of the pres being overlooked: see note), with KL rel Orig₂ Eus₁ Chr Thdrt Damasc: παραδιδω ADP^x Hip Eus₁ Ath Did Bas Nys: txt BF. (17 def.) του θυ Ν¹.

—this is His ἴδιον τάγμα, see Col. i. 18:—οἱ τοῦ χριστοῦ follow at His coming, who are the φύραμα (as understood by the context, and implied by ἀπαρχή), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to Paul, but was afterwards revealed,—see Rev. xx. 4—6; compare also 1 Thess. iv. 15—17) shall come THE END, viz. the resurrection of the rest of the dead, here veiled over by the general term τὸ τέλος,—that resurrection not being in this argument specially treated, but only that of Christians. The key to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv., xxv., but especially in the latter chapter. The resurrection and judgment of οἱ τοῦ χριστοῦ forming the subject of vv. 1—30 there, and τὸ τέλος,—the great final gathering of πάντα τὰ ἔθνη, of vv. 31—46.

ἀπαρχή, therefore necessarily the first τάγμα: and hence the word stands first.

οἱ τοῦ χρ.] = οἱ νεκροὶ ἐν χριστῷ. 1 Thess. iv. 16. No mention occurs here of any judgment of these his ἴδιοι δούλοι, as in Matt. xxv., for it does not belong to the present subject.

ἐν τῇ παρ. αὐτ.] ἐν as forming part of, involved in, His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this παρουσία and the final judgment; it is here peculiarly important to bear it in mind.

24. εἶτα.] then, next in succession, introducing the third τάγμα,—see above. τὸ τέλος]

the end κατ' ἐξοχήν: not the end of the resurrection, as Meyer, after Theodoret, (Ecum., Beugel, al.:—nor, of this present world, as Chrys., al.,—which properly happens at the παρουσία: nor exactly, of the Kingdom of Christ, as Grot. and Billroth: but generally, THE END, when all shall be accomplished, the bringing in and fullness of the Kingdom by the subjugation of the last enemy, the whole course of mediatorial work of Christ, the salvation of

the elect; the time indicated by Matt. xxv. ult.: καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ὅταν παραδιδοί] when He (Christ) gives up (the pres., for that which is certainly attached to the event as its accompaniment—ὅταν indicating the uncertainty of the time when, and the verb being probably subjunctive: see Winer, Moulton's Trans. p. 360, note 2), the Kingdom to God, and the Father (reff.: to Him who is God and His Father). Then the rest of the section as far as ver. 28, is in explanation of the giving up the kingdom. And it rests on this weighty verity: the KINGDOM OF CHRIST over this world, in its beginning, its furtherance, and its completion, has one great end,—THE GLORIFICATION OF THE FATHER BY THE SON. Therefore, when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its King, but DELIVER IT UP TO THE FATHER. Hence as in ver. 25, His reign will endure, not, like that of earthly kings, WHEN He shall have put all enemies under His feet, but only TILL He shall have, &c.,—and then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed that the whole of this respects the mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His Humanity: for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the Humanity, in which that kingdom was won, shall be put off: nay, the very fact of Christ in the body being the first-fruits of the resurrection, proves that His body, as ours, will endure for ever: as the truth that our

i = Rom. viii.
38 (reff.).
k = Rom. xiii.
1 &c. reff.
l = Acts iv. 12
reff.
m = ch. iv. 8
reff.
n Matt. xxii.
44 ||, Acts ii.
35, & Heb. i.
13, x. 13,
from Ps.
cix. 1.
o Rom. viii. 20
reff. Ps. l. viii. 6.
xxvi. 73 only.

γῆσιν πᾶσαν ἰ ἀρχὴν καὶ πᾶσαν ^k ἐξουσίαν καὶ ἰ δύναμιν. ^{ABDFK}
25 ἰ δεῖ γὰρ αὐτὸν ^m βασιλεύειν, ἄχρι οὗ ⁿ θῇ πάντας τοὺς ^{LPs a b}
ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρός ^{c d e f g}
^k καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ^{h k l m} ὁ ὑπέταξεν ὑπὸ
τοὺς πόδας αὐτοῦ. ὅταν δὲ ^r εἴπη ὅτι πάντα ^k ὑποτέ-
τακται, ^q ὅτι ^s ἐκτὸς τοῦ ^o ὑποτάξαντος αὐτῷ τὰ
p ellips., ch. vi. 16 (reff.). q Gal. iii. 11 only. r as above (q). Matt.
s = Acts xxvi. 22. Isa. xxvi. 13.

25. rec *αχρὶς*, with B²DFKL³ rel: txt AB'PN³ 17 Chr-cat Damasc. rec
aft *αχρὶ οὐκ ἔστιν* (perhaps from Matt xxii. 42 ||, or, as Meyer, from LXX, Ps cix. 1),
with D²KL³ rel Orig² Marcell¹ Eus¹ Cæs Chr Thdrt: om ABD'FPN³ a² 17 Hip
Orig² Eus¹ Ath Epiph³ Damasc.
aft *ἐχθροὺς ἑαυτῶν* AF 17 Syr coptt goth
æth Orig² (and int₂) Marcell¹ Eus Cæs Cyr-jer Tert Hil: om BDKLP³ rel vulg (with
am demid, agst harl F-lat) syr arm Iren Hip Orig² (and int₂) Marcell¹ Eus¹ Ath Chr
Thdrt Damasc Hil.
om *αὐτοῦ* F Jer¹. (not F-lat.)
26. This ver in DN-corr¹ tol harl¹ goth æth Ambrst Jer stands after *πόδας αὐτοῦ*
ver 27: om ver 26 and 1st clause of ver 27 (*homœotele*) 17. 92(sic).
27. om 1st clause N¹ (ins [but see above] N-corr¹⁻³). om 1st οτι B vulg D-lat
Iren Hip lat-ff. (not F-lat Aug.) ins *τα* bef 2nd *παντα* N. aft *υποτέτακται*
ins *αὐτῷ* ei F (vss) Iren Hip Orig Hil Ambr; bef *υπ.*, Epiph. om *τα* F.

humanity, even in glory, can only subsist before God by virtue of His Humanity, makes it plain that He will be VERY MAN to all eternity.

τῇ βασιλείᾳ] That kingdom, which in its fullest sense is then first His. At this very time of τὸ τέλος, Matt. xxv. 34, He first calls Himself by the title of ὁ βασιλεύς. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in his Incarnation, and in his Death.

ὅταν καταργήσῃ] (aor.) &c.: see above.

πᾶς ἀρχ. κ.τ.λ.] not only, as Meyer, &c., hostile power and government, but as the *contest necessities*, ALL power. Christ being manifested as universal King, every power co-ordinate with His must come under the category of hostile: all kings shall submit to Him: the kingdoms of the world shall become the kingdoms of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking proleptically, the Apostle clearly indicates that legitimate authorities, all the powers that be, are included. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last till, and only till, all enemies shall have been subdued to it.

θῇ, viz. Christ, not the Father, as Beza, Grot., Est., Billr., al.: it is parallel with καταργήσῃ, and included in the mediatorial acts of Christ, who in His world's course goes forth νικῶν καὶ ἵνα νικήσῃ, Rev. vi. 2. It is otherwise with ὑπέταξεν, ver. 2: see there.

Connect ἔσχατ. ἐχθρός together; not as Bloomf., “last of all, the enemy Death is to be destroyed,” which is ungrammatical. If ἔσχ. is to stand alone, ἐχθρός καταργεῖται must be “is destroyed as an enemy.” Death is the last enemy, as being the consequence of sin: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14.

καταργεῖται,—pres., either as a prophetic certainty as παραδίδοι above,—or as an axiomatic truth. 27.] Scriptural proof of the above declaration.

ὑπέταξ. viz., from the Psalm,—God, the Father. See on the Psalm itself, Heb. ii. 6 ff. notes.

εἴπη. scil. ὁ θεός, the same subject as ὑπέταξεν. Meyer alone, as it seems to me, gives the right construction of ὅταν . . . ὑποτέτακται. “The aor. εἴπη must be rendered regularly, not in the present sense, but as a futurum exactum: see Luke vi. 26: Plato, Parm. p. 143, c (τί δ' ὅταν εἴπω οὐσία τε καὶ ἐν, ἅρα οὐκ ἀμφοτέρω);—Ion, p. 535, b (ὅταν εἰδῇς ἔπη καὶ ἐκπλήξῃς μάστιγα τοὺς θεωμένους). The time referred to, is that when the as yet unfulfilled πάντα ὑπέταξεν shall be fulfilled and completed: hence it is no longer the aor., but the perf. ὑποτέτακται. The meaning then is: ‘when God, who in Ps. viii. 6 has announced the ὑπόταξις, shall hereafter have declared that this ὑπόταξις is come to pass,’ . . . This form of expression was suggested to the Apostle by his having already expressed himself in the words of a saying of God.” I render then, But when God shall have declared that all things have been

πάντα²⁸ ὅταν δὲ ὁ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] ^{t = Col. iii. 11.}
 αὐτὸς ὁ υἱὸς ὁ ὑποταγήσεται τῷ ὁ ὑποτάξαντι αὐτῷ τὰ
 πάντα, ἵνα ^(ch. xii. 6.) ἡ ὁ θεὸς ^{Herod. iii.} πάντα ἐν πασιν. ^{157, πάντα}
 ἐπεὶ ^{ἦν ἐν τοῖσι} ^{βαβυλω-} ^{νίσται} ^{ζώπυρος.}
 ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ^{Polyb. v. 26. 5.} ὅλως ^{Acts xxi. 13.}

τὸ ὅλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς.
 v Matt. v. 34. ch. v. l. vi. 7 only +.

u = Mark xi. 5. John xi. 47. Acts xxi. 13.

28. om 1st clause (homœotel) N¹ (ins N-corr¹) m. αὐτῷ bef ὑποταγῇ D Iren¹ Eus¹
 Orig-int¹. om και BD¹ F 17 am (with fuld harl mar tol, agst demid) Syr goth Orig²
 Marcell Iren-int Ps-Ath-int Hil¹ Jer: ins AD³ KLPN rel syr coptt Ps-Ign Hip Dial Eus¹
 Ath Ps-Ath Cæs Cyr-jer Chr Thdrt Damasc Orig-int⁵ Tert Hil². o θεος bef η D¹.

rec ins τα bef 3rd πάντα, with D³ FKLPN rel Orig⁴ Marcell² Eus² Dial Ath Tit
 Epiph Cæs Cyr-jer Chr Thdrt Damasc: om ABD¹ 17 Hip Orig² Marcell Eus².

29. ποιήσουσιν m 47, ποιουσιν F.

aft ὁλως ins οι P.

subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after δῆλον ὅτι and οἶδ' ὅτι is common; so Plato, Gorg. p. 475, c, 'οὐκοῦν κακῶ ὑπερβάλον τὸ ἀδικεῖν κάκιον ἢ εἴ τοῦ ἀδικεῖσθαι,'—δῆλον δὲ ὅτι,—scil. κάκιον ἢ εἴη. Kühner, § 852, d) with the exception of Him who subjected all things to Him.

28.] On the sense, see above. "The interpretations, that *subjection* is only an hyperbolical expression for the *entire harmony of Christ with the Father* (Chrys., Theophyl., Ec.):—the limitation of it to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Platt)—and the addition, that Christ will then in His divine nature reign with the Father (Calv. :—regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traducet);—the interpretation (of αὐτὸς ὁ υἱὸς!) as referring to Christ's *mystical Body*, i. e. the Church (Theodoret),—are idle subterfuges (Ierε Αὐεῖλύε). De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son*, is contained in the three precise and unambiguous words, αὐτὸς ὁ υἱός. ἵνα ἡ ὁ θ. πάντα ἐν πασιν]

that God (alone) may be all things in all,—i. e. recognized as sole Lord and King: 'omnia erunt subordinata Filio, Filius Patri.' Bengel. Numerous examples of πάντα in this sense (less commonly τὰ πάντα, Kühner, § 422) may be found in Wetst.

29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, from the practice (1) of those who were baptized for the dead, (2) of the Apostles, &c., who submitted to daily peril of death.

29.] ἐπεὶ resumes the main argument, which has been interrupted by the explanation since ver. 23 of ἐκαστος

ἐν τῷ ἰδίῳ τάγματι. After it is an ellipsis of 'if it be as the adversaries suppose.'

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, what will become of—'what account can they give of their practice?'

οἱ βαπτιζόμενοι] those who are in the habit of being baptized—not οἱ βαπτισθέντες. The distinction is important as affecting the interpretation. See below.

ὑπὲρ τῶν νεκρῶν] on behalf of the dead; viz. the same νεκροί who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροί in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ὅλως κ.τ.λ. If dead men are not raised at all, why do they trouble themselves (τί καὶ as in ref.) to be baptized for them? Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably did exist. With regard to the other interpretations, Bengel well says, "Tanta

w ver. 4.

x here bis.

[Rom. viii.

24.]

y Acts xix. 27

reff. (-vos, 2 Cor. xi. 26.)

z here only. Exod. xviii. 22, 26. Levit. xvi. 2.

ABDFK
LP^a a b
c d e f g
h k l m
o 17. 47

rec (for αυτων) των νεκρων (*mechanical repetition of the above*), with D³L rel Syr Chr Thdrt (Ec Thl Jac-nisib: αυτων των νεκρων m 43. 52: txt ABD¹FKP^a a d 17. 47 latt syr coptt goth arm Orig, Dial Ephr Epiph.

est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, *dissertationem scripturus sit.*" I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—*ὑπὲρ τῶν νεκρῶν, τούτεστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι* (Migne reads τὴν τ. ν. σ. ἀνάστασιν πιστ., ὅτι) *οὐκέτι μένει νεκρόν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν· ὁ δὲ ἱερεύς, ὥσπερ ἐν εἰκόνι τινὶ . . . δείκνυσί σοι . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἴτα ἀνανεῖν, τῆς εἰς ἄδου καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκεῖθεν ἀνάδου. διὰ κ. τάφον τὸ βάπτισμα ὁ Π. καλεῖ* (Rom. vi. 4).—Theophyl.: *φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί δὲ ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τούτεστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἔγ.; and so in the main, Pelag., Œcum., Phot., Corn.-a-Lap., Wetst.—Theodoret:—ὁ βαπτισόμενος, φησι, τῷ δεσπότη συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρόν ἐστὶ τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δήποτε καὶ βαπτίζεται; and so Castal., al. All these senses would require τί ποιήσετε βαπτισθέντες, to say nothing of the impossibility of thus understanding ὑπὲρ τῶν νεκρῶν. Estius explains ὑπὲρ τῶν νεκρ. as = 'jamjam morituri,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari ut mortuis non vivis prosit.' So too Epiph. (l. c.),—of catechumens who πρὸ τῆς τελευτῆς λουτροῦ καταξιοῦνται:—and Bengel:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur." But against this ὑπὲρ τῶν νεκρῶν is decisive,—as is ὑπὲρ against 'over the dead,' i. e. over their sepulchres (Luth., al.): this local sense of ὑπὲρ not being found in the N.T. Le Clerc, Hammond, Olsh., al., explain ὑπ. τ. νεκρ., 'to fill the place of the dead.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be irrelevant, because, the place of the dead being supplied by their successors, it would*

be no matter to them, whether the dead themselves rose or not: whereas now, the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be stultified, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τί ποιήσουσιν is correct, he does not mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo morem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicitus evellendum; ipsius autem reprehendendi aliud tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolical church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings." 30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument here applies equally to the future existence of the soul; and so Cicero uses it, Tusc. Quæst. i. 15: "Nescio quomodo inhaeret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.] *To die daily* is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11. This he strengthens by an

31 ^a καθ' ἡμέραν ἀποθνήσκω, ^b νῆ τὴν ^c ὑμετέραν ^{de} καύχη- ^a Acts ii. 46
 σιν, ἀδελφοί, ἣν ^e ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ^b here only.
 32 εἰ ^f κατὰ ἄνθρωπον ^g ἐθνηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ^c = Rom. xi.
^h ὄφελος; εἰ νεκροὶ οὐκ ^w ἐγείρονται, ⁱ φάγωμεν καὶ πίωμεν. ^{31.} φῶβω
^k αὐρίον γὰρ ἀποθνήσκομεν. ³³ μὴ ^l πλανᾷσθε. ^m φθείρου- ^{Thucyd. i.}
^{ref.} ^e Rom. xv. 17. ^f see note, and ch. iii. 3 ^{ref.} ^k adv., Matt. vi. 30. ^l Luke xii.
^h James ii. 14, 16 only. ⁱ Job xv. 3 only. ^{33.} see Rom.
^{28.} xiii. 32, 33. ^{Acts} xxiii. 20. ^{xxv.} 22. ^{James} iv. 13. ^{Exod.} viii. 29. ^{Rom.} iii. 27
^m = ch. iii. 17 ^{ref.} ^g here only +
¹ ch. vi. 9 ^{ref.}

31. Steph *ἡμετεραν*, with A a (h¹?) k m 2². 4. 44¹. 51-6. 72¹. 89. 120-2 lect-14 *æth* Orig₃: txt BDFKLP rel vss. rec om *ἀδελφοί*, with DFL rel arm-zoh Orig₃ Chr Thdrt Damasc Ambrst: ins ABKP^x m 17 vulg frī syrr coptt *æth* Dial Aug Pel Bede. om χρ. ιησ. τω and ημ. D¹ (and lat) Ambrst.
 32. om το D¹ F Clem.

asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ὑμετ.] gen. obj., see *ref.* νῆ, the affirmative, as *μὲ* is the negative particle of adjuration: but *καὶ μὲ* is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on *κατὰ ἄνθρωπον*, and its meaning, *merely as man*, i.e. 'according to this world's views,' 'as one who has no hope beyond the grave,' see *ref.* If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.)? The renderings, *ὅσον τὸ εἰς ἀνθρώπους* (Chrys. p. 381), i.e. 'so far as one can be said *θηριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγενόμενον βορά* (Theodoret),—'*exempli causa*' (Semler, Rosenmüller),—'*ut hominum more loquar*' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθνηριομάχησα] I fought with beasts (aor. referring to *one special occasion*). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B. C. ii. p. 763 (Wetst.), where Pompey says, *οἷς θηρίοις μαχόμεθα*,—and Ignat. ad Rom. 5, p. 639 f., *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς κ. θαλάσσης, δεδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα*. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."

And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasm., Luther,

Calv., al. suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the *ἀντικείμενοι πολ- λοί* of ch. xvi. 9 may ere this have made to his preaching.

εἰ νεκρ.] If dead men rise not, i.e. 'if none of the dead rise.' These words are best joined with the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.—not with the preceding, as Theodoret, Grot., Est., Luther, al. For *κατὰ ἄνθρω- πόν* already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrange- ment, besides that otherwise *φάγ. κ. πίωμεν*, &c., would stand awkwardly insulated.

φάγ. κ. πίωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The tendency of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in *ref.*, introduces a warning against moral self-deception. φθείρ.

ἦθη . . .] These words (according to the reading *χρησθ*), which has, however, hardly any support) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14 [59], p. 350 P., says, *πρὸς γοῦν Κορινθίους* . . . *ιαμβεῖω συγκέχρηται τραγικῶ*—but this may be a mere inae-

here only.

Sir. xx. 26

only.

o = here (Matt.

xi. 30. Luke

v. 39. vi. 35.

Rom. ii. 4.

Eph. iv. 32.

1 Pet. ii. 3.)

only.

p here only.

Exod. xxi.

10. Prov. vii. 21.

Wisd. viii. 18 only.

i. 5. ἀναγῆ, 2 Tim. ii. 26.

Deut. xvi. 20.

u ch. vi. 5 only.

Ps. xxxiv. 26.

xciii. 8.

y Rom. iv. 17 reff.

σινⁿ ἤθη^o χρηστὰ^p ὁμιλίας κακαί. 34^q ἐκνήψατε^r δίκαιως, ABDFKκαὶ μὴ ἁμαρτάνετε^s ἀγνοσίαν γὰρ θεοῦ τινὲς ἔχουσιν. LPs a bἵπρὸς^u ἐντροπήν ὑμῖν λαλῶ. c d e f g35^v Ἄλλ^v ἐρεῖ τις Πῶς^w ἐγείρονται οἱ νεκροί; ποίῳ δὲ h k l mσώματι ἔρχονται; 36^x ἄφρων, σὺ δὲ σπείρεις, οὐ^y ζωο- o 17. 47

q here only. Gen. ix. 24. 1 Kings xxv. 37. met., as here, Joel

r || here (Luke xxiii. 41. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 23) only. see

t = ch. vii. 35. xiv. 12 al.

w ver. 4. x Luke xi. 40. xii. 20 al. Ps.

33. rec χρησθ^o (to suit the metre), with Clem₁: txt ABDFKLPS rel Clem-hom Eus Ath Chr Thdrt Damasc Eccl Thl.

34. rec λεγω (negligence, the force of λαλω not being perceived), with AFKL rel Chr Thdrt, dico flor (and F lat) G-lat: txt BDPN k m 17 Dial, loquor vulg D-lat (and fri spee) Ambrst.

35. αλλα BP Orig.

36. rec αφρον, with KL rel Orig₁: txt ABDFPN m 17. 47.

for ζωοποιεῖται,

curacy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Mendander took it from Euripides." The Apostle may have cited it merely as a commonplace current, without any idea whence it came;—and χρηστὰ seems to shew this. The plur. ὁμιλίας, points out the repetition of the practice. Meyer quotes Plato, Rep. viii. p. 550, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίας δὲ ταῖς τῶν ἄλλων κακαῖς κεκρῆσθαι.

34. ἐκνήψ. Awake out of (your moral) intoxication, already possessing you by the influence of these men.

δικαίως] either, as is just,—as you ought (Wahl, al.),—or, in a proper manner (Olsh., al.),—or, ἐπὶ συμφέροντι καὶ χρησίμῳ (Chrys. p. 382, al.), or so as to be δίκαιοι, as E. V., Awake to righteousness. The last meaning is well defended by Dr. Peile from Thuc. i. 21: ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνευκικήκωτα,—'so as to become incredible';—and seems to be the best.

The aor. imper. ἐκνήψατε marks the quick momentary awaking; the pres. imper. μὴ ἁμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445. 2. Ann. 1.

ἀγνοσίαν] The stress is on this word: for some (the τινὲς of ver. 12, most probably, are hinted at, and the source of their error pointed out) have (are affected with) ignorance (an absence of all true knowledge) of God. See ref. to Wisd.

πρὸς ἐντ. ὅμ. λ. shews that these τινὲς were ἐν ὅμῳ, —not the heathen without:—the existence of such in the Corinthian church was a disgrace to the whole. λαλῶ] I am speaking; not merely I say this; it refers to the spirit of the whole passage.

35—50.] The argument passes from

the fact of the resurrection, already substantiated, to the MANNER of it: which is indicated, and confirmed, principally by analogies from nature.

35.] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς In what manner,—and next specifically, ποίῳ δὲ (δέ, 'what I mean, is') σώματι, With what kind of body—ἐρχ., do they (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.:—or rather perhaps, as assuming for the moment the truth of the resurrection as a thing actually happening in the course of things) come (forth at that time)?

36—41.] Analogies illustrative of the question just asked: and first, that of seed sown in the earth (36—38).

36.] Meyer would point this, ἄφρων σὺ, δὲ σπείρεις . . . , because according to the common punctuation there is necessarily an emphasis on σὺ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by δὲ σπείρεις. Besides which, the emphatic σὺ does not necessarily require any other agency to be emphatically set against it, but may imply an appeal to the objector's own experience (as Billr. in Dr. Peile):—'thou say this, who art continually witness of the process, &c.?' And let it be remembered that we have another σπείρειν below, vv. 42—44, which may be set against thy sowing. I retain therefore the stop at ἄφρων (nom. for voc. as freq. See Luke xii. 20; Mark ix. 25; Luke viii. 54, al., and Winer, edn. 6, § 29. 2), and the emphasis on σὺ. The similitude was used by our Lord of His own Resurrection. ref. John. οὐ ζωοποιεῖται] Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i.e. its perishing, disap-

ποιεῖται, εἰ μὴ ^z ἀποθάνῃ· ³⁷ καὶ ὁ σπείρεις, οὐ τὸ ^z = John xii. 24.
 σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ ^a γυμνὸν ^b κόκκον, ^a = here only. ^b Matt. xiii.
^c εἰ ^c τύχοι, ^d σίτου ἢ τινος τῶν λοιπῶν· ³⁸ ὁ δὲ θεὸς δίδωσιν ³¹ . . . xvii. 20 ff. John
 αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ^{xii. 24 only.}
^e ἴδιον σῶμα. ³⁹ οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη ^c ch. xiv. 10.
 μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ ^f κτηνῶν, ἄλλη δὲ σὰρξ ^{only (refl.).}
^g πτηνῶν, ἄλλη δὲ ^h ἰχθύων. ⁴⁰ καὶ σώματα ⁱ ἐπουράνια, ^{opt., 1 Pet. iii. 17.}
^d John xii. 24. ^e Acts xxvii. 38 al. ^f here only. ^g ver. 23. ^h Acts i. 25 al.

f Luke x. 34. Acts xxiii. 24. Rev. xviii. 13 only. Num. xx. 4, 8, 11.
 Cyr. i. 4. 11. h Matt. vii. 10 al. epp., here only.

g here only. Job v. 7 Aq. Xen. i John xiii. 12. Phil. ii. 10 al. Ps.

Ixvii. 15. 2 Macc. iii. 39 only. Dan. iv. 23 (26) Theod.-A. (οὐρ., B.F.)

ζωογονεῖται A 89. 108¹ Epiph. and (but not *ad loc*) Chr₁ Thdrt₁. aft ζωπ. ins
 eis την (but marked for erasure) N¹. aft αποθανη ins πρωτον D: pref, F latt(not
 fri) Iren Dial Orig-int.

37. om 2nd σπείρεις N¹ (ins N-corr¹). for ei, η A.
 38. rec αυτω bef δίδωσιν, with DFKL rel fri Orig, Chr Thdrt Ambrst: txt ABPN b d
 m o 17 vulg (and F-lat) syrr (copt) Orig₁ (and int₁) Dial Epiph Damasc Tert. rec ins
 το bef ιδιον, with KLN³ rel Orig Chr Thdrt Damasc Thl (Ec: om ABDFPN¹ 17 Epiph.
 39. om 2nd σαρξ F (not F-lat) Syr Chr-2-mss. om αλλα D¹ fri aeth Dial Chr.
 rec aft αλλη μεν ins σαρξ, with Syr arm: om ABDFKLPN rel syr copt aeth gr-
 lat.-ff. ανθρωπου D¹ Syr Dial Tert. om 3rd σαρξ D¹ F 17 latt (exc fri) Syr Chr
 Tert: om 3rd clause K k m 47 harl. κτηνους D¹ F Syr Tert. om 2nd δε D¹.
 rec om 4th σαρξ, with AKLP rel fri syrr Chr Thdrt Aug Pel: ins BDFN¹ (17) 47 am
 (with demid fuld harl tol) copt (and int₂) Thl Orig-int₂ Tert Ambrst. rec ιχθυων
 αλλη δε πτηνων, with FKL rel syr Thdrt (Ec Orig-int₁: txt ABDFN 17. 47 vulg fri Syr
 copt aeth arm Chr (Damasc) Thl Orig-int₁ Tert.

pearing from nature. The same analogy was used by the Rabbis, to prove that the dead would rise clothed: 'ut triticum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justī, &c.

37.] Before, the death of the seed was insisted on: now, the non-identity of the seed with the future plant. There is a mixture of construction, the words ὁ σπείρεις being *pendent*, as the sentence now stands. The two constructions as De W. observes are, εἴ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,— and ὁ σπείρεις, οὐ τὸ σ. τὸ γεν. ἐστίν.

He names the plant τὸ σῶμα τὸ γενησόμενον, having already in his eye the application to the Resurrection. εἰ τύχοι] if it should so happen,—peradventure: not, 'for example.' See on ch. xiv. 10.

τῶν λοιπῶν, scil. σπερμάτων. 38.] ἠθέλησεν, viz. at the creation: the aor. setting forth the one act of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἐκάστῳ τῶν σπερμάτων, but ἐκάστῳ σπέρματι, or rather ἐκάστῳ κόκκῳ) his own body. But the whole gift to the species being God's, to continue or withhold, the pres. δίδωσιν still holds good.

ἐκάστ. τῶν σπερμ.] to each of the (kinds of) seed; see above: τῶν is generic. ἴδιον σῶμα] a body of its own. Such then being the case with all

seeds, why should it be thought necessary that the same body should rise as was sown, or that God cannot give to each a resurrection-body, as in nature? 39—41.] And the more,—because we have examples from analogy of various kinds of bodies; viz. (1) in the flesh of animals (ver. 39): (2) in celestial and terrestrial bodies (ver. 40): (3) in the various characters of light given by the sun, moon, and stars.

σάρξ] animal organism (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleged to defend it, where the negative is always attached to the verb; οὐ δικαιοθήσεται πᾶσα σὰρξ, Rom. iii. 20; Gal. ii. 16. See Matt. xxiv. 22 ||; Acts x. 14; ch. i. 29; 1 John iii. 15; Rev. vii. 16; ix. 4. On the other hand, where the negative is attached to πᾶς, as here, the sentence is a particular negative, not an universal: e. g. Rom. x. 16, ἀλλ' οὐ πάντες ὑπήκουσαν: ix. 6, 7; Heb. iii. 16; Matt. vii. 21, οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,—where the rendering in question would involve portentous consequences indeed. I observe that Conyb. also, although disapproving on the ground of the sense, adds, "the words of the Greek text no doubt admit of such a rendering."

κτηνῶν] properly (κτέανος, κτάομαι) ani-

k here bis.
John iii. 12.
2 Cor. v. 1.
Phil. ii. 10.
iii. 19. James
iii. 15 only τ.
1 = here only.
see Luke ix.
29.
m = Acts xxii.
11 reff.
n Epp., here
only. Acts
ii. 20 reff.
o Paul, here
see only.
Matt. ii. 2.
&c. xxiv. 29
|| Mk. Jude
13. Rev. i.
16 all3. Gen.
i. 16.
p = and constr.,
Gal. iv. 1 only. (Rom. ii. 18 al.) Dan. vii. 3 (Theod.).
viii. 21. ver. 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12 bis) 19 only. Jonah ii. 7. s = Rom.
reff. u Rom. i. 26 reff. v = Luke ix. 31. 2 Cor. iii. 7, &c. Phil. iv. 19. Col. iii. 4. 1 Tim.
iii. 16 only. L.P. w = ch. ii. 3 reff. (see note.) x Rom. i. 4 reff. y here 3cc. ch.
ii. 14. James iii. 15. Jude 19 only τ. z = here 4 times only. (ch. x. 3, 4 reff.)

καὶ σώματα ^k ἐπίγεια· ἀλλὰ ^l ἐτέρα μὲν ἢ τῶν ⁱ ἐπουρα- ^C μὲν
νίων ^m δόξα, ^l ἐτέρα δὲ ἢ τῶν ^k ἐπιγείων. ⁴¹ ἄλλη ^{ABCDF}
^m δόξα ἡλίου, καὶ ἄλλη ^m δόξα ⁿ σελήνης, καὶ ἄλλη ^m δόξα ^{KLPs a}
¹ ὁστέρων· ὁ ἀστήρ γὰρ ὁ ἀστέρος ^p διαφέρει ἐν ^m δόξῃ. ^{b c d e f}
⁴² οὕτως καὶ ἡ ^q ἀνάστασις τῶν ^q νεκρῶν. ^r σπείρεται ἐν ^{g h k l m}
^s φθορᾷ, ἐγείρεται ἐν ^t ἀφθαρσίᾳ. ⁴³ ^r σπείρεται ἐν ^u ἀτιμίᾳ,
ἐγείρεται ^v ἐν ^v δόξῃ. ^r σπείρεται ἐν ^w ἀσθενείᾳ, ἐγείρεται
^x ἐν ^x δυνάμει. ⁴⁴ ^r σπείρεται σῶμα ^y ψυχικόν, ἐγείρεται σῶμα
^z πνευματικόν. εἰ ἔστιν σῶμα ^y ψυχικόν, ἔστιν καὶ ^z πνευ-

40. ὁμ 2nd σωμα F (not F-lat) Tert. [αλλα, so ABD¹ P.]
41. aft 1st and 2nd αλλη ins δε F: aft 2nd, lect-8(sic).—om 1st και F lect-8 vulg
(and F-lat) fri copt Orig-int₃ Jer. αστερος (for -ρων) K. om γαρ K Orig-int₃.
44. rec om ει, with D²⁻³ KLP rel syrr Thdr̄t Phot-cat Jac-nisib₂: ins ABCD¹ FN 17
latt copt æth arm Damasc Aug₃ Bede. (ι is written above the line by N¹(?)³).—rec και
bef 2nd εστιν, with KL rel &c: txt ABCDFN 17 &c. (P?)—rec ins σωμα bef πνευματι-
κον, with KL rel syrr (copt) æth Thdr̄t Phot-cat Jac-nisib₂: om ABCDFN 17 latt
arm. (P?) (Conformation to the foregoing assertions: or perhaps ει overlooked from
εστιν following. The 2nd σωμα was a gloss.)

mals possessed by man: but used in a wider sense for quadrupeds in general.

40. σώματα ἐπουράνια] not, according to our modern expression, *heavenly bodies*,—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrys., al.) *the bodies of the righteous*, as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, *‘the bodies of angels,’*—the only heavenly organisms of which we are aware (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter in question, are not alleged) which will bear comparison with *bodies* on earth.

δόξα belongs to the ἐπουράνια more strictly than to the ἐπίγεια. In Luke ix. 26, we have ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

41.] This third analogy is suggested perhaps by δόξα just before. There is no allusion whatever here (as some have imagined,—even Chrys., Æcum., Theodoret, Calov., Estius, al.) to *different degrees of glorification* of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of *light*, so similar in its aspect and properties, differ; the sun from the moon

and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a *body* here from a resurrection-body,—both *bodies*, but *different*? 42–44 a.] Application of these analogies to the doctrine of the Resurrection.

42.] οὕτως, thus, viz. in the entire diversity of that which is raised again from the former body. σπείρεται] “Cum posset dicere sepelitur, maluit dicere *seritur*, ut magis insisteret similitudini supra sunt de grano.” Grot.

ἐν φθορᾷ, ἐν ἀφθαρσίᾳ] in a state of corruption,—in a state of incorruptibility. 43. ἐν ἀτιμίᾳ, ἐν δόξῃ] in dishonour (τί γὰρ εἰδεχέσθαι νεκροῦ διαβρύνετος; Chrys. Hom. xli. p. 390. Cf. Xen. Mem. i. 2. 53,—τῆς ψυχῆς ἐξελευθούσης, . . . τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν).—in glory: regarding, as throughout this argument (see on ver. 24), only the resurrection of the just: see Phil. iii. 21.

ἐν ἀσθενείᾳ] in weakness,—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands ἀσθ. of its *inability to resist corruption*: De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the *powerlessness* of the corpse, contrasted with ἐν δυν., in vigour, viz. the fresh and eternal energy of the new body free from disease and pain. “That which Grot. adds: ‘cum sensibus multis, quos nunc non intelligimus,’ is very likely

ματικόν. ⁴⁵ α οὕτως καὶ γέγραπται ^β Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ ^β εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ ^β εἰς πνεῦμα ^γ ζωοποιοῦν. ⁴⁶ ἀλλ' οὐ πρῶτον τὸ ^α πνευματικόν, ἀλλὰ τὸ ^γ ψυχικόν, ἔπειτα τὸ ^α πνευματικόν. ⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς ^δ χοϊκός, ὁ δεύτερος

^a = Matt. ii. 5. Luke xxiv. 46. Acts xiii. 47 al. ^b GEN. ii. 7. constr., Acts v. 36 reff. ^c ver. 36. Rom. iv. 17 reff. ^d here (4 times) only +.

45. for οὕτως και, καθώς F(not F-lat) fuld arm(not ed-1805) Ambrst. om ανθρωπος BK Iren Did Orig-int, Tert.

46. αλλα D¹.

47. aft ο πρωτος ανθρωπος add αδαμ C¹ Clem₁.

in itself *true*, but is not implied in ἐν δυνάμει." Meyer. ⁴⁴ α. σῶμ. ψυχ.] an animal body, of which the ψυχὴ, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains *when it is sown*, is arranged to suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl., having explained σῶμα ψυχ.,—ἐν ᾧ ἡ ψυχὴ τὸ κύριον καὶ τὴν ἡγεμονίαν ἔχει,—proceeds πνευματικὸν δέ, τὸ τὴν τοῦ ἁγίου πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ ὑπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα, ἀλλ' οὐχ οὕτως, οὐδὲ ἀεὶ. ἀφίπταται γὰρ ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρόντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα· τότε δὲ διηνεκῶς παραμενεῖ τοῖς σώμασι τῶν δικαίων τὸ πνεῦμα. But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the ψυχὴ predominates to the subordination of the higher part, the πνεῦμα, but one in which the πνεῦμα, and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13. Some understood πνευματικόν, *aethereal*, *aery*, *kouphότερον* καὶ *λεπτότερον*, καὶ *οἶον* καὶ ἐπ' αἶρος ὀχεῖσθαι (Chrys. p. 391), or as Origen, ἀερῶδες κ. αἰθέριον (see Theophyl.), but the other is certainly right.

⁴⁴ b—⁴⁹.] Reassertion and Confirmation of the existence of the spiritual body.

⁴⁴ b.] If there exists an animal body, there exists also a spiritual: i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on ἔστιν.

⁴⁵.] Confirmation of this from Scripture. οὕτως, thus, viz. in accordance with what has been just said. The citation extends only to the words ἐγένετο ὁ ἄνθρ.

εἰς ψυχ. ζῶσαν: πρῶτος and Ἀδὰμ are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a ψυχὴ, than for a proof of the existence of the spiritual body.

ἐγένετο] by his creation,—by means of God breathing into him the breath of life.

εἰς ψ. ζῶσ.] becoming thereby a σῶμα ψυχικόν.

ὁ ἔσχ. Ἀδὰμ.] This expression was well known among the Jews as indicating the Messiah. The Rabbinical work Neve Shalom ix. 9 (Schöttgen), says: "Adamus postremus est Messias:" see other instances in Schöttg. ad loc.

ἔσχατος, as being the last HEAD of humanity,—to be manifested in the last times: or merely in contrast to the first.

εἰς πν. ζωοπ.] scil. ἐγένετο—became a quickening (life-bestowing) spirit.

When? This has been variously answered: see De Wette and Meyer. The principal periods selected are his Incarnation, his Resurrection, and his Ascension. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam was constituted a life-bestowing Spirit, and is such now in heaven, yet having the resurrection-body. The whole complex of His suffering and triumphant state seems to be embraced in these words. That His resurrection-state alone is not intended, is evident from ἐξ οὐρανοῦ, ver. 47. He was a πνεῦμα ζωοποιοῦν, even while in the σῶμα ψυχικόν; and is still such in the σῶμα πνευματικόν. The life implied in ζωοποιοῦν, is the resurrection-life: see John v. 21, 28; Rom. viii. 11.

⁴⁶.] But in the natural order, that which is animal precedes that which is spiritual (τὸ ψυχ., τὸ πνευμ., not σῶμα, but abstract and general): as in ver. 45, ὁ πρῶτος—ὁ ἔσχατος.

⁴⁷.] So exactly in Gen. ii. 7. God made man χοῦν λαβὼν ἀπὸ τῆς γῆς. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a ψυχικὸν σῶμα, as ver. 45, and psychical organism involves mortality (ver. 44), it

e ver. 40 reff.
f Rom. xiii. 1
reff.
g Rom. viii. 29
reff.
h = ch. vii. 29.
see ch. i. 12.
i = Matt. xvi.
17. Eph. vi.
12. Heb. ii.
14. Sir.
xiv. 18.
k ch. vi. 9, 10
reff.
l ver. 42 reff.
m Rom. ii. 7
reff.
n = Matt. xiii. 11. Rom. xi. 25. Dan. ii. 18 al.

ἄνθρωπος ἐξ οὐρανοῦ. ⁴⁸ οἶος ὁ ^d χοϊκός, τοιοῦτοι καὶ ^{ABCD} οἱ ^d χοϊκοί, καὶ οἶος ὁ ^e ἐπουράνιος, τοιοῦτοι καὶ οἱ ^{KLPN} ἐπουράνιοι. ⁴⁹ καὶ καθὼς ἔφορέσαμεν τὴν ^{BCDE} εἰκόνα τοῦ ^a χοϊκοῦ, ^b φορέσομεν καὶ τὴν ^c εἰκόνα τοῦ ^d ἐπουρανίου. ⁵⁰ ^h τοῦτο δέ ^h φημι, ἀδελφοί, ὅτι ⁱ σὰρξ καὶ ⁱ αἷμα ^k βασι-
λείαν θεοῦ ^k κληρονομήσαι οὐ δύνανται, οὐδὲ ^l ἡ ^l φθορὰ
τὴν ^m ἀφθαρσίαν ^k κληρονομεῖ. ⁵¹ ἰδοὺ ⁿ μυστήριον ὑμῶν

rec ins ο κυριος bef ἐξ ουρ. (gloss), with AD³KLPN³ rel syrr goth Orig, Chr Cyr, Thdr†
Ps-Ath Damasc Thl Ec Tert Maximin (the insertion is ascribed to Marcion by Tert
and in Dial): om BCD¹F N¹ 17 latt copt æth arm Orig₁(and int₁) Hip-ms Ath Bas Nys
Naz Isid Cyr Apollinarist-in-Epiph Photin Tert Cyp_rsepe Hil. aft ουρανον add ο
ουρανιος F vulg Orig-int₃ lat-f.

⁴⁸. aft τοιουτοι ins οντοι C. om 1st και F vulg-mss(not F-lat) Iren-int₁.
for ἐπουρ., ουρανιος and ουρανοι D¹F Tert Cyp Hil.

⁴⁹. φορεσωμεν (from a desire [as Chrys below] to turn what is really a physical
assertion into an ethical exhortation: see note at Rom v. 1) ACDFKLPN rel latt copt
goth Thdot Orig₂(and int₂) Cæs Bas Cyr Mac Meth(pref wa) Chr_{exp}(τουτ' ἐστιν, ἕριστα
πράξωμεν. . . . συμβουλευτικῶς εἰσάγει τὸν λόγον) Epiph Ps-Ath Damasc Iren-int
Tert_{exp} Cyp Hil Jer: txt B a c g 17 arm Thdr_{exp}(τὸ γὰρ φορέσομεν προῤῥητικῶς, οὐ
παραινετικῶς εἴρηκεν) Thl_{exp} Ec_{exp}.

⁵⁰. for δε, γαρ DF Iren Tert₂. for κληρονομήσαι ου δυναται, ου κληρονομήσουσιν
(see ch vi. 9, Gal v. 21) F 42 copt Iren, Mac Chr Orig-int₂ Tert₁.—δυναται BPN k.
κληρονομήσει (see as above) C¹D¹F latt copt Meth.

is clear that Paul treats of Adam not as created exempt from death: in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that death came into the world through sin, Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the *Tree of Life*, which God had not forbidden them (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, ere yet they had tasted of this tree (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the verse in Genesis in Stier, 'Andeutungen für gläubiges Schriftverständniß,' pp. 202, 3. ^{ἐξ οὐρανοῦ} either, in this glorified Body, at his coming,—as Meyer: or, in his whole Personality (De W.) as the God-man: this latter seems more probable from John iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

^{48.}] ὁ χοϊκός, Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ: οἱ ἐπ., His risen people. See, as admirably illustrating this verse, Phil. iii. 20, 21. ^{49.}] For the reason of keeping φορέσομεν, see var. readd. As we (Christians) bore in this life; the time imagined is when this life is past, and the resurrection instant . . .

^{50—54.}] The necessity of the change of the animal body into the spiritual, in order to inherit God's kingdom. The

manner of that change prophetically described: and the abolition of Death in victory consequent on it. ^{50.}] τοῦτο δέ φ., see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change or body possible, and according to natural and spiritual analogies,—but it is NECESSARY.

σὰρξ καὶ αἷμα] = σῶμα ψυχικόν, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ ἀδύνατον δὲ ταύτην ἐπὶ θνητὴν οὖσαν τῆς ἐπουρανίου βασιλείας τυχεῖν. Theodoret. ἡ φθορὰ . . . τὴν ἀφθαρσίαν, the abstracts, representing the impossibility of the φθαρτὸν inheriting the ἀφθαρτον as one grounded in these qualities. κληρονομεῖ, pres., sets forth the absolute impossibility in the nature of things.

^{51.}] He proceeds to reveal to them something of the process of the change at the resurrection-day. This he does under the name of a μυστήριον, a hidden doctrine (see reff., especially Rom.). πάντες οὐ κοιμ.] See var. readd. Meyer maintains that the only rendering of the words which is philologically allowable (the ordinary one, regarding πάντες [μὲν] οὐ as = οὐ πάντες [μὲν],—we shall not all sleep, being inadmissible, here and in other instances where it has been attempted, see Winer, edn. 6, § 26. 1), is this, 'we all (viz. as in 1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περι-

λέγω. πάντες οὐ ° κοιμηθῶμεθα, πάντες δὲ ῥ ἄλλαγη-
 σόμεθα, ⁵² ἐν ᾠ ἀτόμῳ, ἐν ῥ ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ
 ῥ σάλπιγγι. ῥ σαλπίζει γάρ, καὶ οἱ νεκροὶ ῥ ἐγερθήσονται
 ῥ ἄφθαρτοι, καὶ ἡμεῖς ῥ ἄλλαγησόμεθα. ⁵³ ῥ δεῖ γὰρ τὸ
 ῥ φθαρτὸν τοῦτο ῥ ἐνδύσασθαι ῥ ἄφθαρσίαν καὶ τὸ ῥ θνητὸν
 τοῦτο ῥ ἐνδύσασθαι ῥ ἀθανασίαν. ⁵⁴ ὅταν δὲ τὸ ῥ φθαρτὸν

Μ σάλ-
 πισει...

Ι_β του-
 το...
 ABCDF
 I_β KLM
 P a b c
 d e f g h
 k l m o
 17. 47

Taur. 885. (·πίζειν, James i. 6.) s ch. xiv. 8 reff. 1 Thess. iv. 16. t Matt. vi. 2. Rev.
 viii. 6, &c. (6 times.) ix. 1, 13. x. 7. xi. 15 only. Num. x. 3—8. u ver. 4. v Rom. i. 23 (reff.).
 w = Acts iv. 12 reff. x Rom. xiii. 12, 14. Eph. iv. 24. vi. 11. 2 Cor. v. 3. Col. iii. 10. Ps. cxxxi. 9.
 y Rom. vi. 12 reff. z here bis. 1 Tim. vi. 16 only. Wisd. viii. 13 alt. Eur. Iph.

51. ins οι bef παντες, twice, A; but 2nd οι corrd into ου A¹. rec aft παντες ins
 μεν (on acct of the δε following), with A¹C²D³KLP⁸ rel vulg syr copt Dial Orthod
 Cyr Cas Orig-int; Tert: μεν ουν A²(appy)F: δε k: om B(C²)D¹(and lat) Syr æth Orig₁
 (and int₂) Jer (on the testimony of the greek mss: for after stating that the lat mss
 read omnes quidem resurgemus, he says all the greek have either omnes dormiemus or
 non omnes dormiemus) Jac-nisib. for κοιμηθῶμεθα, ἀναστήσομεθα D¹(and lat)
 vulg(and F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Ruf-Gennad Jac-nisib
 Hil^{sæpe} Ambr Aug. κοιμηθῶμεθα bef ου (thus reading πάντες [μεν] κοιμηθῶ-
 μεθα, οὐ πάντες δὲ ἀλλαγησόμεθα) A¹C²(D¹)FN 17 and greek-mss-mentioned-by-Jer-
 Aug-Pel-Ruf-Æc, also vulg æth arm Orig₁(and int₁) Cyr-jer Did Max-conf(treats of both
 this reading and txt): ου (? ουν) κοιμ. ου A, the 1st ου is written over the line in small
 letters A¹: txt BD²⁻³KLP rel and greek-mss-mentioned-by-Thdor-heracl-Jer-Acac-
 Did-Pel-Gennad-Æc, also syrr copt goth æth-pl Thdot Orig₁(and int₂): also twice
 more in Jer) Thdor-heracl Diod Apollin(these three in Jer) Dial-trin Tit Nys Cas Chr
 Thdrt₂ Andr Max-conf Damasc Thl Æc Tert Jer₃. (The variation has prob arisen
 from the apparent difficulty of reconciling πάντες [μεν] ου κοιμ. with the fact that
 St. Paul and his readers had all died. Hence the negative particle was transferred
 to the other clause, to the detriment of the sense.)

52. ins ως bef εν ριπη C¹. for ριπη, ροπη D¹F 67³ Dial and greek-mss-mentioned-
 by-Jer(ριπη s. ροπη utrumque enim legitur, et nostri interpretati sunt in ictu s. in
 motu). for εγερθ., ἀναστήσονται ADFP Orig₁ Chr₁ Damasc Thl-marg: txt BCK
 LMN rel Orig₆ Dial Chr_{h.l}. Cyr Thdrt Cosm.

53. om 2nd τουτο F. ins την bef ἀθανασίαν I_β.
 54. om το φθαρτ. τουτ. ενδ. αφθ. και (i. e. το φθαρτ. το το θνητ.) C¹I_βMN¹(in supply-
 ing the omission N³ has written και το, το being superfluous) 64. 71 vulg copt goth
 æth arm Meion-e Ath Iren-int(citing from oportet enim, ver 53, to victoria tua, ver

λειπόμενοι εις την παρουσίαν του κυριου,
 —in which number the Apostle firmly
 believed that he himself should be, see
 2 Cor. v. 1 ff. and notes) shall not sleep,
 but shall all be changed.' But we may
 observe that this would commit the Apos-
 tle to the extent of believing that not
 one Christian would die before the πα-
 ρουσία;—and that it is besides not ne-
 cessary, for the emphasis is both times
 on πάντες—'[All of us] shall not sleep,
 but [all of us] shall be changed.' i. e.
 'the sleep of death cannot be predicated of
 [all of us], but the resurrection-change
 can.' See also Winer, § 61. 5 f. and
 Moulton's note, p. 695. 52.] ἐν ἀτόμῳ,
 in a point of time absolutely indivisible,
 ἐν διήματι, Hesych. ἐν τῇ ἐσχ.
 σάλπ. at (in, as part of the events of) the
 last trumpet-blowing. The word ἐσχ.
 must obviously not be refined upon as
 some (τινὲς in Theophyl.—and Olsh.) have
 done, identifying it with the seventh trump-
 pet of the Apocalypse;—nor pressed too

closely as if there were necessarily no
 trump after it,—but is the trump at the
 time of the end, the last trump, in a wide
 and popular sense. See ref. 1 Thess.

σαλπίζει] impersonal, — ὁ σαλπικτής,
 scil. So Od. φ. 142, ἀρξάμενοι τοῦ χώρου
 ὅθεν τέ περ οἶνοχοεῖν (scil. ὁ οἶνοχοος):
 Herod. ii. 47, ἐπεὶ αὖν θύσῃ: Xen. Anab. i.
 2. 17, ἐπεὶ ἐσάλλυγε: iii. 4. 36, ἐκήρυξε:
 —vi. 5. 25, ἕως σημαίνει τῇ σάλπιγγι.
 Kühner, § 414. 2. σαλπίζω for σαλ-
 πίζω is reprobated by the grammarians:
 see Wetst. ἡμεῖς, see above.

53.] Confirmation of καὶ ἡμ. ἄλλαγ., by a
 re-statement of the necessity of putting on
 incorruptibility and immortality. τὸ
 φθ. τοῦτο . . . τὸ θν. τοῦτο] this, indi-
 cating his own body. ἐνδύσασθαι—see
 note on the force of the aor. as indicating
 that which is momentary, on ver. 34.
 Compare on the figure of putting on, 2 Cor.

v. 3 and notes. 54.] ὅταν δέ, &c. is
 a repetition, in a triumphant spirit, of the
 description of the glorious change.

a = Matt. v. 18. **τοῦτο** ^x ἐνδύσεται ^m ἀφθαρσίαν καὶ τὸ ^y θνητὸν τοῦτο
 Mark xi. 23. **x** ἐνδύσεται ^z ἀθανασίαν, τότε ^a γενήσεται ὁ λόγος ὁ
 b Isa. xlv. 8. ^z ἀθανασίαν, τότε ^a γενήσεται ὁ λόγος ὁ
 (Heb., not LXX; but ^a γενήσεται ὁ λόγος ὁ
 κατ. occ. there) ^a γενήσεται ὁ λόγος ὁ
 = 2 Cor. (ii. 7.) v. 4 (Matt. xxiii. 24.)
 c Matt. xii. 20 only. 2 Kings ii. 26. Job xxxv. 7.
 d as above (c). here 3ce only. k here bis,
 e here bis, Acts xxvi. 14. Rev. ix. 10 only. Hosea xiii. 14.
 f = Rom. vi. 17 reff.
 g = ch. v. 8 reff.
 h address, Paul, here only. James i. 16, 19. ii. 5 only. (Eph. vi. 21. Col. iv. 7, 9. Philem. 16. 2 Pet. iii. 15.)
 i ch. vii. 37. Col. i. 23 only. Ps. lvi. 8 Symm. k here only. l Rom. iii. 7. Phil. i. 26. 1 Thess. iv. 10 al. Tobit iv. 16. m ch. xvi. 10. (Phil. ii. 30.) n 2 Cor. vi. 5 reff. o ver. 10
 reff. p here bis only. q = Rom. xv. 26. 2 Cor. viii. 4. ix. 13. r Acts ix. 13

55] Hil Ambrst Aug₁ Fulg Oros Bede.—in A arm, το φθ. to αφθαρ. is put aft το θν. του. ενδ. αθανασ.—om κ. το θν. του. ενδ. αθαν. D¹(supplied in D-lat, a prima manu) I. Orig₁: om αθανασ. to αθανασ. F. ins την bef αθανασιαν ΔΙ₁N 17.
 55. transp νικος and κεντρον (see LXX) BC₁I₁MN¹ 17 vulg copt aeth arm-ed Orig₁(and int₂) Eus₁ Ath₁ Did Nys Cyr-jer₁ Bas-sel Cyr Damasc Iren-int₁ Tert, Jer Ambr: txt A²DFKLPN³ rel syrr goth aeth-pl Orig₁(and int₂) Eus₁ Ath₁ Cyr-jer₁ Chr₂ Thdr₂ Euch₂ Thl Ec₂ Iren-int, Tert, Cyr Hil.—om του σου θ. το νικ. A¹.—[νικος, here and in vv. 54, 57 (confusion between ει and ι as constantly elsw) BD¹I₁(N ver 57) m, contentio Tert.] rec for 2nd θανατε, αδη (so LXX), with A²D³(appy) KLMPN³ rel syrr goth Orig₂ Ath, Euch₂: txt BCD¹FI₁N¹ vulg copt aeth-rom Eus₂ Ath₁ Nys Iren-int₂ Tert, Cyr Hil Ambr_{sae} Aug_{sae}.

56. ins εστιν bef η μαρτ. A.

57. for διδοντι, δοντι D a b d l o Ath-3-mss Chr Ec. ιησ. χρ. bef τ. κυρ. ημ. M.

58. ins και bef αμετακινητοι A vss Ambrst. for εργω, οικω P. om του Ιβ. ουκ εστιν bef ο κοπ. υμων F.

γενήσεται] shall come to pass—really δε.

The citation is from the Heb. with this difference, that the active, 'He (Jehovah) abolishes,' עֲשֶׂה, is made passive, and עֲשֶׂה, 'for ever,' is rendered (as elsewhere by the LXX, e.g. ref. 2 Kings, but not here) eis νίκος. eis v. 'so as to result in victory.' Wetst. quotes from the Rabbis, 'In diebus ejus (Messiæ) Deus S. B. deglutiet mortem.' 55.] TRIUMPHANT EXCLAMATION of the Apostle realizing in his mind that glorious time: expressed nearly in the terms of the prophetic announcement of Hosea,—ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἔξθ; The figure of death as a venomous beast is natural, from the serpent, Gen. iii. Num. xxi. The souls in Hades being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. For a discussion of the quotation, see Stanley's note.

56.] See above: and compare Rom. v. 12, and vii. 57.] For this blessed consummation of victory over death, he

breaks out in thanks to God, who gives it to us (present, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving).

58.] Conclusion of the whole by an earnest exhortation.

ὦστε] 'quæ cum ita sint,'—seeing that the victory is sure.

ἔδρ., ἀμετακίν.] a climax (Mey.):—in reference, viz. to the doubt which is attempted to be raised among you on this matter.

ἐν τῷ ἔργῳ τοῦ κυρ.] The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit.

εἰδότες] Knowing (as you do—being convinced by what has been said), that your labour (bestowed on the ἐργ. τοῦ κυρ.) is not vain (which it would be, were there no resurrection: see reff.) in the Lord. These last words cannot belong to ὁ κόσμος ὑμ., nor very well to οὐκ ἔστι κενός (as Meyer), but are best taken with the whole sentence, your labour is not in vain: so ch. ix. 1.

CHAP. XVI.] VARIOUS DIRECTIONS AND

ὥσπερ ^s διέταξα ταῖς ^t ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ^{sch. vii. 17.}
 ὑμεῖς ποιήσατε. ² ^u κατὰ ^v μίαν ^w σαββάτου ἕκαστος ὑμῶν ^{Acts xviii. 2.}
^x παρ' ^x ἑαυτῷ τιθέτω ^y θησαυρίζων ὃ τι ἂν ^z εὐδῶται, ἵνα ^{L.P., exc.}
 μὴ, ὅταν ἔλθω, τότε ^p λογίαι γίνωνται. ³ ὅταν δὲ ^a παρα- ^{Matt. xi. 1.}
 γένωμαι, οὓς ἔαν ^b δοκιμάσητε, ^c δι' ἐπιστολῶν τούτους ^{3 Kings xi.}
 πέμψω ^d ἀπενεγκεῖν τὴν ^e χάριν ὑμῶν εἰς Ἱερουσαλήμ. ^{18. Dan. i.}
^{5 Theod.}

7. w = Luke xviii. 12. Mark xvi. 9. x see Luke xxiv. 12 || J. y Matt.
 vi. 19, 20. Luke xii. 21. Rom. ii. 5. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only. 4 Kings xx. 17.
 z Rom. i. 10 (reff.). 3 John 2. (bis) only. Gen. xxxix. 3, 23. a absol., Acts xvii. 10 reff. b = Rom.
 xiv. 22 reff. c = Rom. ii. 27. d Acts xix. 12 reff. e = 2 Cor. viii. 6, 7, 19.

CHAP. XVI. 2. rec σαββατων, with KLMN³ rel copt goth Thdrt Damasc: σαββατω
 N¹ m: txt ABCDFIbPN-corr¹ 17 latt Chr lat-ff. εαν B¹ M.—ὑτ' ἂν n (and so
 vv. 3, 5, 12) 47. ευδοθη ACT¹ KM N³ (-δοθη) Damasc.
 3. for εαν, αν BD¹ F. ιεροσολυμα A.

ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21—24). 1—4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.*

1.] The construction is as in ch. vii. 1; viii. 1; xii. 1;—the *περὶ* δὲ . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12. *λογίας*] *λογία*, συλλογή, Hesych. *λογίαν*, τὴν συλλογὴν τῶν χρημάτων καλεῖ, Theodoret (Wetst.). The word is said in the Lexx. not to be found in classic writers. *εἰς τ. ἁγ.]* = *εἰς τοὺς πτωχοὺς τ. ἁγίων τῶν ἐν Ἱερουσαλήμ*, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans*.

ὥσπερ διέτ.] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., 'as I have given order,' but as I gave order. He refers to the occasion, whatever it was, when that order was given. Bengel remarks: "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis pro-

ponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis."

2. *μίαν σαββ.*] For this Hebraism, and *σαββ.* in the singular, signifying *week*, see reff. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*, which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. *παρ' ἑαυτῷ τιθ.*] let each of you lay up at home (reff.) in store whatsoever he may by prosperity have acquired (lit. 'whatsoever he may be prospered in': i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence): not, as Bengel, al.: 'quod commodumsit,'—a meaning which the word will not bear.

ἵνα μὴ. . .] that there may not, when I come, THEN be collections to be made. His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.] "Vide quomodo vir tantus nullam suspicioni rimam aperire voluerit." Grot.

δι' ἐπιστολῶν cannot belong to *δοκιμάσητε* (as Beza, Calv., Wetst., E. V.,—for what need of letters *from them* ἵταν παραγένωμαι, or before his coming, if the person recommended were not to be sent off before his arrival?), but is emphatically prefixed, as the safe and proper way of giving credentials to those sent;—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle.

ἐπιστολῶν, plur.,—not of the category merely, meaning *one letter*,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.

Meyer well remarks: "Hence we see how

f = and constr., ⁴ ἐὰν δὲ ἴδιον ἢ ^g τοῦ καμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ- ABCDE
here only. I, KLM
g = Luke xxiv. 25. P a b c
h Acts xlii. 6. h διέλθω. Μακεδονίαν γὰρ ^h διέρχομαι. ⁶ ⁱ πρὸς ὑμᾶς δὲ d e f g h
i = Matt. xiii. 56. John i. 1, 2. Gal. i. 15. 1 John i. 2, see ver. 10. k 1 m n
ch. ii. 3. k here only. k τυχὸν ¹ παραμενῶ ^m ἢ ^m καὶ ⁿ παραχειμάσω, ἵνα ὑμεῖς με o 17. 47
Xen. Anab. v. 9, 20. (see ch. xiv. 10.) l
Phil. i. 25. l here only. l προπέμψητε οὐ ἐὰν πορεύωμαι. ⁷ οὐ θέλω γὰρ ὑμᾶς
Heb. vii. 23. James i. 25 only. Gen. xlii. 33. m ch. ix. 8 reff. n Acts xxvii. 12. xxviii.
11. Tit. iii. 12 only. o Acts xv. 3 reff. p here only. Gen. xxxviii. 14. Polyb. v. 68. 8.
q Acts x. 48 reff. r Acts xxvi. 1 reff. Heb. vi. 3. Esth. ix. 14.

4. rec η bef αξιον, with DFKL^N rel syrr goth Chr Thdrt Damasc: txt A(ην)BC I_bMPN³ a m 17 vulg(and F lat).

5. for γαρ, δε F(not G) m.

6. for δε, γ[αρ] I_b. καταμενω BM 67²: παραπομεινω F.—παραμ. bef τυχ. P.
om η F(not F-lat) 2. om και BM 3. 116 (Syr) Chr-2-mss. for ινα, ει μη
F D-lat G-lat.—ινα ει και παραχ. D¹. for εαν, αν D¹F. πορευεσθαι P₁;
-σμαι b¹ o.

7. for 1st γαρ, δε I_b: om Syr. rec (for 2nd γαρ) δε, with KL rel syr Thdrt:
txt ABCDFI_bMPN 17 latt Syr copt goth Chr Damasc lat-ff. rec επιτρεπη (the
force of the aor not being perceived: see note), with DFKL rel: ABCI_bMP(ψει)N d m
17 Chr Thl-mss, permiserit latt.

common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Philemon. See ver. 2." χάριν] see reff. Meyer compares Plato, Def. p. 113, E: χάρις, εὐεργεσία ἐκούσιος. 4.] But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for security,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission: "justa aestimatio sui non est superbia," Bengel), they shall go in my company (σὺν ἐμοὶ π. contrast to δι' ἐπιστολῶν πέμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5.—9.] Taking up ὅταν παραγένομαι, he announces his plan of visiting them.

5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 15, 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judæa. This he had apparently announced to them in the lost Epistle alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with levity

of purpose:—but his real motive was, *lenity towards them*, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan he adhered to: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated. Μακεδ.

γ. διέρχ. is not parenthetical, but διέρχ. is opposed (by δε) to παραμενῶ. The pres. implies, as in E. V., his *now matured plan*,—not, as in the erroneous subscription of the Epistle, that he was *on his way* through Macedonia, when he wrote the word.

6. παραμενῶ] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth). ὑμεῖς, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them.

οὐ, with a verb of motion. The account of this is that the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1;—Soph. Trach. 40, κείνος δ' ὅπου βέβηκεν οὐδέ τις οἶδε:—Xen. Hell. vii. 1. 25, ὅπου βουλευθεῖεν ἐξελθεῖν. See Kühner, § 623, Anm. 2.

Whither he should go from Corinth, was as yet uncertain, see ver. 4. 7.] For I am not willing, this time to see you by the way. There is a slight, but a very slight, reference to his change of purpose (see above); but we must not take ἄρτι with θέλω (which Meyer charges Neander with doing, but clearly in error, see Pf. u. Leit.

δὲ ἐν Ἐφέσῳ ἕως τῆς ⁹ πεντηκοστῆς. ⁹ ^{tu} θύρα γάρ μοι ^s ἀνέφηνεν μεγάλη καὶ ^v ἐνεργής, καὶ ^w ἀντικείμενοι πολλοί.

...αγεω-
γεν ἰ.
ABCDF
KLMPN
a b c d e
f g h k l
m n o 17.
47

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, ^x βλέπετε ἵνα ^y ἀφόβως ^z γένηται ^z πρὸς ὑμᾶς· τὸ γὰρ ^{ab} ἔργον ^a κυρίου ^b ἐργάζεται ^c ὡς καὶ γὰρ ¹¹ μή τις οὖν αὐτὸν ^c ἐξουθενήσῃ, ^o προπέμψατε δὲ αὐτὸν ^d ἐν ^d εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ^e ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, ^f πολλὰ ^g παρεκά-

x w. ἵνα, Col. iv. 17 only. (see 2 John 8.) w. πῶς, Luke viii. 18. ch. iii. 10. Eph. v. 15.
i. 74. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 12N (-βος AC) only.
a ch. xv. 58. b Acts xiii. 41 reff. c = Rom. xiv. 3 reff.
xvi. 36 (reff.). ch. vii. 15. James ii. 16 al. Judg. xviii. 6 B (εἰς εἰρ. A).
f adv. (in gospp., Matt. ix. 14. Mark iii. 12 al⁵.) ver. 19. James iii. 2. Eccl. xii. 10 (?).
ch. i. 10 reff. w. inf., Rom. xii. 1 reff.

s Acts ii. 1 reff.
t 2 Cor. ii. 12 reff.
u 2 Cor. vi. 11.
v Philem. 6.
Heb. iv. 12 only t. Polyb. xi. 23. 2.
(-γεῖν, -γῆμα, ch. xii. 6.
-γεῖα, Eph. i. 19.)
w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.

y Luke z ch. ii. 3 reff.
d Luke ii. 29. Acts e Acts xvii. 16 reff. g constr.,

8. om εν F(not G).

10. οφοβως B¹: αφοβος P 47.

εγ.) Ec: εγω, omg και, BM 672: txt ACKLPN n 47 Thdrt Damasc Thl.

11. om ουν D¹(and lat) F G-lat goth arm Ambrst.

εμε BD¹F Orig₁(txt.) Damasc.

12. om απολλω N¹(ins X-corr¹) aeth.

goth lat-ff.

9. om και αντ. πολ. L.

rec και εγω, with DF rel Orig₂ Chr(καθως κ.

for δε, ουν MP: om N¹.

om μετα των αδελφ. B.

ins δηλω υμιν οτι bef πολλα DFN¹ latt

p. 415 note): rather the ἔρτι refers to the occasion, the news from 'them of Chloe,' which had made it advisable that he should not now pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ultimate one, see above. ἐπιτρέψῃ] shall have permitted me, i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.'

8, 9.] His present plan regarding his stay in Ephesus (where he was writing).

τ. πεντηκ.] viz. that next coming. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there vv. 21, 22) was meditating his departure, and had sent on two of his company, when the tumult occurred.

θύρα, see reff.: an opportunity of action.

μεγάλη refers to the extent of the action thus opened before him: ἐνεργής, to its requirements: neither of them (though μεγάλη may be referred to θύρα) properly agreeing with the figure, but both with the reality. Meyer compares Plato, Phædr. p. 245, Α: μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται. ἀντικ. πολλ.] See Acts xix. 9, 23 ff.

10, 11.] Recommendation of Timothy to their good reception and offices. He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From ἐὰν ἔλθῃ, it would appear to have been probable, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on for that purpose: so that the ἐὰν may merely refer to the uncertainties of the journey. 10. βλ. ἵνα ἀφόβ. γ.] There must have been some

special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His youth occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a timid disposition. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim. i. 15 (see note); v. 22, 23.

τὸ ἔργον κυρ.] see ref., note. 11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα ἔλθῃ.] the aim of προπέμψ.

ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβούντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἅπερ ἂν πάθῃ, ἐπιεικέστεροι γένωνται, διὰ τοῦτο προσέθη- κεν· ἐκδ. γ. αὐτ. Chrys. Hom. xlii. p. 407. Theophyl. adds, ἅμα δὲ καὶ αἰδεσμιώτε- ρον αὐτὸν ποιῶν, εἶγε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχεσθαι αὐτόν.

By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I and the brethren expect him.' 12.]

Of Apollos: that he was not willing at present to go to them. δέ, transitional.

On the construction of περὶ . . . ἀδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ] ἵνα denotes the aim, not only the purport

h Acts xxi. 22
re ff.
i Matt. xviii.
14.
k of man, ch.
vii. 37 re ff.
l see Matt. vii.
12. Mark vi.
25. ix. 30 al.
m Mark vi. 31.
Acts xvii. 21
(re ff.) only.
n = Mark xiii.
37. 1 Thess.
v. 6 al. fr.
(Jer. v. 6.)
o Rom. xiv. 4
re ff.
p here only.
Josh. i. 6.
q Luke i. 80. ii.
40. Eph. iii.
16 only.
Neh. ii. 18.
(os, i Pet. v. 6.)
u = John iv. 53. Gen. i. 8.
x Acts xiii. 48 re ff.
a Rom. viii. 7, 20 re ff.
ii. 22 only. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. iii. 9.)
ch. xiii. 6 re ff.

λεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν
καὶ ἡ πάντως οὐκ ἦν ἡ θέλημα ἵνα ὑν ἔλθῃ, ἐλεύσεται
δὲ ὅταν εὐκαιρήσῃ.

13 ἡ Γρηγορεῖτε, ὁ στήκετε ἐν τῇ πίστει, ἡ ἀνδρίζεσθε,
ἡ κραταιοῦσθε. 14 ἡ πάντα ὑμῶν ἐν ἀγάπῃ ἡ γινέσθω.

15 ἡ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν ἡ οἰκίαν
Στεφανᾶ, ἡ ὅτι ἐστὶν ἡ ἀπαρχὴ τῆς Ἀχαιᾶς καὶ ἡ εἰς ἡ δια-
κονίαν τοῖς ἡ ἀγίοις ἡ ἔταξαν ἡ αὐτούς· 16 ἡ ἵνα καὶ ὑμεῖς
ἡ ὑποτάσσησθε ἡ τοῖς ἡ τοιοῦτοις, καὶ παντὶ τῷ ἡ συνερ-
γοῦντι καὶ ἡ κοπιῶντι. 17 ἡ χαίρω δὲ ἐπὶ τῇ ἡ παρουσίᾳ

ABCDP
KLMP
abcde
fghkl
mno17.
47

(os, i Pet. v. 6.)
u = John iv. 53. Gen. i. 8.
x Acts xiii. 48 re ff.
a Rom. viii. 7, 20 re ff.
ii. 22 only. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. iii. 9.)
ch. xiii. 6 re ff.

13. om τη F. ins και bef κραταιουσθε Δ D-gr vulg(and F-lat) Syr copt aeth
lat-ff: om BCFKLPS rel D-lat(with G-lat fri) syr goth Chr Thdrt Damasc Thl Cc
Ambrst-ms. (M?)

15. om δε D¹-gr N¹ 71 goth aeth arm. aft στεφανα ins και φορτουνατον DN³
am(with demid fuld harl) arm Thdrt Damasc Ambrst-ms: και φορτ. και αχαικου C¹
F a vulg-ed(with tol F-lat) syr-w-ast(and mg-gr) Ambrst-ed (additions from ver 17).
for εστιν, εισιν C¹(appy) DF &c as above Orig-int.

16. om 1st και M. aft και κοπιωντι ins εν υμιν F Ambrst.

of the exhortation. See remarks on ch.
xiv. 13. "Ideo excusatus, ne suspicetur
Corinthii ab eo fuisse impeditum . . .
Apud se quaerere poterant: Cur hos potius
quam Apollo nobis misit? Respondet,
minime perse stetisse, &c." Calvin. Meyer
remarks, perhaps the Corinthians had ex-
pressly desired that Apollo should be sent
to them. μετὰ τ. ἀδελφ.] perhaps, those
who went with Timotheus (see above):
perhaps, those who were to bear this letter
(ver. 17). καί] and, not, 'but':

see John xvi. 32; Rom. i. 13. It merely
couples the exhortation with its result.
θέλημα] Evidently the will of
Apollon, not, as Theophyl.: τούτέστιν, ὁ
θεὸς οὐκ ἤθελεν. ὅταν εὐκαιρ.] The
present καιρός not seeming to him a suit-
able one: apparently on account of the
divisions hinted at in the beginning of the
Epistle. 13.] εἰτα δεῖκνυς ὅτι οὐκ ἐν
τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν αὐτοῖς
ὀφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας,
φησὶ γρηγ. κ.τ.λ. Chrys., who adds: διὸ
λέγει, γρηγορεῖτε, ὡς καθευδόντων στή-
κετε, ὡς σαλευομένων ἀνδρίζεσθε, κρα-
ταιοῦσθε, ὡς μαλακιζομένων. πάντα ὑμ. ἐν
ἀγάπῃ γινέσθω, ὡς στασιαζόντων. p. 407 f.

ἀνδρίζ] Aristot. Eth. iii. 6. 12:—ἄμα
δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλκή,
ἢ καλὸν τὸ ἀποθάνειν. Wetst.: where see
other examples. 15—18.] Recommen-
dation of the family of Stephanas to their
honourable regard: and by occasion, ex-

pression of his own joy at the presence of
Stephanas and his companions. 15.]

Some expositors (Erasm., Wolf, al.) take
οἴδατε as imperative, and regard it as the
command: but the imperative use of οἴδατε
(for ἴστε) seems to be without example.
We must therefore understand it as indica-
tive, and the construction is the well-known
attraction, οἶδά σε τίς εἶ (Meyer).

ἀπαρχή] see Rom. xvi. 5: the first
Achaean converts. ἔταξαν, plur., refer-
ring to the noun of number, οἰκία. This
family were among the few baptized by
Paul, see ch. i. 16.

ἔταξαν αὐτούς] So Demosth. de falsa legat.: βούλομαι δὲ
ὑπομῆσαι εἰς τίνα τάξιν ἔταξεν αὐτὸν
Αἰσχίνης, Wetst.: where see other ex-
amples. The αὐτοῖς is not without mean-
ing—they voluntarily devoted their ser-
vices.

εἰς διακ. τοῖς ἀγίοις] to ser-
vice for the saints: in what way, does not
appear: but perhaps, from the fact of Ste-
phanas being at that time in Ephesus,—
for journeys and missions. 16.] καὶ

ὑμεῖς, you in your turn,—in return for
their self-devotion. ὑποτάσσ.] viz.
in honouring their advice and being ready
to be directed by them: there is an allu-
sion to ἔταξαν αὐτούς above.

τοῖς τοιούτοις] to such persons, meaning the in-
dividuals of Stephanas's family, whom they
knew. See the usage of ὁ τοιοῦτος in reff.

συνεργοῦντι] viz. with τοῖς τοιούτοις.
17.] Perhaps Fortunatus and Achai-

Στεφανῶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ^g ὑμέτερον ^h ὑστέρημα αὐτοὶ ⁱ ἀνεπλήρωσαν· ¹⁸ ^k ἀνέπαυσαν γὰρ τὸ ἐμὸν ^l πνεῦμα καὶ τὸ ὑμῶν. ^m ἐπιγινώσκετε οὖν ⁿ τοὺς ^b τοιοῦτους.

¹⁹ Ἀσπάζονται ὑμᾶς αἱ ⁿ ἐκκλησίαι τῆς Ἀσίας. ἀσπά- ⁱ ζεται ὑμᾶς ^o ἐν ^o κυρίῳ ^p πολλὰ Ἀκύλας καὶ Πρίσκιλλα, ^k σὺν ^q τῇ ^q κατ' ^r οἶκον αὐτῶν ^q ἐκκλησία. ²⁰ ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν ^s φιλή- ⁱ ματι ἀγίῳ.

²¹ Ὁ ^{tu} ἀσπασμὸς ^{tv} τῇ ἐμῇ ^v χειρὶ Παύλου. ²² ^w εἴ τις

v. 12.) n Rom. xvi. 16 reff. o Rom. xvi. 2, 8, 12 al. p ver. 12 reff.
r Acts ii. 46 reff. s Rom. xvi. 16 reff. t Col. iv. 18. 2 Thess. iii. 17.
Paul as above (t) only. (gosp., Matt. xxiii. 7 || al4.) + v as above (t). Gal. vi. 11. Philem. 19.
w Rev. xiv. 11.

- ^{17.} rec φορτουνάτου, with KMP rel Chr-ed Thdrt-ed: txt ABCDFLX e m 17. 47.
rec (for υμετερον) υμων, with AKLX rel Chr Thdrt Damasc: txt BCDFFP m
^{17.} rec οντοι, with BCKLPX rel Thdrt Damasc: txt ADFM vulg Syr Chr OE
(illi D-lat: ipsi illi G-lat: ipsi vulg lat-fl').
^{18.} aft γαρ ins καὶ D¹F latt goth Ambrst Pel Bede. τοις τοιουτοις P.
^{19.} om A 34. aft αἱ ἐκκλησίαι add πασαι CP 47 Syr Chr Bede. rec
ασπάζονται (for -ε-), with BFLM rel vss gr-lat-fl: txt CDKPN c goth. πολλὰ
bef εν κυριω M a 17. 74 arm: om εν κυρ. 123 Ambrst. ακυλας bef πολλὰ
D. for πρισκιλλα, πρισκα BMPN 17 am(with demid harl) fri copt goth arm
Pel. at end ins παρ οἰς[ous F] καὶ ξενιζομαι DF latt goth Pel Bede.
²¹ om τη C.

cus were members of the family of Stephanas. The Fortunatus mentioned by Clement at the end of his Ep. i. to the Corinthians (c. 59, p. 328) may be the same.

παρουσία.] viz. in Ephesus. τὸ ὑμέτερον ὕπ.] The want of you (ref.): i.e. of your society. Grotius interprets it, "Quod vos omnes facere oportuit, id illi fecerunt: certiorum me fecere de vestris morbis," and holds them to have been οἱ Χλοῆς of chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, ἀνέπαυσαν κ.τ.λ., which would on that hypothesis be almost ironical.

^{18.} καὶ ὑμῶν] this is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: q.d. 'it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.' Theophyl. explains it: ἔδειξεν αὐτοῖς ὅτι ἡ αὐτοῦ ἀναπαυσις, αὐτὸν ἔστιν. ὥστε ἐπεὶ, ἐμοὶ ἀναπαυθέντος περὶ αὐτῶν, καὶ ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀναπαυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς τοῦτους ἐνδείξησθε:—Grot., of the announcement which they would make on their return

of Paul's love for the Corinthians. But this last can hardly be. ἐπιγινώσκετε] know, the prep. giving force, and slightly altering the meaning to that of recognition. Grot. and Theophyl.—ἐν τιμῇ αὐτοὺς ἔχετε. ^{19, 20.]} Salutations.

^{19.} ἐν κυρίῳ] see note, Rom. xvi. 2. On Aquila and Priscilla, see Rom. xvi. 3, 4; Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling.

οἱ ἀδ. πάντες—the whole Ephesian church. ἐν φιλ. ἀγ.] see Rom. xvi. 16, note.

^{21—24.]} Autograph conclusion. ὁ ἀσπασμὸς is the final greeting, which, according to ref. 2 Thess., was always in his own hand, the rest having been written (see Rom. xvi. 22) by an amanuensis.

Παύλου is in apposition with ἐμοῦ implied in ἐμῇ, as II. p. 226, ὑμέτερον δὲ ἐκάστου θυμὸν ἀέτω: ἐμὸς τοῦ ἀθλίου βίος, and the like. See Kühner, § 499. 4. ^{22.]} He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, in his own hand, as having especial weight. On the distinction between φιλεῖν and ἀγαπᾶν see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of

- x James v. 12. **οὐ φιλεῖ τὸν κύριον,** ^x ἦτω ^y ἀνάθεμα. ^z μαρναθά. ²³ ἡ ABCDF
 Ps. ciii. 31. ^a χάρις τοῦ ^a κυρίου Ἰησοῦ ^a μεθ' ὑμῶν. ²⁴ ἡ ἀγάπη KLMPN
 1 Macc. x. 31. ^b μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.] a b c d e
 Rom. ix. 3. reff. f g h k l
 z here only. a Rom. xvi. 20. [24]. Rev. xxii. 21 al. m n o 17.
 a Rom. xvi. 20. b gen. subj. Phil. i. 9. 47
 Col. i. 8. Rev. ii. 4, 19. ...C d

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

22. rec aft κυριον ins ιησουν χριστον, with C³DF L(Treg) N³ e g m 47 am syr copt goth: ημων ιησ. χρ. KP rel vulg-ed(and some mss) (Syr) Chr Thl Victorin: om ABC¹MN¹ 17 fri Chr-ms Cyr₂.

23. aft κυριον ins ημων ALP b f k m o 17 vulg(not am) fri Syr copt Chr Thl Ambrst. rec aft ιησουν adds χριστου, with ACDFKLMPN³ rel latt syrr copt aeth arm Chr Ambrst: om BN¹ n 17. 47 am(with tol F-lat al) goth Thdrt.

24. om μου A 73. om αμην BFM 17 fuld(and tol) fri: ins ACCKLPN rel vss.

SUBSCRIPTION: rec adds *εγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου*, with KL(first inserting *επιστολη*) a e f g k (m) n 47, similarly (but for *φιλιππων*, *εφεσου*) d h: *εγραφη απο εφεσου* B²P: *εγραφη απο φιλιππων μακεδονιας* D²: *εγραφη απο ασιας κ.τ.λ.*, omg (as do also h m) *πρ. κορ. πρωτη*, b o: om altogether M l: txt AB¹CN 17, and D¹(adding *επληρωθη*) F(prefixing *ετελεσθη*).

note, as connected with the curse which follows.

ἦτω ἀνάθ.] On *ἀνάθεμα*, see note, Rom. ix. 3:—let him be accursed.

μαρναθά] An Aramaic expression, *ܡܪܢܐ ܕܝܗܐ* or *ܡܪܢܐ ܕܝܗܐ* the (or our) Lord cometh (or, is come, as Chrys., al., *δ κυρ. ἦμ. ἦλθε*: in 1 John iv. 2 the same Syriac form is used to express *ἐληλυθότα*): probably unconnected with *ἀνάθεμα*: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found

ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note.

24. ἡ ἀγ. μου] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: *μετὰ τοσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν αὐτοὺς ὄντας*. Hom. xliv. p. 411. **ἐν χρ.** **Ἰησ.**] *τουτέστιν, οὐδὲν ἀνθρώπινον ἢ σαρκικὸν ἢ ἀγάπη μου ἔχει, ἀλλὰ πνευματικὴ ἐστὶ καὶ ἐν χριστῷ*. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ^b ἐκκλησίᾳ τοῦ ^b θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ ^c σὺν τοῖς ^d ἁγίοις πάσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ² ^e χάρις ὑμῖν καὶ ^e εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

³ ^f Εὐλογητὸς ὁ ^g θεὸς καὶ ^g πατὴρ τοῦ κυρίου ἡμῶν

a Rom. xv. 32
reff.
b 1 Cor. i. 2
reff.
c = Acts xxiii.
15. 1 Cor.
i. 2. Phil.
i. 1.
d Acts ix. 13
reff.
e Rom. i. 7.
f Rom. ix. 5
reff.
g Rom. xv. 6
reff.

C και ει-
ρηνη...
ABCDEF
KLMPN
a b c e f
g h k l m
n o l7.47

TITLE. Steph η προς τους κορινθιους δευτερα: elz παυλου του αποστολου η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου παυλου επιστολη προς κορ. β' L (h): αρχεται προς κορινθιους β' D¹F(δευτερη): επιστολη προς κορ. δευτερα k l: txt ABK^N m(δευτ.) n o 17. 47, and C at top of page. (P?)

CHAP. I. 1. rec ιησου bef χριστου, with ADGKL rel vss Chr Damasc: om ιησ. χρ. F(and lat): txt BMP^N 17 hal(and mar al) syr Thdrt Bede.

CHAP. I. 1, 2.] ADDRESS AND GREETING.

1. διὰ θελ. θεοῦ] see 1 Cor. i. 1, note. Τιμόθεος ὁ ἀδ.] So of Sos-thenes, 1 Cor. i. 1; 'one of the brothers';—but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle, §ii. 4. σὺν τ. ἁγ. πᾶσιν . . .] This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases (ταῖς ἐκκλησίαις τ. Γαλατίας, Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned *directly* the church at Corinth, and *indirectly* all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the churches of Galatia. Achaia comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the Achaean league, Pausan. vii. 16. 7. On the history of

the province, see Acts xviii. 12 and note.

2.] See 1 Cor. i. 3.

3—11.] THANKSGIVING FOR DELIVERANCE FROM GREAT DANGER OF HIS LIFE:—HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle. De Wette thinks that Paul had no definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: ἐλύπει λίαν αὐτοὺς κ. ἐθορύβει τὸ μὴ παρὰ γενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγεῖλάμενον, ἀλλὰ τὸν ὅπαντα ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἐτέρους προτετιμημέναι. διὰ τοῦτο πρὸς τοῦτο ἰστάμενος τὸ θορυβεῖν (al. ἀνθορμούν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγέ-

h = Eph. i. 17. James i. 17.
 i Rom. xii. 1. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxxiii. 15.
 j = Rom. xv. 4. Acts xv. 31 al. Ps. xciii. 19.
 k = Luke xvi. 25. Acts xx. 12. ch. ii. 7, 8 al. Gen. xxiv. 67.
 l = Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr.
 o Rom. iii. 7 reff. p Rom. vii. 5 reff. (see note.)
 iv. 2. s constr., 1 Cor. xii. 26.
 m Acts iii. 19. vii. 19 al.
 q = Rom. v. 15. viii. 18.
 n constr., Rom. ii. 16.
 r = 1 Thess.

Ἰησοῦ χριστοῦ, ὁ ἡ πατὴρ τῶν ἰ οἰκτιρμῶν καὶ θεὸς πάσης ἀβ c d f
 παρακλήσεως, ὁ ἡ παρακαλῶν ἡμᾶς ἰ ἐπὶ πάσῃ τῇ κ l m p n
 θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς ἡ παρακαλεῖν τοὺς a b c e f
 ἐν πάσῃ θλίψει διὰ τῆς ἰ παρακλήσεως ἡς ἡ παρακα- g h k l m
 λούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, ὅτι καθὼς ὁ περισσεύει τὰ
 ῥ παθήματα τοῦ χριστοῦ ἡ εἰς ἡμᾶς, οὕτως ἰ διὰ τοῦ
 χριστοῦ ὁ περισσεύει καὶ ἡ ἰ παράκλησις ἡμῶν. ὅς εἴτε
 ὁ περισσεύει καὶ ἡ ἰ παράκλησις ἡμῶν. ὅς εἴτε

3. om 2nd o F.

4. for ἐπι, εν C l n Eus Chr Antch Procop. (P?) om ἡμων M Hil Ambr:
 μων 3. for eis, ινα F. ins και bef αυτοι DF latt Ambr Bede (not fri Jer
 Ambrst). (P?) for υπο, απο F(not G) 109.

5. for τα παθήματα, το παθημα D¹. aft ουτως ins και DF m 17. 80 latt copt goth.
 (vulg Damasc Ambrst-ed om και below.) rec om του [bef 2nd χριστου]: ins
 ABCDFKM P(appy) N rel Orig.—om from περισσ. to περισσ. L.

νετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τλήσῃν, οὐδὲ
 λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἦξεν,
 ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεποδίσθη, σύγ-
 γνωτε, κ. μὴ καταγινῶτέ τινα ὑπεροψίαν
 ἢ βαθυμίαν ἡμῶν ἀλλ' ἐτέρως αὐτὸ (al.
 τοῦτο) κ. μεγαλοπρεπέστερον κ. ἀξιοπισ-
 τότερον κατασκευάζει, ἐπαίρων τῇ παραμυ-
 θία τὸ πρᾶγμα, ἵνα μὴδὲ ἐρωτῶσι λοιπὸν
 τὴν αἰτίαν, δι' ἣν ὑστέρησε. Hom. i. p. 420.
 Calvin, somewhat differently: "Incipit
 ab hac gratiarum actione, partim ut Dei
 bonitatem prædicet, partim ut animet
 Corinthios suo exemplo ad persecutiones
 fortiter sustinendas: partim ut pia gloria-
 tione se efferrat adversus malignas obtrec-
 tationes pseudapostolorum." But this
 does not touch the matter of the *post-
 poned journey to Corinth*, which through
 the latter part of the chapter is coming
 more and more visibly into prominence, till
 it becomes the direct subject in ver. 23.

3.] εὐλ., Blessed (above all others)
 is ὁ θ. κ. πατ. . . .] The
 God and Father of our Lord Jesus Christ.
 Here, as in ref. Rom., De Wette would
 render, 'God, and the Father' . . . , which
 grammatically is allowable; but I prefer
 the other rendering, on account of its
 greater verisimilitude and simplicity.

ὁ π. τ. οἰκτιρ.] οἰκτ. can hardly be the
 gen. of the attribute, as De W. and Grot.,
 seeing that οἰκτ. is plural and refers to acts
 of mercy; but as Chrys., p. 421, ὁ οἰκτιρῶν
 τοσοῦτους ἐπιδεικνόμενος: see ref. James.
 This meaning De W. himself recognizes in
 ὁ θ. πάσης παρακλ.,—the God who works
 all (possible) comfort, and refers to ὁ θεὸς
 τ. ἐλπίδος, Rom. xv. 13. 4.] The
 Apostle in this Epistle uses mostly the
 first person plur., perhaps as including
 Timothy, perhaps, inasmuch as he writes
 apostolically (cf. ἡμᾶς τοὺς ἀποστόλους,

of himself and Apollos, 1 Cor. iv. 9), as
 speaking of the Apostles in common. This
 however will not explain all places where
 it occurs elsewhere: e.g. 1 Thess. ii. 18,
 ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν
 Παῦλος, καὶ ἅπαξ κ. δῖς,—where see note.
 So that after all perhaps it is best to regard
 it merely as an idiomatic way of speaking,
 when often only the singular is intended.

In order that we may be able: not,
 'so that we are able,' διὰ τοῦτο γὰρ πα-
 ρέκαλεσεν ἡμᾶς, φησὶν, ἵνα ἡμεῖς ἀλλήλους
 παρακαλῶμεν. Chrys. ib. "Non sibi vivebat
 Apostolus, sed Ecclesiae: ita quicquid gra-
 tiarum in ipsum conferebat Deus, non sibi
 soli datum reputabat, sed quo plus ad alios
 juvandos haberet facultatis." Calv.

ἡς, attr. for ἡ, or perhaps (Winer, edn. 6,
 p. 148, § 24. 1) for ἣν (παράκλησιν παρα-
 καλεῖν).

5.] 'As He is, so are we in
 this world:' 1 John iv. 17. As the suffer-
 ings of Christ (endured by Christ, whether
 in his own person, or in his mystical body
 the Church, see Matt. xxv. 40, 45) abound
 towards us (i.e. in our case, see reff.):—
 even so through Christ our consolation
 also abounds. The form of expression is
 altered in the latter clause: instead of ἡ
 παράκλησις τοῦ χριστοῦ περισσ. we have
 ἡ παράκ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ.
 And not without reason:—we suffer, be-
 cause we are His members: we are con-
 soled because He is our Head. There is
 no comparison (as Chrys., p. 422, οὐ γὰρ
 ὅσα ἔπαθε, φησὶν, ἐπάθομεν μόνοι, ἀλλὰ καὶ
 περισσά) between the personal sufferings
 of Christ, and theirs. 6.] And all
 this for your benefit. But whether we
 are afflicted, (it is) on behalf of your
 comfort (εἰς τὸ δύνασθαι κ.τ.λ. ver. 4.
 only now applied to the Corinthians and
 salvation (the great end of the παρὰ-

δὲ ἰ ^τ θλιβόμεθα, ὑπὲρ τῆς ἰ ^υ ἡμῶν ἰ παρακλήσεως καὶ σω-
τηρίας τῆς ἰ ^ν ἐνεργουμένης ἐν ἰ ^ω ὑπομονῇ τῶν αὐτῶν ἰ παθη-
μάτων ἰ ^κ ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἰ ^ν ἐλπίς ἡμῶν
ἰ ^α βεβαία ἰ ^α ὑπὲρ ἡμῶν ἰ ^{εἴτε} ἰ ^κ παρακαλούμεθα, ὑπὲρ τῆς
ἰ ^υ ἡμῶν ἰ παρακλήσεως καὶ σωτηρίας, ἰ ^{εἰδότες} ὅτι ὡς
ἰ ^β κοινωνοὶ ἐστέ τῶν ἰ ^α παθημάτων, οὕτως καὶ τῆς ἰ ^α παρα-
κλήσεως. ἰ ^{οὐ} γὰρ θέλομεν ὑμᾶς ἰ ^α ἀγνοεῖν, ἀδελφοί,
ἰ ^α ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
ὅτι ἰ ^{οὐ} καθ' ἰ ^ε ὑπερβολὴν ἰ ^ε ὑπὲρ δύναμιν ἰ ^ε ἐβαρύνθημεν, ὥστε

xxviii. 20. Phil. i. 20.
b 1 Cor. x. 18, 20 reff.
viii. 23. 2 Thess. ii. 1.
43 (|| Mk. v. r.).

z = Rom. iv. 16 (reff.). Heb. iii. 14. vi. 19. ix. 17.
c Rom. i. 13. xi. 25. 1 Cor. x. 1. xii. 1. 1 Thess. iv. 13.
e Rom. vii. 13 reff.

f = Acts xxvi. 13 al.

t = ch. iv. 8.
vii. 5.
1 Thess. iii.
4. 2 Thess.
i. 6, 7. 1 Tim.
v. 10. Heb.
xi. 37 (Matt.
vii. 14. Mark
iii. 9) only.
Pa. cxix. 1.
posn., see ch.
xii. 19 reff.
and note.
v Rom. vii. 5
reff.
w Rom. ii. 7
reff.
x attr., Acts i.
1 reff.
y constr., w.
gen. of per-
son, Acts
a = Phil. i. 7.
d = John i. 30. ch.
g Matt. xxvi.

6. for εἰτε δε, εἰ δε D¹ 32: om δε C. for 1st ὑμων, ἡμων L. om 1st
και σωτηρίας B 17. 176. rec has εἰτε παρακαλούμεθα ὑπερ τῆς ὑμων παρακλήσεως
και σωτηρίας bef και η ελπις ἡμων ὑπομονη των αυτ. παθ. ων κ. ημ. π. και η ελπ., omg και
σεως της ενεργουμένης εν υπομονη των αυτ. παθ. ων κ. ημ. π. και η ελπ., omg και
σωτηρίας, ACMPN am(with flor fuld² harl toll¹) fri Syr copt æth (arm) Ephr Antch,
and, but insg και σωτηρίας, m fuld¹: sive consolamur pro vestra consolatione sive
exhortamur pro vestra exhortatione et salute vulg-ed(with demid): txt (BDFK) L rel
syr goth Chr Thdrt Damasc Phot Thl Ec.—om αυτων K: αυτου b e g k o.—ws D¹ F
(G-lat has both).—for ἡμων, ὑμων B o.

7. rec (for ws) ωσπερ, with D² 3 KL rel Chr Thdrt: οι (= ει?) F, si D-lat Syr: om
G-lat: sicut F-lat: txt ABCD¹ MPN 17 Orig Ephr Damasc. των παθηματων bef
εσπε DF latt goth. om ουτως F D-lat (and G-lat) Syr goth.

8. for ὑπερ, περι ACDFPN b m² o 17. 47 Orig Bas Chr Thdrt Antch Tert: txt
BKLM rel Damasc Thl Ec. rec aft γεν. ins ἡμων, with D³ KLN³ rel vss Bas
Chr Thdrt Damasc Ambrst-ms: om ABCD¹ FMPN¹ 17 latt Orig Tert Jer. for
ὑπερ, παρα D¹ F. rec εβαρη θημεν bef ὑπερ δυναμιν, with DFKL rel vulg syrr
goth Chr Thdrt Damasc Tert Ambrst: txt ABCMPN m 17 fri arm Bas Jer.

κλησις), which (viz. παράκλησις and σω-
τηρία) is working (not, as Chrys., Theo-
phyl., Estius, Beza, al., 'being worked':
the passive does not occur in St. Paul) in
the endurance of the same sufferings
which we also suffer;—and our hope is
stedfast on your behalf (that you will en-
dure hardness, and be consoled and saved);
—or whether we are comforted, (it is) for
your comfort and salvation. This place
of the words καὶ—ὑμῶν agrees best with the
sense, besides being in accordance with the
best mss. Their position has perhaps been
altered to bring the two parts of the dilem-
ma closer together, and because ἐλπίς ἡμῶν
seemed to suit the part. εἰδότες, and the
future supposed to be implied after οὕτως
καὶ (as in E. V.). The objection to this is
(as De W.) that the ἐλπίς clearly must be
referred to σωτηρία, which however is not
hinted at in ver. 7. 7.] εἰδότες re-
fers back to παρακαλούμεθα:—we are
comforted with the assurance that, &c.
After οὕτως καὶ understand not ἔσσεθε, but
ἐστέ: he is speaking generally, of the com-
munity of consolation subsisting mutually
between himself and the Corinthians; and

it was this thought which helped to console
him. 8.] see var. read. It is gene-
rally supposed that the tribulation here
spoken of was the danger into which Paul
was brought by the tumult at Ephesus, re-
lated in Acts xix. This opinion has been
recently defended by Neander, Wieseler,
and Dr. Davidson, but impugned by De
Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ
can hardly refer to Ephesus, which Paul
generally names, 1 Cor. xv. 32; xvi. 8;
(2) that he was not in danger of his life
in this tumult. The first ground is hardly
tenable: there would be an appropriateness
in ἐν τῇ Ἀσίᾳ here, as he has in
his mind an apologetic account of the
reasons which hindered him from leaving
those parts and coming to them. I own,
however, that the strong expressions here
used do not seem to me to find their justifi-
cation in any thing which we know of that
tumult or its consequences. I am unable
to assign any other event as in the Apos-
tle's mind: but the expressions seem rather
to regard a deadly sickness, than a perse-
cution: see below, vv. 9, 10. καθ'
ὑπερβ. signifies the greatness of the afflic-

h ch. iv. 8 only. ^h ἔξαπορηθῆναι ἡμᾶς καὶ ⁱ τοῦ ζῆν· ⁹ ἀλλὰ αὐτοὶ ἐν
 Ps. lxxxvii.
 15 only.
 i constr., see
 Acts iii. 12
 ref.
 j 1st pers., ch.
 iii. 1 ref.
 k here only +.
 l ch. ii. 13. vii.
 5.
 m = John i. 31.
 n Heb. ii. 13,
 from Isa. viii.
 17.
 o constr., as above (n). Mark x. 24. Luke xi. 22. xviii. 9 only. Ps. ii. 12. w. acc., ch. ii. 3 ref.
 xv. 4 ref. q Heb. ii. 3. James iii. 4. Rev. xvi. 18 only +. 2 Macc. xii. 3. r = ch. xi. 23. Ps. p = 1 Cor. a b c d f
 lv. 13. (see ἀποθνήσκειν, 1 Cor. xv. 31.) s Rom. vii. 24 ref. t see Rom. xv. 12 ref. g h k l m
 u perf., 1 Cor. xv. 19 ref. v here only +. n o 17, 47

9. aft αλλα ins επι D¹.
 ραντι b¹ l¹ o Cyr Thdr̄t Thl.

10. for ερυν., ερυσσαστο B¹. rec (for 1st ρυσσεται ρυεται (see notes), with D³FKLM
 rel vulg-ed (with fuld F-lat) syr goth Orig² (and int.) Chr Thdr̄t Thl Ec Jer: txt
 BCPN 17. 47 G-lat am (with mar tol) copt ath arm (Ath) Damasc.—om και ρυσσεται
 AD¹ demid Syr æth-pl Chrⁿ.l. Ambrst-ed. om οτι BD¹M: και bef οτι F.
 om ετι D²F h k vss Jer Ambrst. for 2nd ρυσ., ρυεται F goth.
 11. ἡμων υπερ υμων A. for υπερ, περι D¹F. τη δεσσει bef υπερ ημων C

tion itself, objectively considered: ὑπὲρ
 δύν., the relation of it to our power of en-
 durance, subjectively. ὥστε ἐξ.] So
 that we utterly despaired even of life.
 Such an expression surely would not be
 used of a tumult, where life would have been
 the first thing in danger, if Paul had been
 at all mixed up in it,—but to some wearing
 and tedious suffering, inducing despondency
 in minor matters, which even reached the
 hope of life itself. 9.] ἀλλά, more-

over,—carries on and intensifies the de-
 scription of his hopeless state. We had
 in ourselves the response of death, i. e. our
 answer within ourselves to the question,
 ‘Life or Death?’ was, ‘Death.’ So Vulg.,
 Estius, Billroth, Rückert, Meyer, De Wette.
 τ. ἀπόκρ. may perhaps mean, the
 ‘sentence,’ as Hesych.: ἀπόκριμα, κατά-
 κριμα, ψῆφον,—and most Commentators.

The perfect ἐσχέκαμεν is here (see
 also ch. ii. 12, 13) in a historical sense,
 instead of the aorist: which is unusual.
 Winer, edn. 6, § 40. 4 (see Moulton’s
 note 4, p. 340), illustrates the usage by
 ἦλθεν καὶ ἔλθῃ (τὸ βιβλίον), Rev. v.
 7: see also Rev. viii. 5. ἵνα μὴ . . .]
 very similarly ch. iv. 7, ἔχομεν δὲ τὸν
 θησαυρὸν τούτων ἐν ὀσπράκνοις σκεύεσιν,
 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ
 θεοῦ, καὶ μὴ ἐξ ἡμῶν.

τῷ ἐγ. τ. νεκρῶς] Our thoughts were weaned from
 all hope of surviving in this life, and
 fixed on that better deliverance which God
 shall work when He raises us from the
 dead. To see in this expression merely
 a figure (De W.), and understand ‘Who
 raiseth the dead’ as = ‘Who delivers men
 from peril of their lives?’ because such
 peril is below and elsewhere (ch. xi. 23)
 called θάνατος,—is surely very forced.

Understanding it literally as above, I can-
 not see how it can be spoken with reference
 to the Ephesian tumult. If it alludes to
 any external danger, I should be disposed
 to refer it to the same obscure part of
 Paul’s history to which he alludes 1 Cor.
 xv. 32, where he also speaks of the hope
 of the resurrection as his great support.
 But there would be this objection, that
 these two passages can hardly refer to the
 same event; this evidently had taken place
 since the sending of the first Epistle.

10.] Who rescued us from so great a
 death, and will rescue us,—on whom
 we hope that He will also continue to
 rescue us. The rec. ρύεται has been sub-
 stituted for the fut. ρύσεται, as more ap-
 propriate. But it regards the immediate
 future,—the καὶ ἐτι ρύσεται the continu-
 ance of God’s help in time distant and
 uncertain. The whole verse (as De W.
 confesses, who although he repudiates the
 Ephesian tumult, yet interprets the passage
 as alluding to external danger) seems to
 favour the idea of bodily sickness being in
 the Apostle’s mind. 11.] συννυπουρ-

γούντων—with whom? From the similar
 passage Rom. xv. 30, συναγωνίσασθαι μοι
 ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ, it would
 seem as if μοι should be supplied;—but
 he himself could hardly be said ὀνυργεῖν,
 though he well might ἀγωνίσασθαι. We
 must therefore understand the preposi-
 tion either with Chrys., Hom ii. p. 432,
 τουτέστιν, εὐχομένων πάντων ὡμῶν ὑπὲρ
 ἡμῶν,—or as merely signifying coinci-
 dence with the purpose to be accom-
 plished, as in μὴ προσέωτος ἡμᾶς τοῦ
 ἀνέμου, Acts xxvii. 7, where see note.

ἵνα ἐκ πολλῶν προσώπων . . .]
 “Three constructions of this verse are pos-

ἡμῶν τῇ δεήσει, ἵνα ^w ἐκ πολλῶν ^x προσώπων τὸ ^y εἰς ^{w = ch. ii. 2.}
 ἡμᾶς ^z χάρισμα ^a διὰ πολλῶν ^b εὐχαριστηθῇ ὑπὲρ ἡμῶν. ^{iii. 5. e.}
^{x = here only.}
^{πρόσωπον}
^{ἀξιόχρεον}
^{τὸ προσση-}
^{σμένον,}
^{Polyb. xv. 25.}
^{s.}
^{y = Acts xx.}
^{21. xxiv. 24.}
^{ch. ii. 4 al.}
^{z = Rom. v. 15,}
^{16. vi. 23.}
^{xi. 29 al.†}
^{a so 1 Cor. i. 9.}

12 Ἡ γὰρ ^c καύχσις ἡμῶν αὕτη ἐστίν, τὸ ^d μαρτύριον
 τῆς ^e συνειδήσεως ἡμῶν, ὅτι ἐν ^f ἀγιότητι καὶ ^g εἰλικρινείᾳ
^h τοῦ θεοῦ, οὐκ ἐν σοφίᾳ ⁱ σαρκικῇ, ἀλλ' ἐν ^j χάριτι θεοῦ,
^k ἀνεστράφημεν ἐν τῷ κόσμῳ, ^l περισσοτέρως δὲ πρὸς ὑμᾶς.
 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ^m ἀλλ' ἢ ⁿ ἀναγινώσκετε

b 1 Cor. xi. 24 reff. constr., here only.

xxiv. 27.

xvii. 11 only.

17 only †. (ἡς, Phil. i. 10.)

j = Rom. i. 5. 1 Cor. iii. 10 al.

6. see Matt. xvii. 22.

1 Cor. xii. 23, 24.)

e = [John viii. 9.] Acts xiii. 1. Rom. ii. 15 al. fr. †

f Heb. xii. 10 only †. 2 Macc. xv. 2 only.

h so δικαιῶσθ. θεοῦ, Rom. iii. 21, 22.

k = Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17. 2 Pet. ii. 18. Ezek. xix.

l ch. ii. 4 al. 8. Paul. Heb. ii. 1. xiii. 19 (Mark xv. 14 v. r.) only †. (-pos,

m Luke xii. 51. Num. xiii. 29.

d Matt. viii. 4 al. fr. Josh.

g 1 Cor. v. 8. ch. ii.

i 1 Cor. iii. 3 reff.

only †. (-pos,

n Acts viii. 28 reff.

vulg copt Chr₂: om Sedul, syr has it with ast.

e². εν πολλων προσωπων FM 67² Chr₁, in multifacie D-lat, in multa facie G-lat.

—homœotel in P πολλων το πολλων.

umas 17.

υμων BD³FKLP c e² f g

h l m n o Damasc Phot(in Ec).

12. for 2nd ημων, υμων (but corrd) N¹. rec (for αγιοτητι) απλοτητι (see note,

and Eph vi. 5, Col iii. 22), with DFLN³ latt syrr goth Chr Thdrt Thl Ec Ambrst:

txt ABCKMPN¹ m 17 copt arm Clem Orig Antch Damasc, Anton.

ειλικρινεια A syr. rec om του, with FKLPN^{3a} rel Orig Thl Ec: ins ABCDMN^{1-3b}

a m 17. 47 Damasc². ins και bef ουκ BM a m vulg (and F-lat) syr Damasc.

σαρκινη F.

13. om αλλ' F.

om η ε 4. 219¹ Syr goth arm: om ε D¹.

sible: (1) to take ἐκ πολλ. προσώπ. as well as διὰ πολλῶν with εὐχαριστηθῇ,—‘in order that the mercy shewn to me may be given thanks for on my behalf by many persons with many words’ (Storr, Opusc. ii. 253): but the rendering, ‘with many words,’ is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—‘in order that the mercy shewn to me by means of (the intercession of) many, may be given thanks for by many persons on my behalf’ (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. ‘ex multis oribus’: Stanley, ‘from many upturned faces’): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.)—in order that the mercy shewn to us by the intercession of many persons, may by many be given thanks for on our behalf.” De Wette. The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come.

προσώπων, ‘persons,’ a later meaning, which Phrynicius (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δίκας ῥήτορες.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE

OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24).

12.] γάρ, reason why they should help him with their united prayers. καύχσις viewed in its ground and substance. But we must not say that it is for καύχημα: the Apostle regards the μαρτύριον and the καύχσις as coincident:—it is not the testimony, &c., of which he boasts, but in which his boasting itself consists. ἀγιότητι seems to be a gloss from Eph. vi. 5:—in holiness and sincerity of God: i.e. either ‘belonging to God,’ as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or ‘which is the gift of God,’ as in ref. Rom.,—or better than either, as E. V., ‘godly,’ i.e. maintained as in the service of and with respect to God. Calvin interprets it, ‘coram Deo.’ See on ch. ii. 17; and on the senses of ἀγιότητι and ἀπλότ., Stanley’s note.

οὐκ ἐν σοφ. σαρκ.] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men.

ἀλλ’ ἐν χάρ. θεοῦ] but in the grace of God, i.e. in that χάρις which he had received (ref. Rom.) εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship. To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al.

περισσοτέρως] “Non quod apud alios minus sincere conversatus fuisset; sed quia majora sincere sue conversationis documenta apud Corinthios ostenderat: ut quibus gratis ac sine

o 1 Cor. ix. 8

reff.

p Acts xxi.

28 reff.

q 1 Cor. i. 8

only (reff.).

r constr., see

1 Cor. xiv.

37.

s Rom. xi. 25

(reff.). xv. 15,

24. ch. ii. 5

only.

v 1 Cor. i. 8 reff.

iii. 4 only. P.

° ἡ ° καὶ ° ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ° ἕως ° τέλους ° ἐπι-

γινώσσεσθε, 14 καθὼς καὶ ° ἐπέγνωτε ἡμᾶς ° ἀπὸ ° μέρους,

° ὅτι καύχημα ὑμῶν ἐσμεν ° καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ

° ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 15 καὶ ° ταύτῃ τῇ ° π-

ποιωθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-

t Paul (Rom. iv. 2 al⁹), only, exc. Heb. iii. 6. Deut. x. 21 al.

w dat., 1 Cor. ix. 7. xi. 5 al.

x ch. iii. 4. viii. 22. x. 2. Eph. iii. 12. Phil.

u Rom. iv. 6 reff.

v 1 Cor. i. 8 reff.

iii. 4 only. P. 4 Kings xviii. 19 only.

...να M.

ABCD F

KLPS a

b c d e f

g h k l m

n o 17. 47

om η και επιγινωσκετε (homaeote) B o¹ 31. 41. 109. 238 (Ec: om η FK 114 latt copt arm Ambrst. rec ins ka bef εως, with D³KLMP rel syr Chr Thdrt Thl Ec: om ABCD¹FN 17 latt Syr copt goth arm Damasc lat-ff.

14. om καθ. κ. υμ. ημ. K.—rec om last ημων, with ACDL rel goth Ec: ins BFMPN m 17 vulg Syr syr-w-ast copt æth arm Chr Thdrt Ambrst. aft ισρ. add χριστον D¹FMN³ (but erased) b m o latt Syr syr-w-ast copt goth æth arm-ed Chr Anteh Thl lat-ff.

15. ελθειν bef προς υμας DFKL rel latt Syr copt goth Chr-ms Thdrt Thl lat-ff: txt ABCMPN (a) h m 17 syr Chr Damasc Ec.—rec προς υμας ελθειν bef προτερον, with (K h 47) copt Thdrt: ελθειν προτερον προς υμας a: txt ABC(DFL)MPN-corr¹ m 17 (rel)

stipendium prædicasset evangelium, parens eorum infirmatati." Estius. But perhaps it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W. 13, 14.] *Confirmation of the foregoing assertion. For we do not*

write to you any other things, except those which ye read, or acknowledge (by experience of facts), and I hope, shall acknowledge to the end—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' αναγινώσκοντες γὰρ ἐπιγινώσκετε, ὅτι ἂ σὺνιστε ἡμῶν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνάδει τῇ ἀναγνώσει ἡ γνώσις, ἣν προλαβόντες εἴχετε (al. ἔχετε) περὶ ἡμῶν. Chrys., Hom. iii. p. 443, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε. As

also ye did partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετριάζων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βλοῦ: Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Commentators) acknowledge us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσσεσθε, what follows being parenthesized, as Theophyl., al.,

Meyer, Olsh.) we are your boast, as ye are ours, in the day of the Lord Jesus. ἔρμεν, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσσεσθε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.*

15.] ταύτῃ τῇ πεπ., i. e. of my character being known to you as that of an earnest and sincere man. πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην.

πρότερον, viz. before he visited Macedonia, where he now was. ἵνα δευτέραν χάριν σχήτε]

that you might have a second benefit (effusion of the divine χάρις by my presence: not=χαράν as Chrys., see var. read.).

Δευτέρα, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον . . . ἐλθεῖν,—the second by

ραν^γ χάριν σχῆτε, ¹⁶ καὶ ² δι' ὑμῶν ^{2a} διελθεῖν ^a εἰς Μακε- ^γ = here only.
 δονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ^z Acts ix. 32
 ὑφ' ὑμῶν ^b προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν ^{ref. Num.}
 βουλόμενος μὴ τι ^c ἄρα τῇ ^d ἐλαφρία ^e ἐχρησάμην; ἢ ^{xx. 18, 20.}
 ἂ ^f βουλευόμαι ^g κατὰ ^g σάρκα ^f βουλευόμαι, ἵνα ^h ᾗ ^h παρ' ^{(see Rom. xv.}
 ἐμοὶ τὸ ⁱ ναὶ ναί, καὶ τὸ ⁱ οὐ οὐ; ¹⁸ κ ^k πιστὸς δὲ ὁ θεός, ^{2a.)}
 Acts [vii. 1.] xxi. 38. d here only+. (-φρός, ch. iv. 17.) e = ch. iii. 12. (1 Cor.
 vii. 21 ref.) f epp., here bis only. Acts v. 33. xxvii. 39. gosp., Luke xiv. 31. John (xi.
 53 v. r.) xii. 10 only. Isa. iii. 9 al. g Rom. i. 3 ref. h = Rom. xii. 16 al.
 i Matt. v. 37. James v. 12. k = 1 Cor. i. 9 ref.

latt syrr goth Chr Damasc lat-f.—το προτερον L rel Thl (Ec: το δευτερον K: om προτερον N¹.
 χαραν B L(Tischdf[N. T. ed 7]) PN³ 31. 71-3. 80. 115 Thdrt.
 (Chr says: χάριν δὲ ἐνταῦθα τὴν χαρὰν λέγει.) rec εχητε (probably from
 similarity of s and ε. There is nothing in what Tischdf [ed 7] says against σχῆτε as
 being conformed to the tense of ἐβουλόμην, seeing that that word may be either im-
 perfect or aor), with ADFKL rel: txt BCFN Thdrt, Damasc.
 16. δια F(not G). for διελθ., ἀπελθεῖν AD¹F copt Chr, Damasc: ελθεῖν a b o
 (Ec: proficiscerer aut transirem G-lat: txt BCD³KL⁸ rel vulg syrr Chr, Thdrt Thl.
 (See Rom xv. 28.) for υφ, αφ D¹F b l o 47 Chr-mss Thdrt-ms, εφ 17.
 17. for ουν, δε A; vero igitur goth. rec βουλευομενος, with DK rel G-lat syrr
 goth æth arm Thdrt (Ec Åmbrst: βουλευσομενος L: txt ABCFPN a c h m o 17 vulg
 copt Chr Damasc Thl Bede. om τη F Thdrt.

δευτέρα χάρις, implying also the first. So that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v. 16.] If this is the same journey which is announced in 1 Cor. xvi. 5, the idea of visiting them in the way to Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a wish, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them on his way to Macedonia: but the intelligence from "them of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them after he should have passed through Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. 17.] μὴ τι.. Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth,

take it to mean 'the levity of purpose which has been laid to my charge.' Winer, 'the levity of purpose inherent in human nature.' Or those things which I plan, do I plan according to the flesh (i.e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: 'do I plan like the worldly, that I may shift and waver as suits me?') the Yea, yea, and the Nay, nay (i.e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Ec., Calv., Bengel, Billroth, Winer, al., take it thus: 'Or those things which I plan, do I plan after the flesh (as fleshly men do), so that my yea must (at all events) be yea, and my nay, nay?' i.e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where ναὶ καὶ οὐ is clearly parallel to ναὶ ναὶ καὶ οὐ οὐ here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley's note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well: καλῶς ἀντιθέσιν ἀiakύπτουσιν καταλείπει. εἰ γὰρ ὑποσχό-

1 constr., see 1^οτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ¹ναὶ καὶ ¹οὔ. ABCD^F
KLP^a
bc def
ghklm
no 17. 47
 19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ^mἐν ὑμῖν δι' ⁿἡμῶν ^{mn}κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ¹ναὶ καὶ ¹οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν
 20 ὅσαι γὰρ ^pἐπαγγελίαι θεοῦ, ἐν αὐτῷ ^qτὸ ^rναὶ, διὸ καὶ δι' αὐτοῦ ^qτὸ ^rἁμὴν ^sτῷ θεῷ πρὸς ^sδόξαν δι' ἡμῶν.
 s see Rom. xv. 7, 9. ch. iv. 15. viii. 19.

18. om ἡμῶν L¹. om o [bef προς] D¹. rec (for εστιν) ἐγενετο (corrⁿ to suit the supposed reference to the past?), with D³KL^N³ rel Chr Thdrt Damasc, fuit syrr: txt ABCD¹FPN¹ 17 latt goth Cyr Thl-marg.

19. rec γαρ bef του θεου, with D(F)KL rel Chr Thdrt: txt ABCPN m 17.—om του F. χριστ. bef ιησ. ACN¹, om χρ. 17. ins o bef δι' ημων F, qui per nos D-lat G-lat fuld. σιλβανου DF. for εγενετο, εστι C.

20. ins του bef θεου A f o 48. 72. 106 Thdrt. rec (for διο και δι' αυτου) και εν αυτω, with D²⁻³KL rel syr Chr Thdrt Thl Ec: και δι' αυτου, omg διο, D¹(and lat) Epiph(appy): txt ABCFPN m 17 vulg G-lat Syr copt goth arm Mcion-e Damasc Pel Fulg Bede. om 2nd το N¹. aft δοξαν ins και τιμην D³F. (not vulg nor F-lat, but honorem per nos over the greek in F.) om δι [bef ημων] CL vulg.

μενος, φησί, παραγενέσθαι ὑπερέθου, καὶ οὐκ ἔστι παρὰ σοι ναὶ, ναὶ (predicate in Chrys.'s interpretation; see above), καὶ οὔ, οὔ, ἀλλὰ νῦν ἔ λέγεις ἀνατρέψεις μετὰ ταῦτα, ὥσπερ ἐπὶ τῆς σῆς ἐπιδημίας ἐποίησας· οὐαὶ ἡμῖν, μή ποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἰν' οὖν μή ταῦτα ἐννοῶσι, μηδὲ θορυβῶνται, φησί· πιστ. δὲ ὁ θεὸς κ.τ.λ. p. 446.

Δὲ ὁ θ., [ἔτι] a form of asseveration: see reff. The δὲ follows on the denial of the preceding question. ὁ λόγ.]

Our doctrine (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you is not (present, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) yea and nay (i. e. inconsistent with itself). 19.]

Confirmation of the last verse, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues.

Χριστός, personal—not for 'doctrina de Christo'—HE HIMSELF is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2.

ὁ τοῦ θεοῦ υἱὸς is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, being such as He is. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.'

Σιλουανῷ] so 1 Pet. v. 12; = Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at different times. ἀλλὰ ναὶ ἐν αὐτ.

γέγ.] 'Christus prædicatus, i. e. prædicatio nostra de Christo, facta est nã in Ipso Christo.' Bengel. This seems to me far better than with De Wette, al., to make ναὶ the subject, and γέγονεν predicatory. The absence of the art. before ναὶ, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, has become yea in Him,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself.

20.] ὅσαι γὰρ . . . is an independent relative clause, as in reff.,—not the subject answering to ἐν αὐτῷ τὸ ναὶ as a predicate, as E. V. :—For how many so ever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); wherefore also through Him is the Amen, for glory to God by our (the Apostles') means. This reading, which has the stronger external authority, may have arisen from an idea that the clause had reference to the Amen uttered at the end of prayers. So Theodoret, οὐ δὴ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De Wette thinks the reading has sprung. The apparent objection to it is, that then ἡμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it perhaps could hardly do. In the next verse, when such is about to be its meaning, we have first ἡμᾶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς . . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of us Apostles,' 'by our work in the Lord.' Thus ἁμὴν will be merely a strengthening of ναὶ—the affirmation and

21 ὁ δὲ ^tβεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ ^uχρίσας ^tRom. xv. 8
 ἡμᾶς θεός, ²² ὁ καὶ ^vσφραγισάμενος ἡμᾶς καὶ ^wδοὺς
 τὸν ^xἀρραβῶνα τοῦ πνεύματος ^wἐν ταῖς καρδίαις ἡμῶν.
 23 Ἐγὼ δὲ ^yμάρτυρα τὸν θεὸν ^zἐπικαλοῦμαι ^aἐπὶ τὴν
 ἐμὴν ψυχὴν, ὅτι ^bφειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κό-
 ρινθον. ²⁴ ^cοὐχ ^cὅτι ^dκυριεύομεν ὑμῶν τῆς πίστεως,
 ἀλλὰ ^eσυνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ ^fπίστει
^gἐστήκατε. II. ^hἡ ἔκρινα δὲ ⁱἐμαυτῷ ^kτοῦτο, ^lτὸ μὴ

11 al. a = Luke ix. 5. Acts xiii. 51.
 c = John vi. 46. ch. iii. 5. Phil. iii. 12. iv. 11, 17. 2 Thess. iii. 9 only.
 e Rom. xvi. 3 reff. constr., here only. f dat., Acts xxi. 21.
 h = Acts xx. 16. 1 Cor. ii. 2. v. 3. vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25.
 reff. Tit. ii. 14. k so Rom. xiv. 13. 1 Pet. ii. 19. 2 Pet. iii. 8.

u Acts iv. 27 reff.
 v = John vi. 27. Eph. i. 13. iv. 30.
 w see Rev. vii. 3 &c. Dan. xii. 4, 9.
 x ch. v. 5. Eph. i. 14 only. Gen. xxxviii. 17, 18, 20 only.
 y Rom. i. 9 reff.
 z = here only. see Acts xxv.
 b Rom. xi. 21 reff.
 d Rom. vi. 9, 14 reff.
 g = Rom. v. 2. 1 Cor. xv. 1.
 i dat., Rom. xv. 7
 l art., Rom. xiv. 13 al.

21. *υμας συν ημιν* C a d o syr: *υμας συν υμιν* B 115: *nos nobiscum* F-lat, so also b¹.
 ins o bef και χρισας D¹. for 2nd ημας, υμας B¹.
 22. om δ AC¹KPN¹ a e m o 17 Syr(appy) copt goth Ps-Just Did Chr Damasc: και
 bef δ F tol demid aeth. αραβωνα (F) L⁸ m; -βωνα FP.
 23. for ουκετι, ουκ F latt Syr copt goth (aeth) Ambrst.
 24. της πιστεως bef υμων DF a latt Ambrst Aug.

CHAP. II. 1. for δε, τε D¹ aeth: γαρ B m 17 syr copt.

completion of God's promises.

21, 22.] construction as in ch. v. 5, which in form is remarkably similar; 21.] ὁ δὲ βεβ. . . ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστόν = βεβ. τῇ πίστει εἰς χριστόν, confirmeth us (in believing) on Christ. χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the καί, cannot refer (as Meyer, al.) to any anointing of the Apostles only, but must be taken, as Chrys., al., of all, Apostles and Corinthians. — ὁμοῦ προφῆτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος· ταῦτα γὰρ τὸ παλαιὸν ἐχρίετο τὰ γένη. Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of χριστός and χρίσας." Stanley. 22.] σφραγ. again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to all,—sealed by the Holy Spirit to the day of redemption. καὶ δοὺς . . .] 'And assured us of the fact of that sealing;' see Rom. viii. 16. τ. ἀρρ. τ. πν.] the pledge or token of the Spirit: genitive of apposition: the Spirit is the token. ἀρρ., πρόδομα, Hesych.:—ἡ ἐπὶ ταῖς ἀναῖς παρὰ τῶν ὀνομαζόμενων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας, Etymol. in Wetst., where see examples. "It is remarkable that the same word נִדָּן, is used in the same sense in Gen. xxxviii. 17, 18, from נָדָן, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stauley. 23, 24.]

His reason for not coming to them.

23. ἐπὶ . . . ψυχ.] against my soul,— 'cum maximo meo malo, si fallo,' Grot. φειδόμενος ὑμ.] sparing you,—out of a feeling of compassion for you. οὐκέτι, 'no more,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following οὐχ ὅτι κυρ. seems to be added to remove any false inference which might have been drawn from φειδόμενος as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He had power over them, but it was in matters of discipline, not of faith: over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum iugo soluta liberrimaque esse debet.' Calv.), seeing it is in each man's faith that he stands before God. And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the χαρὰ ἐν τῷ πιστεῦειν, Rom. xv. 13), in order to shew them the real department of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, ἐστὶ τῇ διανοίᾳ.

CHAP. II. 1—4.] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. 1.] δὲ is merely transitional, and does not imply any contrast with what has preceded.

ἐμαυτῷ.

m = 1 Cor. iv.
21 reff.

n Matt. xix.
22 || Rom.
xiv. 15 al.

act., ver. 5
(bis), ch. vii.
8 (bis), Eph. s

iv. 30 only.
Job xxxi. 39.

o interrog., 1 Cor. v. 2 reff. see Phil. i. 22.

i. 11. iii. 5.
27 only.

v constr., Matt. xxvii. 43.

πάλιν ^m ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² εἰ γὰρ ἐγὼ ⁿ λυπῶ ^{ABCDF}
ὑμᾶς, ^o καὶ τις ὁ ^p εὐφραίνειν με εἰ μὴ ὁ ⁿ λυπούμενος ^q ἐξ
ἐμοῦ; ³ καὶ ἔγραψα ^r τοῦτο ^r αὐτό, ἵνα μὴ ἐλθὼν ^s λύπην
σχῶ ^t ἀφ' ὧν ^u ἔδει με χαίρειν, ^v πεποιθὼς ἐπὶ πάντας

ABCDF
KLPS a
b c d e f
g h k l m
n o l 7. 47

r see Acts xxiv. 15, 20.

t constr., Phil. iv. 11.

u Acts xxvii. 21.

v constr., Matt. xxvii. 43.

2 Thess. iii. 4. w. dat., ch. i. 9 reff.

p Acts vii. 41 reff. act., here only.

q = ch.

s John xvi. 21, 22.

u Acts xxvii. 21.

rec ελθειν bef εν λυπη, with copt æth: ελθειν bef προς υμας DF latt Syr (goth) arm Chr Thl: txt ABCKLPN rel syr Thdrt Damasc (Ec.

2. [ε in ει is written over the line, and o inserted before λυπω but erased, by N¹.]
rec aft και τις ins εστιν, with DFKLPN³ rel latt Orig² (and int²) Chr Thdrt:
om ABCN¹ copt Cyr Damasc. om με P.

3. rec aft εγραφα ins υμιν, with C³DFKLN³ rel latt syr goth æth Chr Thdrt Pel:
om ABC¹PN¹ 17 am copt Damasc Ambrst. αυτο bef τουτο C Chr Thl: om αυτο
A copt arm Damasc: txt BDFKLN rel. τουτο αυτο bef εγραφα DF latt goth æth
Pel Bede. aft λυπην ins επι λυπην (see Phil ii. 27) DF a latt syr-w-ast Pel Bede.

rec εχω, with CDFKLN³ rel Thdrt Damasc: txt ABPN¹ a d 17 Chr Thl (Ec-
comm. (See var read, ch i. 15, Phil ii. 27.) for αφ', εφ' de F.

not = παρ' ἐμαυτῶ (as most Commentators and E. V.), but 'dat. commodi,' for my own sake, as is evident by the consideration in the next verse. **τοῦτο** refers to what follows: see reff. τὸ μὴ

πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν] not again to come to you in grief. This is the only fair rendering of the words; implying, that some former visit had been in grief. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an intermediate unrecorded visit had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v. ἐν λύπῃ is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) in mutual grief: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul.

2.] γάρ, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. ἐγὼ has a peculiar emphasis: 'If I cause you grief'. . . implying, 'there are who cause you sufficient.'

καὶ prefixed to a question denotes inconsequence on, or inconsistency with, the foregoing supposition or affirmation: so Eur. Med. 1388, δ τέκνα φίλτατα! "μητρὶ γε, σοὶ δ' οὐ." κἀπειτ' ἔκτας; see other examples in Hartung, Partikellehre, i. p. 147. It is best expressed in English by 'then:' who is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Erasm., Bengel, Olsh., al., is curious, and certainly inconsistent with the context: εἰ καὶ λυπῶ ὑμᾶς, χάριν μοι παρέχετε κὰν τούτῃ μεγίστην,

ὅτι δάκνεσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων. Hom. iv. p. 456. Some of these Commentators refer the singular to the offender, vv. 5-8. But however the words may bear the meaning, and however true the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he should come to them.

3.] ἔγραψα τοῦτο αὐτό, I put in writing this same thing, viz. the τοῦτο which I ἔκρινα, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of τοῦτο αὐτό: Chrys. understands, ch. xii. 21 of this same Epistle:—Beza, Meyer, al., my blame of you in the first Epistle:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes a lost Epistle to be referred to: De Wette wavers, but is disposed with Erasm., Rückert, al., to render αὐτὸ τοῦτο 'on this account,' as Plato, Protag. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that two meanings are open to us: (1) as above, the announcement which caused the charge of fickleness: (2) the reproaches in the 1st Epistle which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the τοῦτο in ver. 1. ἀφ' ὧν, ellipt. for ἀπὸ τούτων, ἀφ' ὧν, see reff.

πεποιθὼς . . .] having trust in (reposing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) that of all of you: i.e. trusting that you too would feel that there was sufficient reason for the postponement if it

m = Luke vii. 42, 43. ch. xii. 13. Col. ii. 13. iii. 13 (bis). L.P.+ (Sir. x. 3 al.) n = ch. i. 4, &c. o 1 Cor. ix. 27 reff. p = Mark xii. 40 || L. 1 Cor. xii. 23+. Dan. iv. 33 (36) Theod. q 1 Cor. xv. 54 reff. r = w. inf., Rom. xii. 1 al. 2 Macc. iv. 34. u Rom. v. 4 reff. signif. Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thess. 6 only. P. Ezek. xxii. 27. only. P. + Baruch ii. 8 only. s Gal. iii. 15 only. Gen. xxiii. 20. Levit. xxv. 30 only. v = ch. viii. 23. ix. 8. Gal. v. 10 al. w Acts vii. 39 reff. x act. y ch. iv. 6. Prov. viii. 30. see note. z act. a ch. iii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7. t Rom. xiv. 9 reff. x act. g h k l m no 17. 47

τίον [μᾶλλον] ὑμᾶς ^m χαρίσασθαι καὶ ⁿ παρακαλέσαι, ^{ARCDF}
^o μή ^o πως τῇ ^p περισσοτέρᾳ λύπῃ ^a καταποθῇ ^s ὁ ^g τοιοῦτος. ^{KLPN a}
⁸ διὸ ^r παρακαλῶ ὑμᾶς ^s κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁹ εἰς ^{b c d e f}
τοῦτο γὰρ καὶ ἔγραψα, ἵνα γινῶ τὴν ^u δοκιμὴν ὑμῶν, εἰ ^{g h k l m}
^v εἰς πάντα ^w ὑπήκοοί ἐστε. ¹⁰ ᾧ δέ τι ^m χαρίζεσθε, κἀγὼ ^{no 17. 47}
καὶ γὰρ ἐγὼ ὁ ^x κεχάρισμαι, εἰ τι ^x κεχάρισμαι, δι' ὑμᾶς,
^y ἐν ^y προσώπῳ χριστοῦ, ¹¹ ἵνα μὴ ^z πλεονεκτηθῶμεν ὑπὸ
τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ ^a νοήματα ^b ἀγνοοῦμεν.

7. om μαλλον AB Syr Aug: ins CKLPN rel syr copt arm Chr Thdrt^{h.1}. Damasc Thl Ec Ambrst, and aft υμας DF goth Thdrt Tert.

9. aft εγραφα ins υμιν F(υμων[sic] vobis F and G) 31 copt æth Chr Thdrt Pel Bede. ins παντων bef υμων F(not F-lat). for ei, η(ñ?) AB 17.

10. rec και εγω, with C¹EKL²N^{3a} rel Thdrt: txt ABC²DPN¹ a m 17. 47 Epiph Chr Damasc. om εγω A. rec ei τι κεχαρ. φ κεχαρ., with D²KL rel syr Thdrt Th lEc: txt ABC(D¹)F(P)N latt Damasc Jer₃ Ambrst Pel Pac₁.—om δ D¹ æth-pl: ω D³P m g²(perhaps).

ικανόν,—‘enough, for you to forgive and console him.’ τῇ περισσοτέρᾳ λύπῃ] not, as E. V., ‘by overmuch sorrow:’ but (as Meyer), by the increase of sorrow which will come on the continuance of his punishment. καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to shew love to him again,—the end of Paul’s writing to them having been accomplished by their obeying his order. For to this end I also wrote: the καὶ signifying that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the καὶ as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasm., Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of this Epistle: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing had been accomplished). That I might know the proof

of you, whether in all things (emphatic) ye are obedient. This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it.

10.] Another assurance to encourage them in forgiving and reinstating the penitent;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. ᾧ δέ . . . ‘Your forgiveness is mine:’ not said generally (as Meyer), but definitely, pointing at the one person here spoken of and no other. κἀγὼ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on their account.

Meyer’s (former: now [4th edn.] abandoned) and Rückert’s rendering of κεχάρισμαι as passive, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see reff. ἐν προσώπῳ χριστοῦ] either ‘in the presence of Christ,’ as in reff. Prov. (compare Matt. xxi. 42).—so Theodoret, Erasm., Beza, Calv., Olsh., De W.,—or, and far better, in the person of Christ, acting as Christ, in the same way as he had commanded the punishment, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al.

11. ἵνα μὴ . . .] follows out the δὲ ὑμᾶς—to prevent Satan getting any advantage over us (the Church generally: or

there: understood from the context.
 14—17.] *Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these thanksgiving for that intelligence, and a magnification of his apostolic office. It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Flatt), or in Troas (as Emmerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians.* 14. θριαμβεύοντι.] *leading us in triumph, see ref. Two kinds of persons were led in triumph: the participators of the victory, and the victims of the defeat. In Col. the latter are plainly meant; here, according to many Commentators (Calv., Elsner, Bengel, De*

n here 3ce. ⁿ ὁσμὴν τῆς γνώσεως ^o αὐτοῦ ^p φανεροῦντι δι' ἡμῶν ἐν ABCDF
 John xii. 3. ^p παντὶ τόπῳ. ¹⁵ ὅτι χριστοῦ ^a εὐωδία ἐσμὲν τῷ θεῷ ^r ἐν KLPN a
 Eph. v. 2. ^b τοῖς ^s σωζομένοις καὶ ^r ἐν τοῖς ⁱ ἀπολλυμένοις, ¹⁶ ^u οἷς b c d e f
 Phil. iv. 18 only. Exod. v. 21. ^g μὲν ⁿ ὁσμὴ ἐκ θανάτου ^v εἰς θάνατον, ^u οἷς δὲ ⁿ ὁσμὴ ἐκ g h k l m
 o gen. object., ch. x. 5. ^p Rom. i. 19 reff. ⁿ οἷς δὲ ⁿ ὁσμὴ ἐκ n o 17. 47
 q Eph. v. 2. Phil. iv. 18 only. Ezra vi. 10. r = 1 Cor. ii. 6. s 1 Cor. xv. 2 reff. t Rom.
 ii. 12 reff. u 1 Cor. xi. 21 reff. v = Acts xi. 18. Rom. v. 16 reff.

14. [s of τῆς is written over the line by ^N1 or -corr¹.]

16. ^oσμην (twice) D. rec om ^εκ (twice), with DFKL rel latt arm Iren Thdr²₂
 Cyr, Thl (Ec lat-ff: ins ABCN m 17. 47(2nd) copt æth Clem Orig¹(and int²) Dial Nys

Wette, al.), the *former*: which however is never elsewhere the reference of the word, but it always implies *triumphare de aliquo*. Wetst. quotes this sense, βασιλεῖς ἐθριμβευσσε, Plut. Rom. p. 38 D, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, “invidens Privata deduci superbo Non humilis mulier triumpho,” that she refused the terms offered her by Augustus, saying, οὐ θριαμβεθήσομαι. Meyer in consequence understands it in this sense here: **who ever triumphs over us**, i. e. ‘who ceases not to exhibit us, His former foes, as overcome by Him:’—and adds in a note, “Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντὶ τόπῳ, at the end, corresponds. God *began* His triumph over the *ἡμεῖς* at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth.” And I own that this, notwithstanding that De W. objects to it as a strange way of expressing thankfulness for deliverance from our anxiety (but *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God’s triumphs* over us. His defeats of *us*, are *our only real victories*), yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of ‘to make to triumph’ (Beza, Estius, Grot., al.):—μαθητεύειν, Matt. xxviii. 19, and βασιλεύειν, 1 Kings viii. 22, are not cases in point, their sense being, to ‘make a disciple,’ ‘to make a king,’—whereas that required for θριαμβεῖν, would be, ‘*triumphatorem facere*.’ χορεύειν, for ‘to make to dance,’ is more to the point: οὐπω καταπαύσομεν μούσας, αἶ μ’ ἐχόρευσαν, Eur. Herc. Fur. 688,—τάχα σ’ ἐγὼ μᾶλλον

χορεύσω, ib. 873:—but the Apostle’s own usage in ref. Col., in my mind, decides the question. See also the following context.

ἐν τῷ χρ., as usually, in our connexion with, ‘as members of,’ **Christ**: not, ‘by Christ.’ τὴν ὁσμὴν.] The similitude is not that of a *sacrifice*, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμαῖα τῶν πλῆρεις, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). τῆς γνώσ.] genit. of apposition: the odour, which, in the interpretation of the figure, is the knowledge. αὐτοῦ,—χριστοῦ, cf. next verse. 15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. **For we are to God a sweet savour of Christ** (gen. object., of that which was diffused by the odour, viz. the *knowledge of Christ*. ‘Instar fragrantis cujusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, . . . spargimus apud omnes.’ Estius) **among those who are being saved, and among those who are perishing** (σως. and ἀπολλ., see note, 1 Cor. i. 18). κὰν σώζωνται τινες, κὰν ἀπολλύωνται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκείαν ἀρετὴν, κ. ἡμεῖς μένομεν τοῦτο ὅντες ὅπερ ἐσμέν, Theophyl., mainly from Chrys., who proceeds καὶ καθάπερ τὸ φῶς, κὰν σκοτίζῃ τοὺς ἀσθενεῖς, φῶς ἐστὶ, καίτοι σκοτίζον· κ. τὸ μέλι, κὰν πικρὸν ᾗ τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστίν· οὕτω καὶ τὸ εὐαγγέλιον εὐδῶδες ἐστὶ, κὰν ἀπολλύωνται τινες ἀπιστοῦντες. Hom. v. p. 467.

16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, **CHRIST**,—who to the unbelieving is *Death*, a mere announcement of a man crucified,—and working

ζωῆς ^v εἰς ζωὴν. καὶ ^w πρὸς ταῦτα τίς ^w ἰκανός; 17 οὐ ^w here only.
 γάρ ἐσμεν ὡς ^x οἱ ^x πολλοὶ ^y καπηλεύοντες τὸν ^z λόγον τοῦ
^z θεοῦ, ἀλλ' ^a ὡς ἐξ ^b εἰλικρινείας, ἀλλ' ^a ὡς ἐκ θεοῦ,
^c κατέναντι [τοῦ] θεοῦ ^d ἐν χριστῷ λαλοῦμεν.
 Wisd. xviii.
 12. Xen.
 Mem. i. 2. 15.
 see Col. i. 12.
 x Rom. v. 15
 reff.
 y here only +
 see note.
 z Acts xi. 1 reff.
 a = Matt. vii.
 29. John
 d = 1 Thess. iv. 1.
 f (-άνειν)

III. 1 Ἀρχόμεθα πάλιν ^e ἑαυτοὺς ^f συνιστάνειν; ἡ

i. 14. b ch. i. 12 reff. c Rom. iv. 17 reff.
 e 1st pers., Rom. viii. 23. xv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 8.
 ch. v. 12. x. 12, 18 only. see Rom. iii. 5 reff.

Hil. (P?) ζων (1st; but corrd) N¹.

17. for πολλοὶ, λοιποὶ DFL d e f g h l n syrr arm Chr Thdrt: plurimi vulg (and F-lat);
 ceteri aut plurimi G-lat. αλλα (1st) B. om 1st ws F latt copt goth Iren-int lat-ff.
 om 2nd αλλ' F fuld (and demid) syr Iren-int. rec (for κατέναντι) κατενωπιον,
 with DFKL rel Bas Chr, Thdrt Damasc: ενωπιον N³: txt ABCPN¹ m 17 Did Chr-ms.
 om του bef θεου (to corresp with εκ θεου before: but the art here is significant
 as giving solemnity) ABCD¹ N¹ m 17 Bas: ins D³FKLPN³ rel Chr Thdrt Damasc.

CHAP. III. 1. for συνιστανειν, συνισταν BD¹ 17: συνισταναι F Thdrt: txt ACD²⁻³
 KLPN rel. rec (for 1st η) ει, with AKLP rel arm Chr Damasc: txt BCDFN a f m

death by unbelief: but to the believing, *Life*, an announcement of His Resurrection and Life,—and working in their life eternal, by faith in Him. The *double working* of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.

16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: **And** (see remarks at ver. 2) **for** (to accomplish) **these things** (this so manifold working in the believers and unbelievers,—this emission of the εὐωδία χριστοῦ every where), **who** is sufficient? He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἰκανοὶ ἐσμεν λογισασθαι τι ἀφ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τούτοις τοῖσι πρήγμασι τί ἐστι;—Plato, Symp. p. 204, ὁ ἔρων τῶν καλῶν τί ἐρᾷ;

17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. ἐσμεν . . . καπηλεύοντες are not in the habit of adulterating (the word κά-

πηλος [Sir. xxvi. 29] originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλεύω implied to *adulterate*: in Isa. i. 22, we have οἱ κάπηλοι σου μίσγουσιν τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) κάπηλος, ὁ οἶνοπώλης . . . ὁ δὲ Αἰσχύλος τὰ δόλια πάντα καλεῖ κάπηλα 'κάπηλα προφῆρων τεχνήματα:' in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥσπερ οἱ κάπηλοι, κερασμένοι γε οἱ πολλοί, καὶ δολῶσαντες, καὶ κακομετροῦντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by δολοῦντες τ. λόγον τ. θεοῦ) the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) we speak before God (with a consciousness of His presence) in Christ (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor 'according to Christ,' Calvin: but as usual, in Christ; as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.]

He disclaims a spirit of self-recommendation. 1.] ἀρχ., are we beginning? πάλιν, alluding to a charge probably made against him of having done this in his former epistle: perhaps in its opening sec-

g Rom. xvi. 2
 ref.
 h = 1 Cor. iv.
 18 ref.
 i here only +
 Arrian,
 Epictet. ii. 3.
 k here bis. Luke
 x. 20 only +
 1 Macc. xiii.
 40 only.
 l Acts viii. 28,
 30 (ref.).
 m Rom. i. 19
 ref.
 n John iii. 21.
 1 John ii. 19.
 o pass., ch. viii. 19, 20. act., 2 Tim. i. 18. 1 Pet. i. 12. iv. 10.
 p Acts xiv. 15 note.
 only. Exod. i. c. al.
 r here bis. Heb. ix. 4 only.
 t Rom. vii. 14 ref.
 u Exod. xxxi. 18.
 p = 2 John 12. 3 John 13 only +.
 s John ii. 6. Rev. ix. 20
 ABCDF
 KLPN a
 b c d e f
 g h k l m
 n o 17. 47

17 vss Thdrt lat-ff. *ωσπερ* AD¹ m. rec at end adds *συστατικων*, with DKLP
 rel syrr goth Thdrt-ms Damasc; *συστατικων επιστολων* F, the words *commendaticis*
epistolis are written over the greek in F (as also in G, the latin being there always so
 written): om ABCN 17 vulg (and F-lat) copt æth arm Chr Thdrt (exc ms₁) Ambrst. (συν-
 DF: -στατικας D¹.)

2. for 2nd *ημων*, *ωμων* N b k o 17. for *παντων*, *των* F. (*omnibus* vulg with F-lat.)

3. ins *kai bef eγγεγραμμενη* B a² 67². 74 vulg arm Jer Pel Bede. rec *καρδιας*
 (see note), with FK rel latt Syr copt (goth) æth arm Orig₁ (and int₃) Dial Eus Chr Cyr₂
 Thdrt Damasc Iren-int Hil: txt ABCDLN rel syrr Eus-mss Ec.

tion, and in some passages of 1 Cor. v., ix.
 and xiv. 18; xv. 10 al.: see our ch. x. 18.

ἡ μὴ χρ.] Or do we want (the
μή gives an ironical turn to the question,
 which is more strongly expressed in the
 rec. reading *εἰ μή*,—‘unless it be thought,
 that’ . . .) as some (so *τινες*, 1 Cor. iv.
 18; xv. 12; Gal. i. 7, of the teachers who
 opposed him. Probably these persons had
 come recommended to them, by *whom*
 does not appear, whether by churches or
 Apostles, but most likely by the former
 (ἐξ ὑμῶν), and on their departure re-
 requested similar recommendations from the
 Corinthian church to others), letters of re-
 commendation to you (*ἐπιστ. συστατικαί*
 are fully illustrated by Suicer, Thes. in voc.
 Among other passages he cites the 13th
 canon of the council of Chalcedon: *ξένους*
κληρικοὺς καὶ ἀγνώστους ἐν ἑτέρᾳ πόλει
δίχα συστατικῶν γραμμάτων τοῦ ἰδίου
ἐπισκόπου μηδὲ ὅλως μηδαμοῦ *λειτουρ-*
γεῖν; and Epist. cclxxi. [al. xi.] of Basil,
 vol. iv. p. 417, which has this inscription:
Εὐσεβίῳ ἐταίρῳ συστατικῇ ἐπὶ Κυριακῇ
πρεσβυτέρῳ, “Eusebio sodali commenda-
 titia Cyriaci presbyteri”) or from you?
 The rec. *συστατικῶν* at the end, as well
 as *συστ. ἐπιστολῶν*, have probably been
 glosses, inserted (the ancient mss. having
 no stops) to prevent ἐξ ὑμ. being taken
 with ἡ ἐπιστ. following. 2.] Ye are

our epistle (of commendation), written on
 our hearts (not borne in our hands to be
 shewn, but engraven, in the consciousness
 of our work among you, on our hearts.
 There hardly can be any allusion, as Olsh.
 thinks, to the twelve jewels engraven with
 the names of the tribes and borne on the
 breast-plate of the High Priest, Exod.

xxviii. 21. The plural seems to be used,
 as so often in this Epistle,—see e.g. ch.
 vii. 3, 5,—of Paul himself only), known
 and read (a play on *γιν.* and *ἀναγιν.*, as at
 ch. i. 13) by all men (because all men are
 aware, what issue my work among you
 has had, and receive me the more favour-
 ably on account of it. But ‘all men’ in-
 cludes the Corinthians themselves; his
 success among them was his letter of re-
 commendation to them as well as to others
 from them), 3.] manifested to be

(that ye are) an epistle of Christ (i.e.
written by Christ,—not, as Chrys. al.,
concerning Christ:—He is the Recom-
 mender of us, the Head of the church and
 Sender of us His ministers) which was
 ministered (aor.) by us (i.e. *carried about*,
served in the way of ministration by us as
tabellarii,—not, as Meyer and De W. and
 al., *written by us as amanuenses*: see
 below), having been inscribed, not with
 ink, but with the Spirit of the living
 God (so the tables of the law were *γεγραμ-*
μέναι τῷ δακτύλῳ τοῦ θεοῦ, Exod. xxxi.
 18), not on stone tables (as the old law,
 ib.), but on (your) hearts (which are)
 tables of flesh (Meyer calls the reading
καρδιας a mistake of the pen. But surely
 internal as well as external evidence is
 strong in its favour, the correction to *καρ-*
διας being so obvious to those who found
 the construction harsh). The apparent
 change in the figure in this verse requires
 explanation. The Corinthians are his Epis-
 tle of recommendation, both to themselves
 and others; an Epistle, written by Christ
 ministered by Paul; the Epistle itself being
 now the subject, viz. the Corinthians, them-
 selves the writing of Christ, inscribed, not

κίνας. ⁴ ^u Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ ^u ch. i. 15 reff. ^v = Rom. v. 1
 χριστοῦ ^v πρὸς τὸν θεόν. ⁵ ^w οὐχ ^w ὅτι ^x ἱκανοὶ ἐσμεν ^w ch. i. 24 reff.
^y λογίσασθαι τι ^z ἄφ' ^{za} ἑαυτῶν ὡς ^b ἐξ ^a ἑαυτῶν, ἀλλ' ^y x ch. ii. 16.
^c ἱκανότης ἡμῶν ^b ἐκ τοῦ θεοῦ, ⁶ ὃς καὶ ^d ἰκάνωσεν ἡμᾶς ^y = Rom. iii. 28. (Jer. xi. 19.)
^e διακόνους ^f καινῆς ^{fg} διαθήκης, οὐ ^h γράμματος ἀλλὰ ^z Luke xii. 57. xxi. 30.
^h πνεύματος· τὸ γὰρ ^h γράμμα ⁱ ἀποκτείνει, τὸ δὲ ^h πνεῦμα ^{John v. 19. x. 18. xvi. 13 al.}

a 1st pers., ver. 1. b = ch. i. 11. ii. 2. c here only +. d Col. i. 12 only +.
 e = Eph. iii. 7. Col. i. 23 al. f 1 Cor. xi. 25 ||. Heb. viii. 8 (from Jer. xxxviii. [xxxix.] 31). ix. 15.
 g Rom. ix. 4 reff. h Rom. ii. 29. vii. 6. i (-κτενν-) Matt. x. 28. Mark xii. 5. Luke xii. 4. Rev. vi. 11.

4. for εχομεν, εχω Α.

5. λογισθαι CDF 1 n.

rec αφ' εαυτων bef λογισασθαι τι, with KL rel syr Did
 Chr Thdrt Damasc: bef ικανοι εσμεν BCN copt arm Bas Antch: bef εσμεν in (attempts
 to connect ικανοι and αφ εαυτων): om 17. 139 Syr Aug1: txt ADF(P) latt goth lat-ff.
 —τι bef λογ. P: om τι B. om ως C. for 2nd εαυτων, αυτων BF.

6. rec αποκτενει, with B b d Orig: αποκτενει ACDL (αποκτένει D3L) rel Orig-ms
 Cyr-p: txt F(-κτηνναι) KPN e f l m2 17 Did Chr-2-mss.

on tables of stone, but on hearts, tables of
 flesh. The Epistle itself, written and worn
 on Paul's heart, and there known and read
 by all men, consisted of the *Corinthian con-*
verts, on whose hearts Christ had written
 it by His Spirit. *I bear on my heart, as*
a testimony to all men, that which Christ
has by His Spirit written in your hearts.
 On the tables of stone and of flesh, see
 Exod. as above; Prov. iii. 3; vii. 3; Jer.
 xxxi. 31—34, and on the contrast, also
 here hinted at in the background, between
 the heart of stone and the heart of flesh,
 Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic*
office was no personal vanity, for all the
ability of the Apostles came from God,
who had made them able ministers of the
new covenant (4—6), a ministration infi-
nately more glorious than that of the old
dispensation (7—11).

4.] The connexion with the foregoing is immediate:
 he had just spoken of his consciousness of
 apostolic success among them (which asser-
 tion would be true also of other churches
 which he had founded) being his world-
 wide recommendation. It is *this confidence*
 of which he here speaks. Such confidence
 however we possess through Christ to-
 wards God: i.e. 'it is no vain boast, but
 rests on power imparted to us through
 Christ in regard to God, in reference to
 God's work and our own account to be
 given to Him.'

5.] not that (i.e. 'I
 mean not, that' . . . —not, 'not because,'
 as Winer in his former editions: see edn.
 6, § 61. 5. f) we are of ourselves able to
 think any thing (to carry on any of the
 processes of reasoning or judgment, or
 faith belonging to our apostolic calling:
 there is no ellipsis, 'any thing great,' or
 'good,' or the like) of ourselves, as if

from ourselves (ἄφ' ἑαυτ. and ἐξ ἑαυτ. are
 parallel: the latter more definitely pointing
 to ourselves as the origin),—but our ability
 (λογίσασθαι τὰ πάντα) is from (as its
 source) God,

6.] Who also (= 'qui
 idem;' so Eur. Bacch. 572, ταῦτα καὶ
 καθύβρις' αὐτόν, 'hæc eadem illi expro-
 bravi.' See Hartung, Partikellehre, i. p.
 132) hath enabled us as ministers of the
 (or, as Stanley, "a:" but not necessarily
 from the omission of the art.: cf. Heb.
 xii. 24, καὶ διαθήκης νέας μεσότηρ 'Ἰησοῦ)
 new Covenant (i.e. the gospel, Eph. iii. 7;
 Col. i. 23, as distinguished from the law:
 see 1 Cor. xi. 25; Gal. iv. 24:—the πλάκες
 λίθιναι and σάρκιναι are still borne in
 mind, and lead on to a fuller comparison
 of the two covenants),—not of (governed
 by διακόνους, not by καινῆς διαθ.—'minis-
 ters, not of' . . .) letter (in which, viz.
 in formal and literal precept, the Mosaic
 law consisted), but of Spirit (in which, viz.
 in the inward guiding of the Spirit of God,
 the gospel consists. Bengel remarks:
 'Paulus etiam dum hæc scripsit, non literæ,
 sed spiritus ministerium egit. Moses in
 proprio illo officio suo, etiam cum haud
 scripsit, tamen in litera versatus est'): for
 the letter (mere formal and literal precept,
 of the law) killeth (as in Rom. vii.,—brings
 the knowledge of sin, its guilt and its
 punishment. The reference is not, as
 Meyer, to natural death, which is the
 result of sin even where there is no law;
 nor as Chrys. to the law executing punish-
 ment), but the Spirit (of the gospel, i.e.
 God's Holy Spirit, acting in and through
 Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιόν,
 1 Cor. xv. 45. See also below, ver. 17)
 giveth life (not merely life eternal, but
 the whole new life of the man of God, see
 Rom. vi. 4, 11; viii. 2, 10). On the his-

k Rom. iv. 17

ref.

l Acts i. 17 al.

m here only +.

n Luke iv. 32

al. Ps.

xxviii. 4.

o 1 Cor. xv. 43

ref.

p = Acts xxii.

11 ref.

q epp., here

and ver. 13

only. Acts i.

10 ref.

(Exod.

xxxiv. 29,

30.)

r 1 Cor. i. 28

ref. part.

pres., ib. ii. 6.

u = Rom. iii. 7

ref. constr.,

ch. viii. 7 (πιστει, κ.τ.λ.).

xi. 13. Judg. ix. 9.

ζωοποιεῖ. 7 εἰ δὲ ἡ¹ διακονία τοῦ θανάτου ἐν^h γράμματιἐντετυπωμένη λίθοις ἐγενήθη^{no} ἐν^{op} δόξῃ, ὥστε μὴ δύ-νασθαι^a ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπονΜωυσέως διὰ τὴν^p δόξαν τοῦ προσώπου αὐτοῦ τὴνⁱ κατ-αργουμένην, ⁸ πῶς οὐχὶ μᾶλλον ἡ¹ διακονία τοῦ^p πνεύ-ματος ἔσται^{no} ἐν^{op} δόξῃ; ⁹ εἰ γὰρ ἡ¹ διακονία τῆς^s κατα-κρίσεως δόξα, ^t πολλῶ^t μᾶλλον^u περισσεύει ἡ^{iv} διακο-νία τῆς^v δικαιοσύνης^p δόξῃ. ¹⁰ καὶ γὰρ οὐ^w δεδόξασται

s ch. vii. 3 only +. Numb. xiii. 33 alius in Hexapl.

v see ch. xi. 15.

t Rom. v. 9, 10 ref.

w = Rom.

7. for θανάτου, θεου N¹(txt N-corr¹).

rec (for γραμματι) γραμμασιν (see note),

with ACD²⁻³KLPN rel latt (litteris aut littera G-lat) syr copt goth Orig₁ (and int₂) MacChr Thrt Damasc lat-ff: ενεγραμμενη 17: txt BD¹F Syr. for εντετ., τετυπω-μενη F. rec ins εν βελθοις, with D²⁻³KLN³ rel vss Orig₁ (and int₂) Mac Chr Damasclat-ff: om ABCD¹FPN¹ 17 G-lat Orig₃ Did Epiph Thrt Aug₁. for του, αυτου(but αυ erased) N¹.8. for ουχι, ουδι N¹(but χ written above by N¹ or -corr¹).9. for 1st η, τη ACD¹FN a 17 am syrr aeth Orig₁ (and int₂) Cyr Ambrst Ruf Sedul :txt BD²⁻³KL¹P rel vulg (and F-lat) G-lat copt goth Mac Chr Thrt Damasc Aug Pel.aft δοξα ins εστιν D¹F (vss) Orig-int₁ lat-ff. περισευσει D-gr k o syrrOrig-int₁ Mac, abundabit G-lat Ambrst: abundavit D-lat. rec ins εν βελδοξη (probfrom εν δ. above, ver 8, and below, ver 11), with DFKLPN³ rel latt syr copt gothOrig₁ (and int₂) Mac Ambrst: om ABC 17 tol Syr.—δοξα N¹.

10. rec ουδε (mistake, from δε being the first syllable of the next word), with h latt

Thdot-ancyr(ουδε γαρ) Thl-ed Orig-int₁: txt ABCDFKLPN rel copt goth aeth arm

tory of this meaning of γράμμα, see

Stanley's note. 7-11.] And this

ministration is infinitely more glorious

than was that of Moses under the old

Covenant. He argues from the less to

the greater: from the transitory glory of

the killing letter, to the abiding glory of

the life-giving Spirit. 7.] But (pass-

ing to another consideration,—the compa-

rison of the two διακονίαι) if the minis-

tration of death in the letter (of that

death which the law, the code of literal

and formal precept, brought in. This not

having been seen, it was imagined that

γράμματι belonged to ἐντετυπωμένη, and

hence it was altered, as more according to

fact, into γράμμασιν, the received reading.

No art. is required before γράμματι,

as Meyer objects,—on account of the pre-

position ἐν engraven on stones (it seems

strange that ἐντερ. λίθ. should be the pre-

dicate of διακονία; but the ministration

is the whole putting forth of the dispensa-

tion, the purport of which was summed up

in the decalogue, written on stones. The

decalogue thus written was, as in ver. 3,

διακονηθεῖσα ὑπὸ Μωυσέως was [con-

stituted] in glory (as its state or accom-

panying condition:—the abstract as yet,

to be compared with the glory of the

other: the concrete, the brightness on

the face of Moses, is not yet before us), so

that the sons of Israel could not fix their

eyes on (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius;—supernaturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'esse invenietur si rem recte perpendimus;' or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory? 9.]

For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself being glory), much more does the ministration of righteousness abound in glory. The ministration of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the

ABCDP
KLPN a
b c d e f
g h k l m
n o 17 47

τὸ ^x δεδοξασμένον ^y ἐν τούτῳ τῷ ^y μέρει, εἵνεκεν τῆς ^z ὑπερ-
βαλλούσης δόξης. ¹¹ εἰ γὰρ τὸ ¹ καταργούμενον ^a διὰ δό-
ξης, ^t πολλῶ ^t μᾶλλον τὸ ^b μένον, ^{no} ἐν ^{or} δόξῃ. ¹² ἔχοντες
οὖν τοιαύτην ἐλπίδα πολλῇ ^c παρῥησίᾳ ^d χρώμεθα, ¹³ καὶ
οὐ ^e καθάπερ Μωυσῆς ἐτίθει ^f κάλυμμα ἐπὶ τὸ πρόσωπον
αὐτοῦ ^g πρὸς τὸ μὴ ^h ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς

23. -βολή, ch. i. 8.)

a = ch. ii. 4. v. 7.

b = Heb. xii. 27. 1 Pet. i. 23, 25 (from Isa. xl. 8)

al. fr.

c (Gosp. παρῥησία, Mark viii. 32. John vii. 13 a6. ἐν π., John vii. 4. xvi. 29

only.) Acts ii. 29 a4.

d Paul, ch. vii. 4 a6.

e Heb. iii. 6 a3.

f 1 John ii. 28 a3. only.

g Prov. i. 20 al.

d ch. i. 17.

e Rom. iv. 6 reff.

f here 4 times only.

Exod. xxxiv. 33—35.

g constr.,

= 1 Thess. ii. 9. (see note.)

h ver. 7.

Orig^s Mac Bas Chr-2-mss Jer² Aug.

rec (for ειν.) ενεκεν, with CF¹KL rel Orig^s;

txt ABDF²GPN g m 47 Damasc, ηνεκεν 17.

13. rec εαντου, with DKN rel Chr Thdrt: txt ABCFLP Frag-coisl a c d m 17 Chr-2-mss Damasc Thl Ec.

ministration of righteousness, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] For (substantiation of the foregoing πολλῶ μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) is not glorified (has lost all its glory) in this respect (i. e. when compared with the gospel, —κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481.

De W. takes ἐν τ. τῷ μέρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands, I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as abstract, and ἐν τούτῳ τῷ μέρει as pointing to the concrete: 'that which has been glorified [general and abstract] has in this particular department [concrete, viz. the διακ. τ. κατακρίσ. which was δεδοξασμ.] no glory: q. d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) on account of (i. e. when we take into consideration) the surpassing glory (viz. of the other διακονία:—present, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the ministry itself, the whole purpose which that ministry served, which was parenthetical and to come to an end) was with glory (διά, see reff., of the condition or circumstances in which a thing takes place), much more is that which abideth (the everlasting gospel) in glory. Estius says, "per gloriam (διά δ.) innuere videtur aliquid momentaneum ac transitorium: in

gloria, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a veil.

12. ἐλπίδα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration.

παρῥησίᾳ] πρὸς τίνα, εἰπέ μοι πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησί: τούτῳ, μετ' ἐλευθερίας πανταχοῦ φεγγόμεθα, οὐδὲν ὑποσσελάμενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφοράμενοι, ἀλλὰ σαφῶς λέγοντες: καὶ οὐ δεδοίκαμεν μὴ πλήξωμεν ὑμῶν τὰς ὕψεις, καθάπερ Μωυσῆς τὰς Ἰουδαίων, Chrys. p. 482.

13.] καὶ οὐ, and (do) not (place a veil on our face,—so Mark xv. 8, ὁ ὄχλος ἤρξατο αἰτεῖσθαι [ποιεῖν] καθὼς αὐεῖ ἐποίει αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) as Moses placed a veil on his face, in order that (see below) the sons of Israel might not look on the termination of the transitory (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses spoke to the Israelites, having the veil on his face; and this is implied in our version—'till Moses had done speaking with them, he put a veil on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them without the veil, with his face shining and glorified: when he had done speaking, he

x Exod.

xxiv. 30.

y ch. ix. 3.

z Col. ii. 16

(1 Pet. iv. 16

v. r.) only.

z ch. ix. 14.

Eph. i. 19.

ii. 7. iii. 19

only. P. 4

2 Macc. iv.

13al. (ὑπερ-

βαλλόν-

τως, ch. xi.

i see Rom. x. 4.
k Rom. xi. 7
reff.
l ch. ii. 11 reff.
m = Rom. viii.
22 reff.

τὸ ἰ τέλος τοῦ ἡ καταργουμένου. 14 ἄλλ' ἔπαυόθη τὰ
1 νοήματα αὐτῶν. ἡ ἄχρι γὰρ τῆς ἡ σήμερον ἡ ἡμέρας
n Matt. xxviii. 15. Acts xx. 26. Rom. xi. 8 only. Josh. v. 9. Jer. i. 18.

ABCDF
KLPN a
bcdef
ghklm
no17.47

om το D¹F.

f or τελος, προσωπον A

vulg(and F-lat) Ambrst Bede. (finem is writ-

ten over τελος in the greek column of F.

The mistake in A and vulg may have

arisen from the eye of some scribe having passed to the προσωπον in the line above :
τελος stands just below προσωπον in Matthæi's edn of K.)

14. αλλα Β.

επαυρωθησαν K (g¹?).

rec om ημερας (as unnecessary, see

ver 15), with KL rel Archel Did Cyr-jer Bas Chr Thdrt Damasc Tert : ins ABCDFPN

placed the vail on his face : and that, not because they were afraid to look on him, but as here, *that they might not look on the end, or the fading, of that transitory glory*; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παρήσῳ, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold : (1) between the *veiled* and the *unveiled* ministry, quoad the mere fact of concealment in the one case, and openness in the other : (2) between the ministry which was *suspended* by the veiling, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μὴ ἄτ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine* purpose : 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τό with an infinitive *never signifies the mere result*, nor, as Meyer rightly remarks against De Wette, the *objective* purpose, but always the *subjective purpose present to the mind of the actor* : he refers to Matt. v. 28 ; vi. 1 ; xiii. 30 ; xxiii. 5 ; Mark xiii. 22 ; Eph. vi. 11 ; 1 Thess. ii. 9 ; 2 Thess. iii. 8 ; James iii. 3 (rec.) ; and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them, he put on the vail* ; but *whensoever he went in before the Lord to speak to Him, the vail was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him*, during which speaking they saw that his face shone,—and after which speaking he *again put on*

the vail. So that the vail was the symbol of concealment and transitoriness : the part revealed they might see : beyond that, they could not : the ministry was a broken, interrupted one ; its end was wrapped in obscurity. In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this vail still is in the reading of the O. T., and ALL (Christians), who with uncovered face behold the glory of the Lord*. This section is parenthetical. Before and after it, the *ministry* is the subject : in it, *they to whom the ministry is directed*. But it serves to shew the *whole spirit and condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] But (also) their understandings were *hardened* (on this, the necessary sense of ἐπαυόθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they *did not see*, but to that which they *did see* : to that which answers to the present ἀνγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the *ministration of Moses*. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used ; q. d. 'not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened : there was, besides, a vail on their hearts.' So that ἀλλὰ = *but also, or moreover*. To refer this ἀλλ' ἐπαυ. to παρήσῳ χρώμεθα, to the present hardness of heart of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—then, under the oral teaching of Moses,—now, in the reading of the O. T. In order to

τὸ αὐτὸ ¹ κάλυμμα ^ο ἐπὶ τῇ ^ρ ἀναγνώσει τῆς ^{qr} παλαιᾶς ^ο = John iv. 27, ch. vii. 4. Heb. ix. 15, 26. p Acts xiii. 15. 1 Tim. iv. 13 only. Neh. vii. 8. q here only. see ver. 6. Rom. vi. 6. 1 Cor. v. 7, 8. t vv. 7 & c. v here bis only. Exod. xxxiv. x so Acts x. 17. xi. 11. Rev. z Acts xxvii. 20 reff.

^a διαθήκης μένει, μὴ ^s ἀνακαλυπτόμενον ὅτι ἐν χριστῷ ^t καταργεῖται ¹⁵ ἀλλ' ^u ἕως ^u σήμερον, ^v ἥνίκα ἂν ^w ἀναγινώσκηται Μωυσῆς, ^f κάλυμμα ^x ἐπὶ τὴν καρδίαν αὐτῶν ^y κείται. ¹⁶ ^v ἥνίκα δ' ἂν ^y ἐπιστρέψῃ ^y πρὸς κύριον, ^z περι-

al. Lev. xxv. 22.

s here bis only. Job xii. 22 and Isa. iii. 17 BN. (ἀποκ. Α.)

t vv. 7 & c.

u here only. Sir. xlvii. 7. see Matt. xxvii. 8. Rom. xi. 8.

34. Deut. vii. 12.

w constr., Acts viii. 28. (xiii. 27.) xv. 21.

v here bis only. Exod. xxxiv.

iii. 20. v. 1. vii. 1. xx. 1.

y = 1 Thess. i. 9. (Acts ix. 40.) Amos iv. 6.

z Acts xxvii. 20 reff.

m 17 latt copt Clem Cyr Orig-int, Ambrst.

for ἐπι, εν DF Chr.

15. rec om αν (from αν beginning αναγινωσκ.?), with DFKL rel Orig₁ Eus₁ Cyr-jer Cæs Chr Cyr₃ Thdr₃ Damasc: ins ABCP₃ Orig₃ Cyr₁ Thdr₁, εαν 17. rec αναγινωσκεται, with FKL rel vulg Eus Chr-jer Cæs Chr Cyr₃ Thdr₃ Damasc Thl Orig-int₂:

txt A B (see table) CDPN c m 17 Orig₂ Chr-ms Cyr₁ Thdr₂ Ec. from καλυμμα to το next ver is repeated by B¹. κείται bef επι την καρδ. αν. D¹⁻³F latt goth æth lat-ff.

16. for ηνικα, οταν F Chr₁.δε εαν AN¹ 17: om αν C Mac Bas.

understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ κάλυμμα] 'the vail once on Moses's face,' is now regarded as laid on *their hearts*. It denoted the ceasing, the covering up, of his oral teaching; for it was put on *when he had done speaking* to the people. *Now*, his oral teaching has altogether ceased, and the *διακονία* is carried on by a *book*. But as when we *listen*, the speaker is the *agent*, and the hearers are *passive*,—so on the other hand, when we *read*, we are the *agents* and the book is *passive*. The book is the same to all: the difference between those who understand and those who do not understand is now a *subjective* difference—the vail is no longer on the face of the speaker, but on the *heart of the reader*. So that of necessity the form of the similitude is changed. For (answering to an understood clause, 'and remain hardened') to the present day the same vail (which was once on the face of Moses) remains at the reading of the Old Testament (ἡ παλ. διαθ. here, as we now popularly use the words, *the book comprising the ancient Covenant*), the *discovery not being made* (by the removal of the vail) that it (the O. T.) is done away in Christ (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, consistently with the symbolism of the passage. The renderings, 'remains not taken away—for it (i. e. the vail) is done away in Christ,' and (as E. V.) 'remaineth . . . untaken away . . . which vail (ὁ τι) is done away in Christ,'—are inadmissible: (1) because they make καταργεῖται, which throughout the passage belongs to the *glory of the ministry*, to apply to the *vail*: and (2) because they give no satisfactory sense. It is not *because* the vail can only be done away in Christ, that it now remains un-

taken away on their hearts, but *because their hearts are hardened*. Besides, the Apostle would not have expressed it thus, but ἐν χριστῷ γὰρ καταργ. The word ἀνακαλυπτόμενον has been probably chosen, as is often the practice of the Apostle, on account of its relation to κάλυμμα, —it not being unvaild to them that . . .

15.] But (reassertion of μὴ ἀνακαλυπτόμενον, with a view to the next clause) to this day, whenever Moses is read, a vail lies upon their heart (understanding. κείται ἐπὶ w. acc.,—pregn., involving the *being laid on, and remaining there*).

16.] Here, the tertium comparationis is, *the having on a vail, and taking it off on going in to the presence of the Lord*. This *Moses did*; and the choice of the same words as those of the LXX, shews the closeness of the comparison; ἥνικα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντι κυρίου λαλεῖν αὐτῷ, περιηρείτο τὸ κάλυμμα. This shall likewise be done in the case of the Israelites: when it (i. e. ἡ καρδία αὐτῶν,—not *Israel*, as Chrys., Theod., Theophyl., Erasim., al.,—nor *Moses*, as Calv., Estius,—nor τίς, as Orig., al.) shall turn to the Lord (here again ἐπιστρέψῃ πρὸς is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—ἐφοβήθησαν ἐγγίσει αὐτῷ καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν . . . ,—and κύριον appears to be used for the same reason) the vail is taken away (not, *shall be*, because ἡ καρδία is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. 'When their heart goes in to speak with God, —ceases to contemplate the dead letter,

a Acts viii. 39

ref.

b Rom. viii. 21.

1 Cor. x. 29.

Gal. v. 1, 13.

Lev. xix. 20.

c here only +

(see note.)

d Rom. viii. 29

ref.

e constr. here

only, see

Moulton's Winer, p. 538, note 1.

g = Acts ii. 22.

James i. 13 al.

αἰρεῖται τὸ ^f κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμα ἔστιν
οὐδὲ τὸ ^a πνεῦμα ^a κυρίου, ^b ἐλευθερία. 18 ἡμεῖς δὲ πάντες
^s ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου ^c κα-
τοπτριζόμενοι, τὴν αὐτὴν ^d εἰκόνα ^e μεταμορφούμεθα ἀπὸ
δόξης εἰς δόξαν, ^f καθάπερ ^g ἀπὸ κυρίου πνεύματος.

ABCDF
KLPN a
b c d e f
g h k l m
n o 17. 47

17. for οὐ, που F. for κυριον, το αγιον L. rec ins εκει bef ἐλευθερια
(see notes), with D²⁻³ FKLPN³ rel latt syr goth æth arm Ath Epiph Bas Chr Cyr₃ Thdrt
Damasc Orig-int₃ Hil₂: om ABCD¹ N¹ 17 fri Syr copt Chr Nys.

18. αἰποτριζόμενοι F: ενοπτριζόμεθα Mac. μεταμορφουμένοι A 23 Mac
Orig₁(and int₁) Eus₁. καθωσπερ B.

and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses.

17.] Now (δέ exponentis. τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέψαι; Theodoret) the Lord is the Spirit: i. e. the κύριος of ver. 16, is, the Spirit, whose word the O. T. is: the πνεῦμα,—as opposed to the γράμμα,—which (ῥωποῖ, ver. 6. But it is not merely, as Wetst., ‘Dominus significat Spiritum,’ nor is πνεῦμα merely, as Olsh., the spiritual sense of the law: but, ‘the Lord,’ as here spoken of, ‘Christ,’ is the Spirit, is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by τὸ πνεῦμα κυρίου following, in this department of His divine working:—Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool’s Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Œcum., Estius, Schulz,—making τὸ πνεῦμα the subject, and δ κύρ. the predicate, which though perhaps (but would δέ then have had its present position?) allowable, is against the context, δ δὲ κύρ. being plainly resumed from δ κύρ. in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (δέ appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty (ἐκεί has probably been inserted, as being usual after οὐ: but, as Meyer remarks, not in St. Paul’s style, see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, = as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. νιοθεσίας, Rom. viii. 15, —and by virtue of whom οὐκ ἐστὶ ἐν δούλῳ, ἀλλὰ υἱός, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a veil over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot.,

Bengel, Fritz.,) for here the covering of the head with a veil is not thought of, but merely intercepting the sight.

18.] But (the sight of the Jews is thus intercepted; in contrast to whom) we all (‘all Christians:’ not, as Erasm., Estius, Bengel, al. m., ‘we Apostles and teachers:’ the contrast is to the υἱοὶ Ἰσραὴλ above) with unvailed face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (i. e. Christ: from vv. 16, 17. κατοπτρίζω is to shew in a mirror, to make a reflexion in a mirror; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun’s brightness from a thick cloud, that always stands opposite τοῦ κατοπτρίζοντος αὐτὸ ἀστέρος. In the middle, it is ‘to behold oneself in a mirror:’ so Diog. Laert., Plato, p. 115, τοῖς μεθύνουσι συμβούλευε κατοπτρίζεσθαι; —but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, μή γὰρ ἐμφανισθείης μοι δι’ οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἢ τινος ἀπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτρισαμένη ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ θεῷ. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ, ch. iv. 4, and we, looking on it with unvailed face, are the contrast to the Jews, with veiled hearts reading their law. The meaning ‘reflecting the glory,’ &c. as Chrys., Luth., Calov., Bengel, Billroth, Olsh., is one which neither the word nor the context [see above] will bear [see, however, Stanley’s note]), are transfigured into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a spiritual one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep. need be understood before τὴν αὐτὴν

IV. ¹ διὰ τοῦτο ἔχοντες τὴν ^h διακονίαν ταύτην, καθὼς ^h = Acts xx. 24 reff.
ⁱ ἡλεήθημεν, οὐκ ^k ἐγκακοῦμεν, ² ἀλλὰ ¹ ἀπειπάμεθα τὰ ⁱ Rom. xi. 30, 31 reff.
^m κρυπτά τῆς ⁿ αἰσχύνης, μὴ ^o περιπατοῦντες ^o ἐν ^p πανουρ- ^k Luke xviii. 1, ver. 16, Gal. vi. 9, Eph. iii. 13, 2 Thess. iii. 13 only. L.P.† Prov. iii. 11 Theod. 1 here only. 3 Kings xi. 2. Job x. 3 al. m and constr., Rom. ii. 16 reff. n Luke xiv. 9. Phil. xii. 2. Jude 13. Rev. iii. 13 only. Ps. lxxxviii. 45. o Rom. vi. 4. ch. x. 3. Eph. v. 2 al. Prov. viii. 20. p 1 Cor. iii. 19 reff.

CHAP. IV. 1. for ταύτην, αὐτὴν F.
 ABD¹FN m 17.

2. [αλλά, so A(perhaps) BCDN c d e f g h k l n 47.]

rec εκκακουμεν, with CD³KLP rel: txt

for κρυπτα, εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέμνομαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either [1] ‘from one degree of glory to another;’ so most Commentators and De Wette, or [2] ‘from [by] the glory which we see, into glory,’ as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην,—Theodoret, (Ecum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) as by the Lord the Spirit. κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμά ἐστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, ‘the Lord of the Spirit,’ i.e. ‘Christ, whose Spirit He is,’ seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοῖ, Chrys.), the Author and Upholder of spiritual life, who ‘takes of the things of Christ, and shews them to us,’ John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ’s image is such a transformation as may be expected by the agency of (καθάπερ ἀπὸ, so Chrys., καὶ τοιαύτην ὥσαν εἰκὸς ἀπὸ . . .) the Lord the Spirit,—Christ Himself being the image, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, ‘the Spirit of the Lord,’ and (2) that of Chrys., Theodoret, Calov., Estius, ‘the Spirit who is the Lord.’ Meyer objects to the interpretation given above as inconsistent with the self-evident connexion of the genitives.

How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] Taking up again the subject of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6).

1.] διὰ τοῦτο refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18).

ἔχοντες τ. δ. ταύτ. further expands and explains διὰ τοῦτο.

καθὼς ἡλεήθ. even as we received mercy (from God, at the time of our being appointed; cf. ἡλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. δ. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—‘possessing it, not as our own, but in as far as we were shewn mercy.’

οὐκ ἐγκακοῦμεν] We do not behave ourselves in a cowardly manner, do not shrink from plainness of speech and action. ἐγκακέω is the opposite of παρρησιάζω. οὐκ ἐγκακοῦμεν would be, ‘we do not give up through faintness or cowardice.’ It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην: Ælian, N. H. vi. 1, τὴν ἀκόλαστον κοίτην ἀείπατο παντελῶς πάσαν: and other examples in Wetst.) the hidden things of shame (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, the hidden things of infamy or dishonesty. αἰσχὺνῃ is subjective, =, as Meyer, φόβος ἐπὶ προσδοκίᾳ ἀδοξίας, Plato Defin. p. 416. It is plain from the context

q here only.

Ps. xiv 3.

xxxv. 2.

r 1 Cor. xii. 7.

only r.

s = Rom. xvi.

1 reff. see

ch. iii. 1.

t 1st pers., ch.

iii. 1 reff.

u ch. i. 12 reff.

v ver. 16.

ch. v. 16.

vii. 8 al.

w 1 Thess. i. 5.

2 Thess. ii.

14. see Rom.

ii. 16. xvi. 25.

2 Tim. ii. 8.

x = ch. ii. 15.

y Rom. ii. 12 reff.

b Rom. xii. 2 reff.

c = Matt. xvii. 17 al. fr.

Acts xx. 11.)

14. lxxxix. 8 only.

i. 26, 27.

για, μηδὲ ^q δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ^r φανερώσει τῆς ἀληθείας ^s συνιστάντες ^t ἑαυτοὺς πρὸςπάσαν ^u συνειδήσιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. ³ ^v εἰ δὲ^v καὶ ἔστιν κεκαλυμμένον τὸ ^w εὐαγγέλιον ^w ἡμῶν, ^x ἐν τοῖς^y ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ⁴ ^z ἐν οἷς ὁ ^a θεὸς τοῦ^{ab} αἰῶνος ^b τούτου ^c ἐτύφλωσεν τὰ ^d νοήματα τῶν ^e ἀπίστων,^f εἰς τὸ μὴ ^g αὐγάσαι τὸν ^h φωτισμὸν τοῦ ⁱ εὐαγγελίου τῆςⁱ δόξης τοῦ χριστοῦ, ὅς ἐστιν ^k εἰκὼν τοῦ θεοῦ. ⁵ οὐ γὰρ

z = 1 Cor. iv. 2, 6 al.

c John xii. 40. 1 John ii. 11 only.

f Rom. iv. 11 reff.

h here bis only. not in classics.

i 1 Tim. i. 11 only.

a here only. see John xii. 31. xiv. 30.

Isa. xlii. 19 only.

g here only. Levit. xiii. 24, & xiv. 56 only.

Job iii. 9 B⁹ F. (not A⁹!). Ps. xvi. 1. xliii. 3. lxxvii.

k Col. i. 15. Rom. viii. 29. 1 Cor. xi. 7 al. Gen.

ABCD^FKLP^a a

b c d e f

g h k l m

no 17. 47

rec συνιστῶντες, with D³KL rel: συνιστανοντες A(appy) BP 47.⁶⁷². 80: txt CD¹FN 17 Chr.

4. διανασάι A d 17 Eus, Archel Cyr-jer Cyr₃ Damasc: κατανυ. CD Orig₁ Eus₁ (both glosses, further to particularize the simple verb): txt BFKLPN rel Orig₁ Dial Chr Cyr Thdr^t Damasc Thl_{h,1}. rec adds αυτοῖς, with D²⁻³KL rel vss Orig, Chr₃: om ABCD¹FN 17 old-lat am(with demid fuld hal harl) Orig₁ Eus₁ Cyr-jer Epiph Cyr Iren-int. for χριστον, κυριου C. for os, o F. aft του θεου xvi του αορατου (see Col i. 15) LPN³ a f l m 47: pref spec syr arm Thl.

that it refers, not to crimes and unholy practices, but to crooked arts, of which men are ashamed, and which perhaps were made use of by the false teachers), not walking (having our daily conversation) in craftiness (see ref.) nor adulterating (see ch. ii. 17, note) the word of God, but by the manifestation of the truth (as our only means, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), recommending ourselves (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—the verdict of) every conscience of men (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it. So that the expression is not exactly = πρ. τὴν συν. πάντων ἀνθρώπων. We need hardly extend ἀνθρ. so wide as Chrys. [Hom. viii. p. 493], οὐ . . πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμὲν κατὰ δῆλοι:—he is speaking as a teacher, and the men spoken of are naturally his hearers and disciples), in the sight of God (as ch. ii. 17; not merely to satisfy men's consciences, but with regard to God's all-seeing eye which discerns the heart). 3.] But if ('which I concede';—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is veiled, it is among (in the estimation of) the perishing that it is veiled. The allegory of ch. iii. is continued,—the hiding of the gospel by the veil placed before the understanding.

4.] In whose case (it is true, that) the god of this world (the Devil, the ruling princi-

ple in the men of this world, see reff. It is historically curious, that Irenæus (Hær. iv. 39. 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 499), Chrys., Augustine (c. advers. leg. ii. 7 [29], vol. viii. p. 655), Æcum., Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i.e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the νοήμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστ., the blinding inflicted on the ἀπολλ. is marked as falling under its category. The rendering τῶν ἀπίστων 'so that they believe not,' Fritz., Billroth, is out of all question) in order that the illumination of (shining from, gen. subj.) the gospel of the glory of Christ, who is the image of God (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), might not shine forth ('unto them': αὐτοῖς was a correct gloss:—the rendering, 'that they might not see,' Grot., al., is inadmis-

¹ ἐαυτοὺς ^m κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον ^{1 ch. iii. 1 reff. m Acts viii. 5}
¹ ἐαυτοὺς δὲ δούλους ὑμῶν ⁿ διὰ Ἰησοῦν. ^o ὅτι ὁ θεὸς ὁ ^{ref.}
^o εἰπὼν ^p Ἐκ σκότους ^{pa} φῶς ^a λάμψει, ὃς ^a ἔλαμψεν ἐν ταῖς ^{o = James ii. 11.}
καρδίαις ἡμῶν ⁱ πρὸς ^b φωτισμὸν τῆς ^s γνώσεως τῆς ^s δόξης ^{p Job xxxvii. 15.}
τοῦ θεοῦ ^t ἐν ^t προσώπῳ χριστοῦ. ^{q Acts xii. 7 (reff.). Isa. ix. 2.}
⁷ Ἐρχομεν δὲ τὸν ^u ἠθασαυρὸν τοῦτον ἐν ^{vw} ὀστρακίνους ^{r = 1 Cor. vii. 35 reff. s see Hab. ii. 14.}

t ch. ii. 10. Prov. viii. 30.
x. 21. Luke vi. 45 al³. Josh. vi. 19.

u Epp., Col. ii. 3. Heb. xi. 26 only.
v 2 Tim. ii. 20.

Gosp., Matt. ii. 11 al⁸. Mark
was above (v) only. Levit. vi. 28.

5. *ἡσ.* bef χρ. ACD³ vulg syr goth: κυρ. *ἡ.* χρ. F: om *ἡσ.* 47: om κυρ. P d: txt BKL rel syr copt arm Mcion-e Cyr-jer Chr Thdrt Damasc Ambrst. *ἡμων*(sic) **Ν**

17. for 2nd *ἡσ.* ἡσων A²CK¹ 17 Mcion-e₁: χριστον **Ν**-corr¹ 5.

6. om 1st δ B(sic: see table) n. aft *ειπων* ins o (but erased) **Ν**¹. rec
λαμψαι, with CD³FKLP³ rel latt goth Mcion-e Epiph Orig₁ Dial Mac Ath Chr Cyr
Thdrt Damasc lat-ff: txt ABD¹ Clem. om os D¹F old-lat demid (and harl) Chr
Did Tert Ambrst. *ἡμων* C 3. 47 Chr. for του θεου, αυτου C¹D¹F aeth Dial Cyr
(Thl-comm) Tert₂: txt ABC³D³KLP³ rel vss (Orig) Ath Chr Thdrt Damasc Ambrst
Ambr₁ (του θεου is certainly original; for, as Meyer observes, had αυτου been origl, it
is hardly possible that του θεου should have been a gloss on it, as ο θεος occurs just be-
fore). rec ins *ἡσων* bef χρ., with CKLP³ rel tol vss Orig₁ Thdrt Damasc: aft
χρ., DF latt Cyr lat-ff: om AB 17 arm-mss Orig₂ Dial Ath Chr Thl-comm Tert₃.

sible). 5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.* 5.] **For we preach not** (the subject of our preaching is not) **ourselves** (Meyer understands κυρίους, ‘as lords,’ but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους, not being yet raised),—but Christ Jesus as Lord, and ourselves as your servants for Jesus’ sake (on account of Him and His work). 6.] **Because** (explains and substantiates the last clause,—that we are your servants for Jesus’ sake) (*it is*) **God, who said Out of** (not, ‘after the darkness’; this meaning of ἐκ, though allowable, e. g. ἐκ κυμάτων γὰρ αὐθις αὐ γάλην’ ὁρῶ, does not occur in N. T.) **darkness light shall shine** (allusion to Gen. i. 3: the change to λάμψαι appears to have been made because the words cited are not the exact ones spoken by the Creator), **who shined** (Grot., Fritz., Meyer, would render ἐλάμψεν, ‘caused light to shine,’ using the verb in the *factive* sense, as ἀνατέλλω, Matt. v. 45, and ὁ λάμπουσα πέτρα πυρὸς δικόρυφον σέλας, Eur. Phœn. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) **in our hearts** (the physical creation bearing an analogy to the spiritual) **in order to the shining forth** (to others) **of the knowledge** (in us) **of the glory of God in the face of Christ** (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., ‘the

glory of God manifested in Christ’). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπῳ χρ. with φωτισμὸν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates the face of Christ, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle’s mind. As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle’s style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work (7—12). Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word.* All this is a following out in detail of the οὐκ ἐγκακοῦμεν of ver. 1, already enlarged on in one of its departments,—that of not shrinking from openness of speech,—and now to be put forth in another, viz.

x Acts ix. 15

reff.

y Rom. vii. 13

reff. Joseph.

Antt. i. 13. 4.

ii. 2. 1.

z = ch. vi. 4.

vii. 5, 11.

viii. 7. xi. 6.

a ch. i. 6 reff.

b ch. vi. 12 (bis)

only. Josh.

xvii. 15. Isa.

xxviii. 20. xlix. 19 only.

15 only.

31. 2 Tim. iv. 10, 16.

h = Matt. ii. 13 al. fr.

vx

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καὶ μὴ ἐξ ἡμῶν. ⁸ z ἐν ^z παντὶ ^a θλιβόμενοι ἀλλ' οὐ ^b στε-
νοχωρούμενοι, ^c ἀπορούμενοι ἀλλ' οὐκ ^d ἐξαπορούμενοι,
⁹ ^e διωκόμενοι ἀλλ' οὐκ ^f ἐγκαταλειπόμενοι, ^g καταβαλ-
λόμενοι ἀλλ' οὐκ ^h ἀπολλύμενοι, ¹⁰ πάντοτε τὴν ⁱ νέκρωσιν

ABCDF
KLPN a
b c d e f
g h k l m
no 17. 47

c Acts xxv. 20 reff.

f Matt. xxvii. 46 Mk.

Acts ii. 27 (from Ps. xv. 10),

g = here (Heb. vi. 1) only.

4 Kings iii. 19.

d ch. i. 8 only.

Ps. lxxvii.

e = 1 Cor. iv. 12 reff.

h = Rom. iv. 19 only†.

9. εγκαταλιμπανομενοι F Eus Chr Max.

bearing up against outward and inward difficulties. If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] τὸν θησ. τοῦτ., viz. 'the light of the knowledge of the glory of God,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορρήτου δόξης ἵνα μὴ τις λέγῃ καὶ πᾶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θνητῷ σώματι; φησὶν ὅτι τοῦτο μὲν οὐν αὐτὸ μάλιστα ἐστὶ τὸ θαυμαστόν, καὶ δέγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῦος ὁστράκινον τοσαύτην ἡδυνήθη λαμπρότητα ἐνεγκεῖν, καὶ τηλικούτου φυλάξαι θησαυρόν. Chrys. p. 496. Some (Calv., al.) think the θησ. to be the whole διακονία: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκεῦος is the body, not the whole personality; the ὁ ἔξω ἄνθρωπος of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικὶ τὸ εἶναι ἐν ὁστράκινῳ σκεύει, — Arrian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσεωμάτων σὺ χρυσὸν σκεῦη, ὁστράκινον δὲ τὸν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρώῃ τοιῷδε. ἐς πλοῦτος κεραμίους τήσας καταχέει, πλῆσας δὲ τὸ ἄγος περιαιρέει, ἐπεὶ δὲ δεσθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσου ἂν ἐκάστοτε δέχται.

ἡ ὑπερβ. τῆς δυν. not = ἡ ὑπερβάλλουσα δύναμις, but, the δύναμις contemplated on the side of its ὑπερβολή, — the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under

trials and difficulties. The passage commonly referred to (even by Stanley) to prove the hendiads, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας: "the readiness and surpassingness of his obedience."

ἡ τοῦ θεοῦ] may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεός and ἡμεῖς.

8—10.] He illustrates the expression, 'earthen vessels,' in detail, by his own experience and that of the other ministers of Christ.

8.] in every way (see reff.) pressed, but not (inextricably) crushed (στ., 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Κύπκε); — in perplexity but not in despair (a literal statement of what the last clause stated figuratively: as Stanley, 'bewildered, but not benighted'); — persecuted but not deserted (ἐγκαταλειπόμενοι, see reff., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer διωκόμε. . . . to the foot-race, and render it 'pursued, but not left behind,' as Herod. viii. 59, οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται, — but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): struck down (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, θηρία . . . τοξεύων καὶ ἀκοντίζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but agonistic figures would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the dead body." But see below) the killing

τοῦ Ἰησοῦ ἰ ἐν τῷ σώματι^k περιφέροντες, ἵνα καὶ ἡ ζωὴ^j
 τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν^m φανερωθῇ¹¹ ἀεὶ γὰρ
 ἡμεῖς οἱ ζῶντεςⁿ εἰς θάνατονⁿ παραδιδόμεθα^o διὰ Ἰησοῦν,
 ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ^m φανερωθῇ ἐν τῇ^p θνητῇ
 σαρκὶ ἡμῶν.¹² ὥστε ὁ θάνατος ἐν ἡμῖν^q ἐνεργεῖται, ἡ δὲ¹
 reff. n Matt. x. 21. Mark xiii. 12. Isa. liii. 12 a. o ver. 5. p Rom. vi. 12 reff.
 q Rom. vii. 5 reff.

10. rec ins κυριον bef 1st Ἰησου, with KL rel syr goth Chr Thdrt Damasc Tert₂ Ambrst-
 ms: om ABCDFPN 17 (latt) Syr copt æth arm Orig_{sæpe} Cyr₂ Iren-int Did-int Tert₂—
 χριστον D¹F (and their lat) Orig-int₂ Tert₁: χρ. ἡσ. D³ Tert₁. aft 1st σωματι
 ins ἡμων DF vss Iren-int Orig-int₂ lat-ff. aft 2nd [του] ἡσ. ins χριστου D¹F, and
 D-lat G-lat (spec) Iren-int Orig-int₂—om του F. τοις σωμασιν N vulg Orig.
 φανερωθῇ bef εν τω σωματι ἡμων A vulg(not am fuld demid al) Orig₁ Tert₅.

11. for αει, ει F(not F-lat) k Tert Ambrst. for παραδιδ., διδομεθα F.
 om και C o 3 Tert. for του ἡσ., ἡσ. χριστου D¹(and lat) F' G-lat: του χρ. C.

12. o is written over the line by N¹(appy). rec ins μεν bef θανατος (to corre-
 spond to δε below), with KL rel syr-w-ob Thl Œc Ambrst-ms: om ABCDFPN 17 latt
 Syr copt (goth) arm Chr Thdrt Damasc lat-ff.

(the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utter lack of strength and vital power, in a fragment of the Oneirocritica of Astrampsychnus (Meyer), νεκροὺς ὄρων, νέκρουν ἐξεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Aretæus and Galen. But here the literal sense, 'the being put to death,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνάστασις ἐδείκνυτο. Hom. ix. p. 498. The rendering, 'the deadness of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with ἀεὶ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωὴ of far higher significance, testified indeed by the body's preservation, but extending far beyond it. 11.] Ex-

planation and confirmation of ver. 10. For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζῶντες ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis mortibus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are ever delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: So that death works in us, but life in you; i. e. 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of ζωὴ) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing IN YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖται passively, 'is wrought?' ('mors agitur et

r = & constr.,
Rom. viii. 15
reff. (xi. 8
reff.)
s PSA. cxv. 1.
(cxiv. 10.)

t 1 Cor. xv. 4
and passim.
Isa. xxvi. 19.

¹ζωὴ ἐν ὑμῖν. ¹³ἔχοντες δὲ τὸ αὐτὸ ¹πνεῦμα τῆς πίστεως
κατὰ τὸ γεγραμμένον ^sἘπίστευσα, διὸ ἐλάλησα, καὶ
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, ¹⁴εἰδότες ὅτι ὁ
^tἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ^tἐγερεῖ

... γε-
γραμ-
μενον A.
BCDFK
LP a b
c d e f g
h k l m n
o 17.47

13. aft 1st διο ins και FN syrr goth arm.

14. om κυριον B 17. 71-3 vulg(with am fuld demid al, agst tol F-lat) arm Chr-comm
Damasc-comm Thl Tert Pel Sedul Bede: ins CDFKLPN rel D-lat(and G-lat, but not
fri) gr-lat-ff. rec (for συν) δια (corr'n, on account of the difficulty found in σ ὦ ν
Ἰησοῦ being joined to a future verb, His Resurr'n being past), with D³KLN³ rel syrr
goth Thdrt Damasc: txt BCD⁴FPN¹ 17 latt copt æth arm (Tert) Ambr Ambrst(not ed
rom) Pel Bede.—In N a superfluous ι has been written and erased before ω. εγυρει
D¹F, suscitāt et constituit goth. (P def.)

exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the verse ironically, τὰ μὲν ἐπικίνδυνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ἡμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωὴ to natural life, whereas (as above) the context plainly evinces spiritual life to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θεωριζόμενοι as WE are, who are (not indeed excluded from that life,—nay it flows from us to you,—but are) more especially examples of conformity to the death of our common Lord:—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ ζωὴ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which we and our trials form the leading subject, it would surely be very unnatural that ἔχοντες δὲ should apply not to the principal but to the subordinate clause of the foregoing verse. But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in reff., not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that described in the Scriptures (τὸ αὐτὸ κατὰ

τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ [ἐκείνῳ] περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὥστερ being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτὸ and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Apostle say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of י, rendered by the LXX διό. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes, and expands in detail the indefinite πιστεύομεν, and thus gives the ground of λαλοῦμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a literal 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10) and present us with you (i. e. as in Jude 24, τῷ δυναμένῳ . . . στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει . . ., and in reff., at the day of His coming).

Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection, because he

καὶ ^u παραστήσει σὺν ὑμῖν. ¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ^{u = ch. xi. 2.}
^v ἡ χάρις ^v πλεονάσασα διὰ ^w τῶν ^w πλειόνων τὴν ^x εὐχαρι-
 στίαν ^y περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. ¹⁶ διὸ οὐκ
^z ἐγκακοῦμεν, ἀλλ' ^a εἰ ^a καὶ ὁ ^b ἔξω ἡμῶν ^b ἄνθρωπος
^c διαφθίρεται, ἀλλ' ^d ὁ ^d ἔσω [θεν] ἡμῶν ^e ἀνακαίνονται
 Rom. v. 15 al. z ver. 1. a ver. 3. b here only. see Rom. vii. 22 reff.
 c Luke xii. 33. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 only. 2 Kings i. 14. Dan. vii. 14 Theod. d see
 1 Cor. v. 12 reff. [-θεν, = Luke xi. 39, 40 only.] e Col. iii. 10 only. (-νύζειν, Heb. vi. 6. Ps.
 cii. 5.)

15. B¹ wrote *ταρ* (whence Mai gives an omn of *τα*) but corrd perhaps eadem manu.

16. rec *εγκακοῦμεν* (see ver 1), with CD³KLP rel: txt BDFN^e m. *ἐξωθεν* D¹ r
 73. 137 Bas Thdr^t₁(txt₁). for *διαφθειρ.*, *φθίρεται* KL a² d 46¹-7. 114 Thdr^t₂(txt₁)
 Thl. *εσω* (for *uniformity*?) BCD¹FPN d m 47 Orig^e Ath Chr Thdr^t₁ Damasc:
εσωθεν D³KL rel Thdr^t₂ Thl Ec. (17 def.) rec on *ημων*, with KL rel latt(not
 G-lat) Syr copt goth Orig Ath Chr Thdr^t₁ Thl Ec Tert₂ Lucif Ambrst: ins (for
uniformity?) BCDFN syr aeth arm Thdr^t₁.

expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be alive at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where his admission of at least the possibility of his death is distinctly set forth. The fact is that the *ἐγερῇ* here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. This confidence, of being presented at that day *σὺν ὑμῖν*, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13. 15.] Explanation of *σὺν ὑμῖν* as a ground of his trust: with reference also to ἡ δὲ ζῶη ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are for the church: see the parallel expression, ch. i. 6, 7. For all things (of which we have been speaking; or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, *εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν*) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God. Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasm., al., and recently, Rückert and Olshausen. Three other ways are possible; (2) 'that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied' ('πλεονάζω habet vim positivi: περισσεύω, comparativi,' Bengel) to the glory of God.' So Luther, Beza, Estius, Grot, Bengel, al.:—(3) 'that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.' So Emmerling and De Wette:—(4) 'that Grace having mul-

tiplied (see 1 Thess. iii. 12, for the transitive sense) by means of the greater number the thanksgiving, may abound to the glory of God.' This last has not been suggested by any Commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected *ἵνα πλεονάσασα ἡ χάρις*,—πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect *πλειόνων*, and not *τῶν πλ.*, in which the art. rather regards the matter of fact, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for *ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ.* κ.τ.λ. By adopting (1), we keep the words and emphases just where they stand: *ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων* (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλειόνων, whereas those words only particularize πλεονάσασα), τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ. As to the sense, (see the very similar sentiment, ch. i. 11,) *thanksgiving* is the highest and noblest offering of the Church to God's glory (*θυσία αἰνέσεως δοξάσει με*, Ps. xlix. 23, LXX): *that this may be rendered*, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry.

16—18.] Second ground of encouragement—HOPE.

16.] Wherefore (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) we do not shrink (as in ver. 1: but now, owing to despair), but (on the contrary) though

f here only.

(see note.)

g neut. 1 Cor.

i. 25 &c. reff.

h here only.

Ps. lxxix. 3.

Tobit iv. 14

only.

i Matt. xi. 30

only. Exod.

xviii. 26.

(-φρία, ch. i.

7.)

n = Rom. ii. 7 reff.

ii. 4. (Rom. xvi. 17 reff.)

ἡμέρα^f καὶ^f ἡμέρα^f.θλίψεως ἡμῶν^{kl} καθ^{kl}ὑπερβολὴν^k εἰς^k ὑπερβολὴν αἰῶνιονἡμῶν^m τὰⁿ βλεπόμενα^o ἀλλὰ^o τὰ^p μὴ^qβλεπόμενα^r πρόσκαιρα^s, τὰ^t δὲ^t μὴ^t

βλεπόμενα αἰῶνια.

k here only.

l Rom. vii. 13 reff.

m = here only. (Acts xv. 28 reff.)

n = Rom. iv. 15 reff.

o = Rom. xiii. 24.

p constr. see Acts xxi. 17 reff.

q = Phil.

s Matt. xiii. 21 || Mk. Heb. xi. 25 only t.

p constr. see Acts xxi. 17 reff.

q = Phil.

s Matt. xiii. 21 || Mk. Heb. xi. 25 only t.

t = Rom. iv. 15 reff.

u = Rom. xiii. 24.

v = Rom. xiii. 24.

w = Rom. xiii. 24.

x = Rom. xiii. 24.

y = Rom. xiii. 24.

z = Rom. xiii. 24.

aa = Rom. xiii. 24.

ab = Rom. xiii. 24.

ac = Rom. xiii. 24.

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ae = Rom. xiii. 24.

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bo = Rom. xiii. 24.

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V. 1^t οἶδαμεν γὰρ ^t ὅτι ἐὰν ἡ ^u ἐπίγειος ἡμῶν ^w οἰκία τοῦ ^t Rom. vii. 14
^x σκήνους ^y καταλυθῇ, ^z οἰκοδομῇ ἐκ θεοῦ ἔχομεν ^w οἰκίαν ^u 1 Cor. xv. 40
^a ἀχειροποιήτον αἰῶμιον ἐν τοῖς οὐρανοῖς. ² καὶ γὰρ ἐν ^w = Job iv. 19.
 (xxx. 23.)
 only †. Wisd. ix. 15 only. (-νομῶ, Acts vii. 46. -νοῦν, John i. 14.) y = Matt. xxvi. 61 ||. Acts
 vi. 14. Ezra v. 12. z = 1 Cor. iii. 9 reff. a Mark xiv. 58. Col. ii. 11 only †.

CHAP. V. 1. ins *οτι* bef *οικοδομῇ* DF latt goth Chr₁ Cypr Ambrst Pel Sedul (not
 fri Tert Aug al). ins *ουκ* bef *αχειροποιήτον* F (*non manufactam*).

ἐκέισε (al. ἐντεῦθεν) προτρέψασθαι. ib.
 Seneca, Ep. 59 (Wetst.), has a very similar
 sentiment: 'ista imaginaria sunt, et ad
 tempus aliquam faciem ferunt. Nihil
 horum stabile nec solidum est . . . Mit-
 tamus animum ad ea, quæ æterna sunt.'

CHAP. V. 1—10.] Further specification
 of the hope before spoken of, as consisting
 in anticipation of an eternity of glory after
 this life, in the resurrection-body: which
 leads him evermore to strive to be found
 well pleasing to the Lord at His coming:
 seeing that all shall then receive the things
 done in the body.

1.] For (gives the
 reason of ch. iv. 17,—principally of the
 emphatic words of that verse, καθ' ὑπερ-
 βολὴν εἰς ὑπερβ.,—shewing how it is that
 so wonderful a process takes place) we
 know (as in ch. iv. 14,—are convinced, as
 a sure matter of hope) that if ('supposing;'
 —not = κἄν, 'etiamsi,' but indefinite and
 doubtful: if this delivering to death con-
 tinually should end in veritable death. The
 case is hypothetical, because many will
 be glorified without the κατάλυσις taking
 place: see 1 Cor. xv. 51, 53) our earthly
 tabernacle-dwelling (τοῦ σκήνους is gen.
 of apposition. The similitude is not de-
 rived from the wandering of the Israelites
 in the wilderness, nor from the tabernacle,
 but is a common one with Greek writers,
 see examples in Wetstein. "The whole
 passage is expressed through the double
 figure of a house or tent, and a garment.
 The explanation of this abrupt transition
 from one to the other may be found in the
 image which, both from his occupation
 and his birthplace, would naturally occur
 to the Apostle,—the tent of Cilician hair-
 cloth, which might almost equally suggest
 the idea of a habitation and of a vesture."
 Stanley. Chrys. observes: εἰπὼν οἰκίαν
 σκήνους, καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον
 δείξας ἐντεῦθεν, ἀντέθηκε τὴν αἰώνιαν τὸ
 γὰρ τῆς σκηνῆς ὄνομα τὸ πρόσκαιρον
 πολλάκις δέκνυσσι. Hom. x. p. 506) were
 dissolved ('mite verbum,' Bengel: i. e.
 'taken down,' 'done away with:' but
 'dissolved,' as well as the vulg. 'dis-
 solvatur,' is right), we have in the
 heavens (as Meyer rightly remarks, the
 present is used of the time at which the
 dissolution shall have taken place. But

even then the dead have it not in *actual*
possession, but only prepared by God for
 them against the appearing of the Lord:
 and therefore they are said to have it in the
 heavens. Chrys., &c., Beza, Grot., al.,
 join ἐν τοῖς οὐρ. with οἰκίαν, which can
 hardly be: it would be either ἐπουράνιον
 or ἐξ οὐρανοῦ. The E. V. according to
 the present punctuation, yields no sense:
 'not made with hands, eternal in the
 heavens') a building (no longer a σκήνος)
 from God ('in an especial manner prepared
 by God,' 'pure from God's hands:' not as
 contrasted with our earthly body, which,
 see 1 Cor. xii. 18, 24, is also from God), a
 dwelling not made with hands (here
 again, not as contrasted with the *fleshly*
body, for *that too* is ἀχειροποίητος, but
 with *other* οἰκίαι, which are χειροποίητοι.
 Remember again the Apostle's occupation
 of a tent-maker), eternal. A difficulty
 has been raised by some Commentators
 respecting the intermediate disembodied
 state,—how the Apostle here regards it,
 or whether he regards it at all. But none
 need be raised. The οἰκία which in this
 verse is said, at the time of dissolution,
 to be ἐν τοῖς οὐρανοῖς, is, *when we put*
it on, in the next verse, our οἰκητήριον
 τὸ ἐξ οὐρανοῦ. Thus the intermediate
 state, though lightly passed over, as not
 belonging to the subject, is evidently in the
 mind of St. Paul. Some Commentators,
 Photius, Anselm, Thomas Aq. (in Estius),
 Wolf, Rosenm., al., understand *these words*
themselves (οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.) of
 the intermediate state of absence from the
 body; Usteri and Flatt, of an immediate
 glorified body in heaven, to be united with
 the body of the resurrection. Calvin hesi-
 tates: "Incertum est, an significat statum
 beatæ immortalitatis, qui post mortem fide-
 lium manet, an vero corpus incorruptibile et
 gloriosum, quale post resurrectionem erit.
 In utrovis sensu nihil est incommodi:
 quanquam malo ita accipere, ut initium
 hujus ædificii sit beatus animæ status post
 mortem: consummatio autem sit gloria
 ultimæ resurrectionis." But if this be so,
 (1) the parallel will not hold, between the
 οἰκία in one case, and the οἰκία in the
 other,—and (2) the language of ver. 2 is
 against it, see below.

2.] For also
 U U

b Rom. viii. 23

c Jude 6 only.

[Jer. xxxii.

[xxv.] 30

Ald.)

iii. 4. E h. iii. 2. iv. 21.

τούτω ^b στενάζομεν, τὸ ^c οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦd ἐπενδύσασθαι ^e ἐπιποθοῦντες. 3 * f εἴ ^f γε καὶ ^g ἐνδυσάμενοι

d here bis only +. (-δότης, John xxi. 7.).

e w. inf., Rom. i. 11 reff.

f Gal.

g 1 Cor. xv. 53, 54 reff.

BCDFK

LPS a b

c d e f g

h k l m n

o 17 47

3. * εἴπερ BDF 17 mss.-in-Chr(τινὲς δὲ φασιν, ὃ καὶ μάλιστα ἐγκριτέον, Εἴπερ καὶ ἐνδυσάμενοι. So also (Ec) Max-conf: εἰ γὰρ 52: si tamen latt Aug Pel: si quidem Tert Ambrst: εἰ γε CKLPX rel Clem Did Mac₂ Chr Thdrt Damasc Thl Ec. ἐκδυσάμενοι (see notes) D¹ spec Chr(explaining it κὰν ἀποθώμεθα τὸ σῶμα) Tert Ambr Paulin Primas Quæst, ἐκλυσάμενοι expoliati F. (vestiti vulg with F-lat, expol. is written over the greek in F.) γυμνῶν D¹.

(our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the *earnest desire* which we have, to put on that new body *without such dissolution taking place*. See the similar argument in Rom. viii. 18, 19) in this (viz. σκῆνει, as Beza, Meyer, Olsh., al. The rendering ἐν τούτῳ, 'wherefore,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with ὄντες ἐν τῷ σκῆνει, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, 'in this,' as contrasted with 'out of this,' as Meyer, who joins καὶ with ἐν τούτῳ; but see above) **we groan** (see Rom. viii. 23), **longing** (i. e. because we desire, the reason of στενάζομεν. ἐπιποθ., not ardently desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμου κτῆ προσεῶτος, Acts xxvii. 7) **to put on over this** ('superindue': viz. by being alive at the day of Christ, and not dissolved as in ver. 1—see on ver. 4 below. The similitude is slightly changed: the house is now to be put on, as an outer garment, *over the fleshly body*) **our dwelling-place** (οἰκία est quiddam magis absolutum,—οἰκητήριον, domicilium, respicit incolam: Bengel. So Eur. Orest. 1113,—ὥσθ' Ἑλλὰς αὐτῇ συμκρὸν οἰκητήριον) **from heaven** (i. e. = ἐκ θεοῦ ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then.

'Itaque,' says Bengel, 'hoc domicilium non est cælum ipsum'. 3.] **seeing that** (εἴ γε [see var. readd.] is used 'de re, quæ jure sumta creditur': εἴπερ, when 'in incerto relinquitur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 834. So Xen. Mem. ii. 1. 17, ἀλλὰ γὰρ, ὃ Σ., οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθοῦντων, εἴ γε πεινῶσουσι κ. διψήσουσι, κ.τ.λ.,— 'if they are to hunger and thirst, &c.' And for εἴπερ, Æsch. Ag. 29 f. εἴπερ Ἰλίου πόλιν ἔαλακεν, ὥς ὃ φρυκτὸς ἀγγέλλων πρέπει,— 'if, that is, the city, &c.')

really (καί, 'in very truth,' so Soph. Antig. 766, ἄμφω γὰρ αὐτὰ καὶ κατακτείναι νοεῖς; 'dost thou intend verily to kill them both?') and Æsch. Sept. Theb. 810, ἐκείθι κῆλθον; 'have they really come to that?') See more examples in Hartung, Partikellehre, i. 132) **be found** (shall prove to be) **clothed** ('having put on clothing,' viz. a body), **not naked** (without a body—'ἐνδύσ., οὐ γυμν., as γάλα, οὐ βρῶμα, 1 Cor. iii. 2 and often, cf. ver. 7.' Meyer See Stanley's note). The verse asserts strongly, with a view to substantiate and explain ver. 2, the truth of the resurrection or glorified body; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: "For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits." Several other renderings have been given:—(1) 'Si nos iste dies deprehendet cum corpore, non exutos a corpore,—si erimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb., al. To this there are three objections,—that εἴγε should be εἴπερ (the force of this objection is however much weakened by the amount of authority which can be adduced for εἴπερ),—that καὶ is not rendered at all,—and that ἐνδύσάμενοι, the aor. mid., should be ἐνδεδυμένοι, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked:' i. e. 'setting down for certain as we do, that that heavenly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making ἐνδύσις and γυμνότης, and that in the very sense in which they are opposites, to co-exist;—no clothing but that of a body is thought of here, or else οὐ σώματος γυμνὸς must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., Æcum., al., who take ἐνδύσά-

οὐ ἡ γυμνοὶ ἰεὺρεθῆσόμεθα. ⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ ^h so Plato, Cratyl. p. 277 c., ἡ ψυχὴ γυμνῇ τοῦ σώματος, see 1 Cor. xv. 37. ἰ = 1 Cor. iv. 2 reff. ὁ δὲ ^o κατεργασάμενος ἡμᾶς εἰς ^p αὐτὸ ^j ch. i. 8 reff. ^k Rom. v. 12. see reff. π τοῦτο θεός, ὁ δὸς ἡμῖν τὸν ^q ἀρραβῶνα τοῦ πνεύματος. ^l Matt. xxvii. 28, 31 || Mk. Luke x. 30 only. Gen. xxxvii. 23. o Rom. ii. 9 reff. constr., n Rom. vi. 12 reff. q ch. i. 22. Eph. i. 14 only. Gen. xxxvii. 17.

Matt. xix. 9. Acts iii. 16.
m = 1 Cor. xv. 54 (reff.), from Isa. xxv. 8.
here only. p Acts xxiv. 15 reff.
18, 20 only.

1 Matt. xxvii. 28, 31 || Mk. Luke x. 30 only. Gen. xxxvii. 23.
n Rom. vi. 12 reff. o Rom. ii. 9 reff. constr., q ch. i. 22. Eph. i. 14 only. Gen. xxxvii. 17.

4. aft σκηnei ins τουτω DF d vss Chr Thdrt₁ Thl Orig-int₂ Tert₁ Ambrst: om BCKL^h rel am arm Orig₃ Eus Thdrt_{h.1} Damasc Ec Tert₃. βαρυνόμενοι D¹F Orig_{ms}₁ Thl. Steph (for εφ ω) επειδη, with rel: txt BCDFKL P(o) N c Eus₃. αλλα N. aft θνητων ins τουτο F (and G-lat spec) copt goth Tert.
5. κατεργαζόμενος DF latt(exc fuld) syrr Iren-int Ambrst. (καταργασ. C.) ins ὁ bef θεος N¹ Orig₁. rec ins kai bef δους (cf ch i. 22), with D²⁻³KL^h rel syr goth Iren-gr Chr Thdrt Damasc (και διδους, omg o) Ambrst: txt BCD¹FPN¹ latt Syr copt æth arm Orig₁ Iren-int Aug Pel Sedul Bede. αραβωνα DN m o 47. (P?)

μενοι = σώμα ἀφθαρτον λαβόντες, and γυμνοὶ to mean γυμνοὶ δόξης. Similarly Anselm explains γυμνοὶ, 'nudi Christo'; Pelagius, Hunnius, and Baldwin, 'vacui fide.' Erasm. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiducia spe immortalitatis amicti?' in part too Calvin,—restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes οὐ γυμνοὶ as an expansion of ἐνδυσάμενοι, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Apostle had meant by γυμνοὶ to hint at any other kind of γυμνότης than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of εἰ 'utinam,' 'utinam etiam induti, non nudi reperiamur!' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the reading ἐκδυσάμενοι in a few cursives, which in connexion with εἴπερ was evidently adopted in consequence of the views of expositors. It stood as a conditional sentence,—'*provided, that is, that*' . . . and in the idea that it referred to the time after putting off the mortal body, ἐν was altered to ἐκ. For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] Confirmation and explanation of ver. 2. For also (a reason, why we ἐπιποθεῦμεν ἐπενδύσασθαι . . . as in ver. 2) we who are in the tabernacle (before spoken of, i. e. of the body), groan, being burdened (not by troubles and sufferings, nor by the body itself, which would be directly opposite to the sense: but for the reason which follows), because (ἐφ' ᾧ as in ref. Rom.) we are not willing to divest our-

selves (of it), but to put on (that other) over it, that our mortal part may (not, die, but) be swallowed up by life (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as near, and conceived the possibility of their living to behold it. It was no terror of death as to its consequences—but a natural reluctance to undergo the mere act of death as such, when it was within possibility that this mortal body might be superseded by the immortal one, without it. 5.] This great end, the καταποθῆναι τὸ θνητὸν ὑπὸ τῆς ζωῆς, is justified as the object of the Apostle's fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—But (and this my wish has reason: for) He who wrought us out (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) unto this very purpose (viz. that last mentioned—τὸ καταποθῆναι τὸ θνητὸν ἡμῶν ὑπὸ τ. ζωῆς, —not τὸ ἐπενδύσασθαι, a mere accident of that glorious absorption: see below) is God, who gave unto us (a sign that our preparation is of Him: 'quippe qui dedit') the earnest (reff. and note) of (gen. of apposition) the (Holy) Spirit. The Apostle in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that the end itself, which he individually, or in common with others then living, wishes accomplished in this particular form of ἐπενδύσασθαι, is, under whatever form

τ (ῥῥ) here
bis. ch. vii.
16. x. 1. 2.
Heb. xiii. 6
only. P.H.
Prov. i. 21
(xxxii. 11 N
Ald. [-σ-
AB]) only.
part. constr.,
ch. vii. 5.
2 Pet. i. 17.
Lev. iv. 5.
Winer, edn. 6, § 45. 6. b.
u Rom. ii. 27 reff.
v. 22 only. Exod. xxiv. 17.

6 τ θαρρόντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἑ ἐνδημοῦντες
ἐν τῷ σώματι ἑ ἐκδημοῦμεν ἀπὸ τοῦ κυρίου. 7 ὁ δὲ διὰ πίστεως
γὰρ περιπατοῦμεν, οὐ διὰ εἰδούς. 8 τ θαρρόμεν δὲ
καὶ εὐδοκοῦμεν μᾶλλον ἑ ἐκδημήσαι ἐκ τοῦ σώματος καὶ
ἐνδημήσαι πρὸς τὸν κύριον. 9 διὸ καὶ φιλοτιμούμεθα,

BCDFK
LPs a b
c d e f g
h k l m n
o 17. 47

s here (each 3ce) only τ. see ch. viii. 19. t ch. xii. 2, 3. Heb. xiii. 3.
w Luke iii. 22, ix. 29. John v. 37. 1 Thess.
y Rom. xv. 20. 1 Thess. iv. 11 only τ.
v Rom. vi. 4. Acts xxi. 21 reff.
x = Rom. xv. 26 reff.

6. for ἐνδ., ἐπιδημοῦντες D¹F. for ἐκδ., ἀποδημοῦμεν DF Chr¹. for ἀπο,
υπ F. for κυρ., θεον DF old-lat copt (not Tert Lucif &c).
7. ins καὶ bef ου F vulg.
8. θαρρουντες (see ver 6) N 17 Syr Orig Tert Ambrst. for δε, ουν F(ουν δε ergo
[aut autem] G) 17: om b¹ d o 67² Orig. for εκ, απο m: om N¹ a². for
κυρ., θεον D¹ 17 am arm Clem Ambrst.

brought about, that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is *certainly wrong*: for it forms a note of transition to θαρρόντες οὖν πάντοτε in the next: see below.

6—8.] *He returns to the confidence expressed in ver. 1; that however this may be, whether this wish is to be fulfilled or not, he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord. Being confident then* (because it is God's express purpose to bring us to glory, as in last verse) *always* (either under all trials: or, *always, whether this hope of ἐπενδύσασθαι, or the fear of the other alternative, be before us,—which latter I prefer, and knowing* (not as the ground of our confidence, as Calv., al., nor as an exception to it, 'though we know,' as Est., Olsh., al.,—but correlative with it, and the ground of the εὐδοκοῦμεν below) *that while at home in the body, we are absent from the Lord* (the similitude of the body as our οἰκία being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii. 14).—for (proof of our ἐκδημία ἀπὸ τ. κυρ.) *we walk* (the usual figurative sense,—'go on our Christian course,'—not literal, as of pilgrims) *by means of* (not 'in a state of'; nor 'through,' as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepositions differently, see below) *faith, not by means of appearance* (εἶδος *cannot possibly be subjective*, as rendered in E. V. and by many Commentators; see reff.—i.e. 'faith, not the actual

appearance of heavenly things themselves, is the means whereby we hold on our way,' a sure sign that we are *absent from* those heavenly things),—*notwithstanding* (I say) (he resumes the θαρρόντες, which was apparently at first intended to belong to εὐδοκοῦμεν,—by the indicative, inserting the δέ because the last clause seemed something like a dash to that confidence) *we are confident, and are well pleased rather to migrate out of the body and come to our home with the Lord: i.e. 'even if* (as in ver. 1) *a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.'*

Meyer regards ἐκδημ. and ἐνδημ. as equivalent to the putting off of the mortal (but how?) and putting on the immortal body at the coming of the Lord:—but surely by this the whole sense is destroyed. The Apostle, it seems to me, carefully chooses the words, new to the context, ἐκδημῶν and ἐνδημῶν, to avoid such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that τὸ ἀναλῦσαι is equivalent to σὺν χριστῷ εἶναι: for here is no hint of the new house from heaven, only of a certain indefinite ἐνδημία πρὸς τὸν κύριον, which is all that is revealed to us, and it would seem was all that was revealed to him, of the disembodied state of the blessed. I may remark that Meyer, whose commentary on this Epistle is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4.

9, 10.] Wherefore (this being so,—our confidence, in event whether of death, or of life till the coming of the

εἴτε ^s ἐνδομούντες εἴτε ^s ἐκδομούντες, ^z εὐάρεστοι αὐτῷ ^z Rom. xii. 1, 2 reff.
 εἶναι. ¹⁰ ^a τοὺς γὰρ ^a πάντας ἡμᾶς ^b φανερωθῆναι ^c δεῖ ^a Rom. xi. 32 reff.
^d ἐμπροσθεν τοῦ ^{de} βήματος τοῦ ^d χριστοῦ, ἵνα ⁱ κομισθῇ ^b = (see note). Col. iii. 4.
 ἕκαστος ^e τὰ διὰ τοῦ σώματος, ^h πρὸς ^α ἔπραξεν, εἴτε ¹ John v. 28.
 ἀγαθὸν εἴτε κακόν. ¹¹ Εἰδότες οὖν τὸν ⁱ φόβον τοῦ κυ- ^c = Acts ii. 12 reff.
 ρίου, ἀνθρώπους ^k πείθομεν, θεῷ δὲ ¹ πεφανερῶμεθα. ἐλπίζω ^d Acts xviii. 17.
^e Acts xii. 21 reff.

al. Ps. xxxix. 15. 2 Macc. viii. 33.
 xii. 47. Gal. ii. 14.
 k = Acts xii. 20. Gal. i. 10. 1 Kings xxiv. 8.

g constr., Eph. Col. as above (f).
 Rom. iii. 18. ch. vii. 1. Eph. v. 21 (not Rom. xiii. 3).
 l = Mark iv. 22. John iii. 21 al.

10. ⁸ has written ε bef κομισθῇ, but marked it for erasure. for τα, ἕ,
 omg προς α, D¹F.—om τα δ. τ. σ. L. for κακον, φαυλον CN d m 17 Orig₇ Eus₂
 Ephr Ath₂ Epiph Nys₂ Bas₂ Cyr₁₀ Damasc₁ Thl-comm(appy): txt BDFKLP rel Clem
 Orig₂ Eus₁ Chr Thdrtr_{sape} DamasCh₁l.

Lord, being such)—it is also (besides our confidence) our aim, whether dwelling in the body or absent from the body (at the time of His appearing), to be well pleasing to Him, i.e. 'whether He find us ἐνδῆμ., or ἐκδῆμ., to meet with His approval in that day.' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ . . . ζητούμενον τοῦτο ἐστί, φησίν. ἂν τε ἐκεῖ ᾤμεν, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῇν—the objection to which of course is, that when *there with Him*, there will be *no striving* to be εὐάρεστοι αὐτῷ, the acceptance having taken place. Nor is De Wette's interpretation free from objection—'whether we live till His coming, or we die:' because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ἐνδομούντες and ἐκδ. here merely literal, the similitude being dropped:—'whether at home, or on travel.' But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix.? For this would be necessary, though he shrinks from any 'geographische Bestimmung.' 10.] For (explanation and fixing of εὐάρεστοι αὐτῷ εἶναι, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest ('appear:' not = παραστῆναι merely, but 'appear in our true light,' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on βῆμα, see Stanley's note) of Christ, that each may

receive (the technical word for receiving wages) the things (done) through the body (as a medium or organ of action). Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἰσιν, Plato, Phædo, p. 65, and αἰσθησεῖς αἱ διὰ τοῦ σώματος, Phædr. p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted. I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence.

11—13.] Having this φιλοτιμία,—being a genuine fearer of God (see below)—he endeavours to make his plain dealing EVIDENT to MEN, as it IS EVIDENT to GOD. He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: *this his conduct being, whatever construction may be put on it, on behalf of God and them.*

11.] Being then conscious of ('no strangers to:') so Homer freq., e.g. ἀθεμίστια εἰδώς) the fear of the Lord (not, as Chrys. and most of the ancient Commentators = τὸ φοβερὸν τ. κυρ.,—so also Beza and Estius, 'terrorem Domini,' and E. V., 'the terror of the Lord;'—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on ἀνθρώπους, 'it IS MEN that we attempt to persuade.' Of what? Beza,

m 1 Cor. iii. 7,
&c. reff.
n ch. iii. 1 reff.
o Rom. xvi. 1
reff.
p 1 Tim. v. 14
only. Polyb.
xxvii. 6. 10.
ἀφ. λαμβ.,
Rom. vii. 8,
11.
q as above
(p). ch. xi. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only.
σχῶ τί γράψω, Acts xxv. 26. t 1 Thess. ii. 17.
v Paul, here only. = Mark xiii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12.

δὲ καὶ ἐν ταῖς ^m συνειδήσεσιν ὑμῶν ¹ πεφανερῶσθαι. ¹² οὐ ^{BCDFK}
παλιν ⁿ ἑαυτοὺς ^{no} συνιστάνομεν ὑμῖν, ἀλλὰ ^{pq} ἀφορμὴν ^{LPs a b}
ἡ διδόντες ὑμῖν ^r καυχήματος ὑπὲρ ἡμῶν, ἵνα ^s ἔχητε πρὸς ^{c d e f g}
τοὺς ἐν ^t προσώπῳ καυχωμένους, καὶ ^u οὐ ^v καρδίᾳ. ¹³ εἴτε ^{h k l m n}
γὰρ ^v ἐξέστημεν, θεῷ. ^u εἴτε ^w σωφρονοῦμεν, ὑμῖν. ¹⁴ ἢ γὰρ

r Rom. iv. 2 reff. s see
u constr., ch. i. 6. 1 Cor. xii. 26.
w Rom. xii. 3 reff.

12. rec aft ου ins γαρ, with D³KLP rel Damasc Thl Œc: om BCD¹FN vss Chr
Thdrt Ambst Pel Bede. for 2nd υμιν, ημιν B¹, nobis D-lat. υμων BN 17
G-lat ath. for ου, μη εν BN m 17: ουκ εν D¹F: txt CD³KLP rel syr goth Chr
Damasc.

Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrorem Domini,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand πελθομεν of the endeavour to make ourselves acceptable to men; Cornel.-a-Lapide, Le Clerc, al., 'eundem hunc timorem hominibus suademus.' But from the context, it must have reference to ourselves; and I therefore agree with Chrys., al., as above), but to God we are already manifested (we have no need to persuade Him of our integrity, for He knows all things);—and I hope (am confident) that we have also been manifested (Meyer remarks, that ἐλπίζω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xxvii. 13, δόξαντες τῆς προθέσεως κεκρατηκέναι, and Hom. II. o. 110, ἥδῃ γὰρ νῦν ἔλπομ' Ἀρηί γε πῆμα τετύχθαι) in your consciences. 12.] We are not again recommending ourselves to you (see ch. iii. 1), but (say this as) giving you an occasion for matter of boasting (καύχημα,—not = καύχησις as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. καύχημα, matter of boasting) against those who boast in face (fair outward appearance), and not in heart (i.e. in those things which they exhibit, and are outwardly = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast).

13.] For (ye have good reason to boast of me as your teacher; seeing that

whether we have been mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—μαίνη, Παῦλε, was once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it is to God (in God's work and to His glory): whether we be of sound mind, it is for you (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God: if you maintain and are convinced of our sobriety, it is a soundness in your service.'

On the interpretation of Chrys. above, he explains the last clause,—ἂν τε μέτρίον τι κ. ταπεινὸν (φθελγώμεθα), δι' ὑμᾶς, ἵνα μάθῃτε ταπεινοφρονεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: μαλινεσθαί τις ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαίνόμεθα.

14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.

14.] For (reason of his devotion under all reports and circumstances, θεῶς καὶ ὑμῶν, as in last verse) Christ's love (not, love to Christ, as Œc., Beza, al.,—but Christ's love to men, subjective, as most Commentators; as shewn in His Death, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul always subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. [but see his own note on 2 Thess. iii. 5, where he maintains the objective sense], whereas with John it is not always so, 1 John v. 3. Paul usually expresses love of,

^x ἀγάπη τοῦ ^x χριστοῦ ^y συνέχει ἡμᾶς, ¹⁵ ^z κρίναντας ^x = Rom. viii. 35. Eph. iii. 19. ^y = Luke xii. 50. Acts xviii. 5. Phil. i. 23. (L.P., exc. Matt. iv. 24). Job xxxi. 23. Acts xv. 19. ^a ἄρα ^b οἱ ^b πάντες ^c ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες ^d ἑαυτοῖς ζώσιν, ἀλλὰ ^d τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ^e ἐγεθθέντι. ¹⁶ ὥστε ἡμεῖς ^f ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν ^z = Acts xv. 19.

a 1 Cor. xv. 14. Gal. iii. 29. see Rom. vii. 3, 25.
Rom. vi. 2, 10, 11. xiv. 7 al.
6 (Paul) reff.

b ver. 10. c = Rom. vi. 8.
e 1 Cor. xv. 4, and passim. Isa. xxvi. 19.

d dat.,
f Acts xviii.

14. for χριστου, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdr₁(txt h₁l) Thl-marg.

15. κρίναντες F: -νοντας 17. rec ins ei bef εἰς, with C¹N³ rel vulg(and F-lat) copt arm Ath-mss Chr_hl. Cyr₁ Thl Ambrst-ms Aug₂(elsw mss vary) Bede: om B(sic: see table) C²DFKLPN¹ d e l n 17. 47 syrr goth aeth Ath-eadd Chr₁ Cyr₁ Thdr₁ Damase Qc-comm(appy). for απεθανον, απεθανεν N¹. aft 2nd απεθανεν ins χριστος F vulg(not am harl) some-lat-ff.

i. e. towards, by εἰς, Col. i. 4; 1 Thess. iii. 12) constraineth us (a better word could not be found: the idea of συνέχω is that of forcible limitation, either in a good or a bad sense,—of confining to one object, or within certain bounds, be that one object a painful or glorious one,—those bounds the angustiae of distress, or the course of apostolic energy, as here. ‘Constraineth us,’ generally:—limits us to one great end, and prohibits our taking into consideration any others. ‘Metaphora est in verbo constringendi: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.’ Calv. The varieties of interpretation, some as Meyer, urging more the sense cohibendi, others as Chrys., that excitandi, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the forcible compression of his energies to one line of action).

15.] because we formed this judgment (viz. at our conversion:—learned to regard this as a settled truth) that one died on behalf of all (not only, for the benefit of all, as Meyer,—but instead of all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of all men is the absolute objective fact: that all enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows),—therefore all died (i. e. therefore, in the death of Christ, all, the all for whom He died, οἱ πάντες, died too: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, objectively, but not subjectively till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—‘ought to die,’ as Thomas Aq., Grot., Estius, al.,—‘were under sentence of death,’ as Chrys.,

Theodoret, Beza, al.;—‘as good as died,’ Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without εἰ. The verb is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἰς ὑπὲρ πάντων, (2) πάντες: ‘(One on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (in and with Him).’ Meyer’s rendering of ὅτι because, can hardly be right, as it would leave κρίναντας τοῦτο standing awkwardly alone. And He died for all, in order that they who live (in this life, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, ‘as long as they are in this state,’ as De W.:—not, ‘those who live spiritually,’ as Beza, Flatt, which would altogether strike out the sense, for it is, that they may live spiritually, &c.: nor, ‘superstiles,’ they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to all time, many to whom the Apostle was now writing were not born at the time of His Death) might no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) live to themselves (with self as their great source and end of action, to please and to obey) but to Him that died and rose again for them (ὑπέρ, not merely even as connected with ἐγεθθέντι ‘for the benefit of,’ as Meyer again; but strictly ‘in the place of:’ as the Death of Christ is our death, so His Resurrection is our resurrection).

16.] So that (accordingly,—consistently with our judgment expressed ver. 15) we (in opposition to our adversaries, the false teachers: not general, of all Christians, as De W.,—but as yet spoken, as the emphatic position or ἡμεῖς shews, of the Apostle himself [and his colleagues?]) from this time (since

g Rom. i. 3
reff.
h 1 Cor. i. 30
reff.
i Gal. vi. 15.
k Acts xv. 7
reff. = Isa.
xliii. 18.

§ κατὰ § σάρκα· εἰ καὶ ἐγνώκαμεν § κατὰ § σάρκα χριστόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκουμεν. 17 ὥστε εἴ τις ἔν χριστῷ, ἰ καὶνή ἰ κτίσις· τὰ κ ἀρχαία 1 παρῆλθεν, ἰδού, γέγονεν

BCDFK
LPN a b
c d e f g
h k l m n
o 17. 47

1 = Matt. v. 18. xxiv. 35 al. see Acts xxvii. 9 reff.

16. rec aft εἰ ins δε, with C²D²⁻³(K)LPN⁸ rel syr (copt goth) Chr, Thdrt, Damasc Thl Ec: καὶ bef εἰ F latt lat-ff: txt BD¹N¹ 17 Orig, Eus. (C¹ uncert.)—om καὶ K 115 copt goth. χριστόν bef κατὰ σάρκα D æth Orig₂ (and int.) Jer. aft γινώσκουμεν ins κατὰ σάρκα D¹F Jer₁. (not vulg F-lat.)

this great event, the Death of Christ) know no man according to (as he is in) the flesh (Meyer well remarks: "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with ver. 15 shews that we must not take κατὰ σάρκα as the subjective rule of οἶδαμεν,—so that the explanation would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17; 1 Cor. i. 26,—but as the objective rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that εἰδέναι τινα κατὰ σάρκα = 'to know any one according to his mere human individuality,'—'to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καὶνή κτίσις, ver. 17. He who knows no man κατὰ σάρκα has, e.g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28"): if we have also (εἰ καὶ concedes what follows: πόλιν μὲν, εἰ καὶ μὴ βλέπει, φρονεῖς δ' ὅμως, οἷα νόσφ' ὕνεστι, Soph. Œd. Tyr. 302,—but also, as distinguished from καὶ εἰ, introduces no climax, and distributes the force of the καὶ over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 139) known Christ according to the flesh, now however we know Him (thus) no longer. The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took before his conversion, when he knew Him only according to His outward apparent standing in this world, only as Jesus of Nazareth. χριστόν is not = τὸν χριστόν, 'the Christ,' but merely as a proper name designating Him whom he now knew as Christ. Observe, the stress is not on χριστόν, q. d. 'If we have known even Christ after the flesh,' &c., as usually un-

derstood;—the position of χρ. forbids this, which would require εἰ καὶ χριστόν ἐγν. κ. σάρ.,—but on ἐγνώκαμεν, as belonging to the past, contrasted with our present knowledge. Observe likewise, that the position of κατὰ σάρκα, see above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρκ., and fixes it as belonging to χριστόν,—'Christ according to the flesh.' He now, since his conversion, knew Him no longer as thus shewn, but as ὁρισθέντα νιδὸν θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγνοούσης. At that time, εὐδόκησεν δ' ἀφορίσας με . . . ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, Gal. i. 15, 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age. 17.] So that (additional inference from what has gone before: hardly as Meyer, from ver. 16 only: the death of ver. 15, as well as the new knowledge of ver. 16, going to make up the καὶνή κτίσις) if any man is in Christ (far better than 'whoever is in Christ.' See note on Phil. iv. 8. 'In Christ,' i.e. in union with Him: Christ being 'the element in which by faith we live and move,' as Meyer), he is a new creature (κτίσις, 'creation,'—the act, implying here the result of the act. See ref. and Col. iii. 10, 11; Eph. ii. 10; iv. 23. 'He has received,' 'passed into,' 'a new life,' John iii. 3): the old things (of his former life—'all the old selfish and impure motives, views, and prejudices,'—De Wette) have passed away (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the new birth, the antiquation of the former unconverted state, with all that belonged to it): behold (a reminiscence of Isa. xliii. 18, 19—μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαία μὴ συλλογίζεσθε· ἰδού, ἐγὼ ποιῶ καινά), they have become new (see var. readd.). The arrangement of the sentence followed by the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

καινά. ¹⁸ τὰ δὲ ^m πάντα ^m ἐκ τοῦ θεοῦ τοῦ ⁿ καταλλάξαν- ^m 1 Cor. xi. 12
 τος ἡμᾶς ἐαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν ⁿ Rom. v. 10
 ὁ διακονίαν τῆς ^p καταλλαγῆς, ¹⁹ ὥς ^q ὅτι θεὸς ἦν ^r ἐν ^o Acts xx. 24
 χριστῷ κόσμον ⁿ καταλλάσσω ἐαυτῷ, μὴ ^s λογιζόμενος ^p here bis.
 αὐτοῖς τὰ ^t παραπτώματα αὐτῶν, καὶ ^u θέμενος ἐν ἡμῖν ^{Rom. v. 11.}
 τὸν ^v λόγον τῆς ^p καταλλαγῆς. ²⁰ ὑπὲρ χριστοῦ οὖν ^{xi. 15 only.}
^{only.} ^r 1 Cor. xv. 22 reff. ^s = Rom. ii. 26. iv. 4, 8 al. fr. ^{Nym. xviii. 27.}
^t Rom. iv. 25 reff. ^u Ps. civ. 27. (Amos v. 7.) ^v Acts xiii. 26 reff. ² Thess. ii. 2)

17. rec aft *καινα* ins *τα παντα*, with D²⁻³KLP rel syr goth æth-pl Orig¹ Constt Did Ath^{h.1} Chr Damasc Ec Tert¹; bef *καινα* b d f k o 17. 46. 67² vulg-ed Syr Ath³ Dial Meth Naz Cyr² Thdr Procl Thl Orig-int³ Jer Ambrst Salv: om BCD¹FN latt copt æth-rom arm(1805) Clem Ath-ms¹ Nys Cyr² Tert¹ Hil Aug Promiss.

18. om 1st του D¹F. rec ins *ιησου* bef *χριστου*, with D³KL rel Thdr Damasc: om BCD¹FPN 17 latt syr copt goth æth arm Chr Tert Hil Ambrst Aug.

19. ins o bef *θεος* FK b¹ o Thdr Chr¹. *καταλασσω*(sic) N e f h¹ k. add
 εν D¹. for λογ., *ασπιζομενος* F. om 2nd εν K f h l¹ n 47. ins [του]
ευαγγελιον bef τον λογον D¹F; *adnuntiationem* D-lat, *evangelii* G-lat (and so over the
 greek in F).—om του F.

20. for *υπερ χρ. ουν, ον υπερ χριστου* D¹F; *pro quo Christo* D-lat; *quod pro quo*

18.] And all things (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our reconciliation to God) are from God (as their source), who reconciled us (*all men*, from next verse, where *κόσμον* is parallel with it) to Himself by means of Christ (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us *ἐχθροὶ θεοῦ*, see Rom. v. 10), and gave (committed) to us (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, *ἐν αὐτοῖς*, not *ἐν ἡμῖν*, must have stood, after *αὐτοῖς* and *αὐτῶν* just preceding) the ministration of the reconciliation (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so *διακονία τῆς δικαιοσύνης*, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of God to us, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—of men to God,—follows as a matter of exhortation, ver. 20),

19.] how that (the *ὥς* imports that the proposition following it, introduced by *ὅτι*, is matter of indirect reference. So Xen. Hell. iii. 2. 14, *εἰπὼν τῷ Φάρακι ὥς ὅτι ὀκνοίη μὴ ὁ Τισσαφ. κ.τ.λ.*, and argum. Isocr. Busir. p. 220 [cited by Winer, edn. 6, § 65. 9], *κατηγοροῦν αὐτοῦ, ὥς ὅτι καινὰ δαιμόνια εἰσφέρει*) God in Christ was reconciling the world to Himself (*ἦν καταλλάσσω* not exactly = *κατήλλασεν*, any more than *ἦν κηρύσσω* Luke iv. 44 = *ἐκήρυσεν*: in both cases the habitual

state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. *ἦν* cannot, as in Erasm., Luther, Calv., Beza, al., and E. V., belong to *ἐν χριστῷ*, 'God was in Christ, reconciling' &c.,—partly on account of the position of *ἐν χρ.*, which would thus probably be before *ἦν*, but principally (Meyer) because of incoherence with *θέμενος ἐν ἡμῖν κ.τ.λ.*: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not.

κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be *καταλλάσσω κόσμον*, but *τὸν κόσμον*,—the whole world,—man, and man's world, entire, with all that therein is, see Col. i. 20, but considered, cf. *αὐτῶν* below, as *summed up in man*,—not imputing to them their trespasses (*present*: on the expression see reff.), and having placed in us (*past*:—not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' 'put in our souls by His Spirit.' 'Us,' viz. Apostles and teachers) the word of the reconciliation (as *ὁ λόγος ὁ τοῦ σταυροῦ*, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ. On Christ's behalf then (i. e. in pursuance of the imposition on us of the *λόγος τῆς κατ.*) we are

w Eph. vi. 20
only t. (-εία,
Luke xiv. 32.)
x w. gen. abs.,
1 Cor. iv. 18
reff.
y absol., 1 Cor.
iv. 13 reff.
z = Eccles. viii.
5.
a = Rom. i. 17 reff. (Phil. iii. 9.)
only t. 1 Macc. xii. 1. Eedr. vii. 2 only. (-γος, 1 Cor. iii. 9.)

^w πρεσβεύομεν, ^x ὡς τοῦ θεοῦ ^y παρακαλοῦντος δι' ἡμῶν BCDFK
δεόμεθα ὑπὲρ χριστοῦ, ⁿ καταλλάγητε τῷ θεῷ. ²¹ τὸν
μὴ ^z γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, ἵνα
ἡμεῖς γενώμεθα ^a δικαιοσύνη ^a θεοῦ ἐν αὐτῷ. VI. ¹ ^b συνερ-

BCDFK
LPs a b
c d e f g
h k l m n
o 17. 47

Christo G-lat.

aut obsecrantes G-lat.

G-lat lat-fl(not Jer Bede).

δεομενοι D¹(and lat) F Chr-ms Hil Ambrst(not Aug al); orantes
καταλλαγηται D¹(and lat) F syr-mg goth, reconciliari
om τω F.

21. rec aft τον ins γαρ (see note), with D³KLPN³ rel syrr goth aeth arm Chr Eueher
Thdr^t₃ Damasc Ambrst-ms: om BCD¹FN³ 17 latt copt Orig² Eus³ Ath Chr¹, comm
Did Thdr^t₁ Hil Ambrst-ed Aug Pel Alcin. rec γινωμεθα: txt BCDKLPN³ rel
Orig¹, Eus Chr Thdr^t₃ Damasc Thl (Ec, ενωμια F. θεου bef δικαιοσυνη KP d
93. 109. 219 Eus¹(txt₃) Sev Chr Thdr^t₃: om θεου 46. 114 Thdr^t₁.

ambassadors, as if God were exhorting by us: we beseech ('you,' but not uttered as an integral part of the present text, not a request now made and urged, as Rom. xii. 1; he is describing the embassy; we are ambassadors, and in our embassy it is our work to beseech—'Be ye,' &c.) on Christ's behalf, Be reconciled to God:—καταλλ. strictly passive: 'God was the RECONCILER—let this reconciliation have effect on you—enter into it by faith.' Our E. V., by inserting the word 'ye,' has given a false impression, making it appear as if there were an emphasis on it, corresponding to God being reconciled to us, as if it had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—whereas it is the simple being reconciled in that reconciliation in which God was, in Christ, the Reconciler. 21.] States

the great fact on which the exhortation to be reconciled is grounded:—viz. the unspeakable gift of God, to bring about the reconciliation. It is introduced without a γάρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς. Him who knew not sin (τὸν οὐ γνόντα would merely assert the fact, that up to the time of ἐποίησεν, He was ignorant of sin. But μὴ with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies subjectively, i. e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18. With what reference then is the particle here used? Fritz. [in Meyer] thinks, to the Christian's necessary idea of Christ, "quem talem virum mente concipimus, qui scelerosis notitiam non habuerit." Meyer, and Winer, edn. 6, § 55. 5. β, to God's judgment of Him. I much prefer to either regarding it as subjective with reference to Christ Him-

self, Who said, John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνούς ἀμαρτίαν [see Hartung, Partikellehre, ii. 131, who gives among other examples, one very similar, from Thueyd. i. 118, ἡσυχάζον τε τὸ πλεόν τοῦ χρόνου, ὄντες καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους],—'knew not,' i. e. by contact, by personal experience, 'sin.' See, for the sense, 1 Pet. ii. 22; Heb. vii. 26), on our behalf (or, instead of us: I prefer here the former, because the purpose of the verse is to set forth how great things God has done for us:—the other, though true, does not seem so applicable. The words ὑπὲρ ἡμ. are emphatic) He made (to be) sin (not, 'a sin-offering,' as Augustine, Ambros., Ecum., Erasmus, Hammond, Wolf, al., for the word seems never to have the meaning, even in the LXX [see however the remarkable reading of the Codex A at Lev. vi. 25]; and if it had, the former sense of the same word in this same sentence would preclude it here: nor = ἁμαρτωλός, as Meyer, al.: but, as De Wette, al., SIN, abstract, as opposed to RIGHTEOUSNESS which follows; compare κατάρα, Gal. iii. 13. He, on the Cross, was the Representative of Sin,—of the sin of the world), that we might become (the present. γινώμ. as in rec., would signify, as Stallbaum, Crito, p. 43 [Meyer]—'id quod propositum fuerit, nondum perfectum et transactum esse, sed adhuc durare.' The aor., which is supported by all the mss., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) the righteousness of God (see above: representatives of the Righteousness of God, endured with it and viewed as in it, and examples of it) in Him (in union with Him, and by virtue of our standing in Him).

γούντες δὲ καὶ ^c παρακαλοῦμεν, μὴ ^d εἰς ^{de} κενὸν τὴν χάριν ^e τοῦ θεοῦ δέξασθαι ὑμᾶς ² (λέγει γὰρ Καίρῳ ^f δεκτῷ ^g ἐπ-
ήκουσά σου, καὶ ἐν ^h ἡμέρᾳ σωτηρίας ⁱ ἐβοήθησά σοι. ἰδοὺ
νῦν καιρὸς ^j εὐπρόσδεκτος, ἰδοὺ νῦν ^h ἡμέρα σωτηρίας)
³ μηδεμίαν ^k ἐν ^k μηδενὶ ^l ἰδόντες ^m προσκοπὴν, ἵνα μὴ

^{35.} Phil. iv. 18 only.

ⁱ Acts xvi. 9 reff.

¹ 1 Cor. ix. 12.

¹ Rom. ix. 32.)

^g here only 1. c. Ps. xix. 1.

^j Rom. xv. 16 reff.

^m here only †.

^h ch. vii. 9.

^h Phil. i. 28. Amos i. 4. see ver. 4.

^h = 1 Cor. i. 8 reff.

^h Luke ix. 19.

^h 24. Acts x.

^h Polyb. xxvii. 6. 10. (-κομμα,

CHAP. VI. 1. παρακαλουντες D¹F goth.

om υμας D¹: ημας CN¹(txt N-corr^{1,3})

4. 17. 89 æth.

2. καιρω γαρ λεγει D¹(and lat) F(not F-lat) Sedul.
by N-corr¹.] for σοι, σου F(not G).

[κτω of δεκτω are supplied
for ευπροσδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain* (vv. 1, 2), *and of approving himself, by many characteristics and under various circumstances, as the minister of God* (vv. 3—10).

1.] **συνεργοῦντες**, viz. τῷ θεῷ. Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our verse itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπὲρ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῶν, which certainly would have been expressed, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the σύν imply, working with our exhortations, aiding them by our example: which sense, though occasionally belonging to σύν and πρὸς in composition, could hardly have place here without some plainer indication in what went before, of that to which the preposition refers,—and would not suit the καί, which severs συνεργ. from παρακαλ.

The δέ is one of transition, introducing a new feature. Moreover also, while working with God, we exhort, that you (when preaching to you,—or others, when preaching to others: he still is describing his practice in his ministry, not using a direct exhortation to the Corinthians) receive not ('recipiatis,'—not 'recepteritis,' 'that ye will not have received,' i. e. 'will not by apostasy shew that ye have received . . .') as Erasm., al., and De Wette. This mistake arises mainly from regarding the words as directly addressed to the Corinthians instead of a description of his apostolic practice) the grace of God (i. e. the reconciliation above spoken of) to no purpose (i. e. unaccompanied by sanctification of life; so Chrys., ἵνα . . . μὴ νομίσωσιν ὅτι τοῦτό ἐστι καταλλαγὴ μόνον, τὸ πιστεῦσαι τῷ καλοῦντι; ἐπάγει ταῦτα, τὴν περὶ τὸν βίον

σπουδὴν ἀπαιτῶν. Hom. xii. p. 521.)

2.] *Ground of the exhortation*: viz. the importance of the present time as the day of acceptance,—shewn by a Scripture citation. For He (God, with whom we συνεργοῦμεν and whose grace we recommend) saith, 'In an accepted time (Heb. בְּצֶמַח חַסְדִּי, 'in a season of grace') I heard thee, and in the day of salvation I helped thee:' behold (inserted for solemnity—to mark the importance of what follows), now is the favourably accepted time (εὐπρόσδεκτος, a far stronger term than δεκτός, q. d. the very time of most favourable acceptance, said from the fulness of his feeling of the greatness of God's grace),—behold, now is the day of salvation. ὁ γὰρ ἐν τοιοῦτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κέχυται δωρεά, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύχεται τῶν βραβείων. Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father.

3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.*

3.] **ἰδόντες**, resumed from συνεργοῦντες, ver. 1; ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquid proficiat, nullis terrenatur incommotis, nulla non comoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, in nothing, compare ἐν παντί, below: not, 'in no man's estimation,' as Luther. μηδεμ.,—μηδενί, are not = οὐδεμ.,—οὐδενί, but, see on ch. v. 21, subjectively said—

n ch. viii. 20 only. Prov. ix. 7. Wisd. ix. 14 only. (-μος, 2 Pet. ii. 13.)
 o Acts i. 17. xx. 24 (reff.). Rom. xi. 13-†. p = ch. iv. 8 reff.
 q ch. iii. 1. iv. 2. v. 12. vii. 11. x. 12. r Rom. ii. 7 reff. s Rom. ii. 9 (reff.). t = 1 Cor. vii. 26 reff.
 u Acts xvi. 23. y ch. xi. 23. z as above (v). 1 Cor. iii. 8, xv. 58 al. Gen. xxxi. 42. y ch. xi. 27. z as above (y) only +. 2 Macc. ii. 26. (-πνείν, Eph. vi. 18.) a as above (y) (1 Cor. vii. 5 v. r.) only in Paul. (Matt. xvii. 21 || Mk.) Luke ii. 37. Acts xiv. 23. xxvii. 9 only. 2 Kings xii. 16. b ch. xi. 3 only +. (-νός, ch. vii. 11.) c = 1 Cor. i. 5. xii. 8 al. d Rom. ii. 4 (reff.).

BCDFK
 LPS ab
 cdefg
 hklmn
 o 17. 47

3. μωθη(sic) B¹ f: μωμωθη D¹. aft η διακονια ins ημων DF d 66². 73 latt syrr sah Chr Thdrt Thl Ec-comm Ambrst Aug Pel.

4. rec συνιστώντες, with D³ KLX³ rel Chr Thdrt Damasc^{h,1}: συνιστοντες f: συνιστα- νοντες BP 31. 73 Damasc¹: txt CD¹ FK¹ 17 Clem Cyr. διακονους D¹ vulg: minis- tros aut -i G-lat.

we exhort, being such as give, &c.: so 1 Cor. x. 33, ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν κ.τ.λ. προσκοπή = σκάν- δαλον, or πρόσκομμα, Rom. xiv. 13. μωμωθῆ] μωμῶσθαι, 'to reproach' (see Winer, edn. 6, § 38. 7. a, and Moulton's note), is one of those deponent verbs which have an aorist passive: so δια- λέγεσθαι, βούλεσθαι, δύνασθαι, σπλαγ- χνίσεσθαι, &c. The διακονία, the office itself, would be reproached, if cause of offence were found in the character of its bearers. 4.] Meyer well remarks the position of συνιστ. ἐαυτούς. When the words signified 'to recommend our- selves,' in a bad sense, ch. iii. 1, v. 12, —ἐαυτ. preceded the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on ἐαυτούς, it follows the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis.

Διάκονοι] not διακόνους: recommending ourselves, as ministers of God should do. The ambiguity of the E. V. might have been avoided by a different arrangement of words: 'in all things, as the ministers of God, ap- proving ourselves.' The following datives are a specification of παντί; but not all of the same sort: some signify instruments by which, some, situations in which, some both these. Bengel re- marks: "Insignis gradatio. Sequuntur tria patiendi (i. e. from θλίψεσιν to νηστείας), quibus patientia (ἐπομονή) exercetur; pressura, —plaga, —labores. Primus ternarius continet genera, se- cundus, species adversorum: tertia spon- tanea" (but qu? see below). So that the ἐπομονή πολλή belongs to vv. 4, 5, and ver. 6 goes on to other points. στενοχ.] See ch. iv. 8, note.

5.] On πληγ., see reff. φυλακ.] At Philippi only as yet, as far as we

know from the narrative of the Acts; —but there must have been many other occasions, see ch. xi. 23. He may have been imprisoned at Antioch in Pisidia, Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23.

ἐν ἀκαταστ.] in tumults, see Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—41. The sense given by Chrys. (p. 522), al., τὸ μῆδαιον δύνασθαι στήναι ἐλαυνόμενον, is philo- logically allowable, cf. Demosth. 383. 7, ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεῦμα, and James i. 8, and Polyb. xxxi. 13. 6, ὑποδεικνύων αὐτοῖς τὴν ἀκαταστασίαν τῆς βασιλείας,—but not found in N. T.

ἐν κόποις] usually, and here, signifies 'labour in the Lord,' for his sake, see reff. So also κοπιᾶω, Rom. xvi. 6, 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and ἀστατοῦμεν and κοπιᾶμεν occurring there together certainly gives some semblance to the view: but see ch. xi. 23, where this can hardly be; it is most probable that the weariness of his excessive apos- tolic labour was in his mind.

ἀγρυπνίας] Chrys. says, p. 523, τὰς νύκτας ἐν αἷς ἐδίδασκεν, ἡ ὅτι καὶ ἐν αὐταῖς εἰργά- ζετο. But I would rather believe the ἀγρυπνία to have been watchings through anxiety for the churches. ἐν νηστείαις] This is generally, and by De W. against Meyer, taken to refer to involuntary hun- ger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself dis- tinguishes ἐν νηστείαις from ἐν λιμῷ κ. δίψει. The meaning of fastings must therefore be retained. So Chrys., Theo- doret, and Calvin. 6.] The nine pre- ceding datives (see on ver. 4) have ex- panded ἐπομονή. We now resume the

s Acts xxiii. 28

ref.

t Luke xxiii.

16, 22. Heb.

xii. 7, 10.

2 Chron. x.

11. Prov.

xix. 18.

u Rom. vii. 4

ref.

v ch. ii. 2 ref.

w 1 Cor. i. 5.

ch. ix. 11 only.

xxii. 22.

μενοι καὶ ^s ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ^{BCDFK}
 ζῶμεν, ὡς ^t παιδεύόμενοι, καὶ μὴ ^u θανατούμενοι, ¹⁰ ὡς ^{LPS ab}
^v λυπούμενοι αἰὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ ^{cdefg}
^w πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα ^x κατέχοντες. ^{hklmn}
^o 17. 47

¹¹ Τὸ ^y στόμα ἡμῶν ^{yz} ἀνέφωγεν πρὸς ὑμᾶς, Κορίνθιοι,

Gen. xiv. 23 al.

z pres., 1 Cor. xvi. 9.

x = 1 Cor. vii. 30. Josh. i. 11.

y see Eph. vi. 19. Sir.

9. ἀποθνήσκοντες νοι (sic) F. for ἰδου, ετι F.
 νοι D¹F (templati D-lat G-lat Ambrst).

11. ins ω bef κορινθιοι F vulg Thl.

for παιδευομενοι, πειραζο-
 for 2nd ημων, υμων BN.

two clauses preceding that one? Do they mean, 'as deceivers, and yet true, as unknown, and yet well known,' or,—'as deceivers, and as true men, as unknown, and as well known?' I own I am not clear on this point. The words καὶ ἰδοὺ ζῶμεν may be an indication how the Apostle would have the previous two clauses understood; but they also may be a transition, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πλάνοι and ἀγνοούμενοι, but matter of fact, as ἀποθνήσκοντες, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds ὡς πλάνοι (answering to δυσφ.) καὶ ἀληθεῖς (answering to εὐφ.),—ὡς ἀγνοούμενοι (still having δυσφ. in view,—as 'unknown,' of obscure reputation), καὶ ἐπιγινωσκόμενοι (still looking back at εὐφ., seeing that the ἐπίγνωσις would lead to good repute): then, having by the participles of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to ὡς ἀποθνήσκοντες, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ ζῶμεν is much stronger, more triumphant, than καὶ ζῶντες. There is something still of the idea of *one reputed dead and found to be alive*; though I would not say with Meyer that ὡς ἀποθν. altogether refers to a supposed triumph of his adversaries, "Now it is all over with him! His course is ended!" ὡς παιδ.] Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow the ὡς expresses just what it does in ὡς θεοῦ διάκονοι, viz. 'quippe qui simus.' Ps. cxvii. 18, LXX, seems to have been in his mind: παιδεύων ἐπαίδευσέ με ὁ (om δ BN) κύ-

ριος, καὶ τῷ θανάτῳ οὐ παρεδῶκε με . . .

10.] Here even more clearly than before, the first member of the clause ὡς λυπ. αἰὶ δὲ χαίρ. cannot express the opinion of his adversaries. For however παιδεύόμενος might be wrested to signify 'a man under the chastisement of God' as a ground of reproach, λυπούμενος will surely not bear the meaning 'soldier der nach gewöhnlicher menschlicher Ansicht traurig sein mußte,' 'one in such a situation, that according to ordinary human estimation he must be wretched,' as De Wette,—but must point to the matter of fact, that he is really 'afflicted.' See ref. πτωχοὶ again can hardly have been a reproach, but sets forth the *fact*—as poor men, but enriching (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) many:—as having nothing (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29,—in the improper sense of 'to possess' in which we here use the word—thus, we have nothing, are destitute), but possessing (finally and as our own, our inheritance never to be taken away; in that sense of the word 'to possess' which this world's buyers are not to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) all things. See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] Our (my) mouth is open (not past: the use of ἀνέφωγα for ἀνέφωγμα is common in later Greek: see Palm and Rost's Lex., and ref. 1 Cor. Rückert takes it as past, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my

ἡ καρδία ἡμῶν ^a πεπλάτνται ¹² οὐ ^b στενοχωρεῖσθε ἐν ^a ἡμεῖς, ^c στενοχωρεῖσθε δὲ ἐν τοῖς ^c σπλάγχνοις ὑμῶν ¹³ τὴν δὲ αὐτὴν ^d ἀντιμισθίαν (^e ὡς τέκνοις λέγω) ^a πλα- ^b τύνθητε καὶ ὑμεῖς. ¹⁴ Μὴ ^f γίνεσθε ^g ἑτεροζυγούντες ^h ἀπλ-

only. c = ch. vii. 15. Phil. i. 8. Philem. 20. Prov. xii. 10. d Rom. i. 27 only †.
e Acts xvii. 22. 1 Cor. x. 15. f w. particip. = Heb. v. 12. Rev. iii. 2. Mic. ii. 1. see Acts ii. 5 reff.
g here only †. (-γος, Lev. xix. 19.) see 1 Cor. xiv. 21. h = 1 Cor. vi. 6 reff.

12. om δε C a l.

13. υμας F.

14. ins και bef μη F (and F-lat G-lat) D-lat Syr æth arm Ambrst.

for απιστοις,

mouth, but must go on speaking to you yet further.' The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) **towards you, Corinthians** (καὶ ἡ προσθήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς, καὶ διαθέσεως καὶ θερμότητος· καὶ γὰρ εἴδομεν τῶν ἀγαπωμένων συνεχῶς γυνῶν τὰ ὀνόματα περιστρέφειν, Chrys. Hom. xiii. p. 590 f. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling),—our (my) heart has become enlarged. These last words are very variously explained. Chrys., Theodoret, Œc., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatatio gaudii*, which does not however agree with *πλατύνθητε καὶ ὑμεῖς* below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, 'I have poured out, enlarged and diffused, my heart to you,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the *πλατύνθ. κ. ὑμεῖς* below, and the occurrence of the expression in the Psalm (reff.: cf. ἐν πλατυσμῷ, ib., ver. 45). Some light is also thrown upon it by *χωρήσατε ἡμᾶς*, ch. vii. 2. The heart is considered as a *space*, wherein its thoughts and feelings are contained. We have seen the same figure in our expression 'narrow-minded.' In order to take in a new object of love, or of desire, or of ambition, the heart must be enlarged: ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Apostle has had his heart enlarged towards the Corinthians: he could and did take them in, with their infirmities, their interests, their Christian graces, their defects and sins: but they did not and could not take him in (χωρῆσαι αὐ-

τόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their* place in *his* heart, which is *wide enough for*, and *does contain them*; and refers back to this verse in ch. vii. 3, thus, *προεῖρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε . . .* He tells them, ver. 12.] that they are not straitened in *him*, i.e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from *his* being really unable to appreciate *them*, and love them, and advise them,—but from *their own* confined view of *him*, of his love, his knowledge of and feeling for them.

13.] *τὴν αὐτὴν ἀντιμ.*, as τὸν ὅμοιον τρόπον, Jude 7, κλισίας, Luke ix. 14, not governed by *κατὰ* understood, but in fact an accus. of a *remoter object*, answering in many cases exactly to the *further removed of the two accusatives in the double accusative* government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν. In the same manner, as a return for my largeness of heart to you.

ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children that they should *requite* the love and care of their parents, by corresponding love and regard.

14—VII. 1.] *Separate yourselves from unbelief and impurity*. On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. **Become not** ('ne fiat, mollior pro: ne sitis,' Bengel: rather, perhaps, as expressing, 'do not enter into those re-

i here only.
Ps. cxxi. 3 N
Ed-vat. F.
(not A. B. def.)
only. (-XOS,
Heb. i. 9.)
k Rom. iv. 7
ref.
l 1 Cor. i. 9. x.
16. Gal. ii.
9 al. Lev.
vi. 2.
m here only +.
(vos, 1 Cor.
vii. 5.)
n here only +.
see note.

o 3 Kings xii. 16.
Exod. xxiii. 1. Luke xxiii. 51.)
xiv. 15 and note.
v here only. Levit. xxvi. 12.

p Acts viii. 21 reff.

q Acts x. 45 reff.
s = 1 Cor. iii. 16. vi. 19. Jer. vii. 4.
u Rom. viii. 11. Col. iii. 16. 2 Tim. i. 5, 14 only. (not l. c.)
w Acts xvii. 33. Isa. liii. 11 (free).

r here only +. (-τίθεσθαι,
t 1 Cor. x. 19 reff.
Lev. xxvi. 32 al.

BCDFK
LPN a b
c d e f g
h k l m n
o 17. 47

μετα ἀπιστων F latt lat-ff.

δικαιοσύνης μετα (και Orig₁) ανομίας F latt arm Orig₁(and int₁) some-lat-ff. rec
(for η τις) τις δε, with K rel syr æth Chr Thdrt Cosmas Thl (Ec Tert; txt BCDFLPN
d m 17 latt Syr syr-mg copt goth arm Clem Orig₁(and int₁) Damasc Cyr Lucif Ambrst
Jer. φωτος (addg η) D¹ Lucif Hil.

15. rec χριστω (prob corrn for conformn to φωτι preceding), with D-gr F-gr KL
rel vss Clem-ed₁ Orig₁(and int₁) Can-apost-ed Tert₁; txt BCPN 17 vulg(and F-lat) D-lat
copt Clem₁(and ms₁) Orig₂ Can-apost-mss Damasc lat-ff. elz Βελιαλ, with vulg
G-lat Clem, Tit-ed Orig-int₁ Tert Lucif: βελιαν D-gr K m 47 syr-mg-gr goth(Beliam)
many-mentioned-by-Jer("corrupte") Thdrt₁: βελιαβ F D-lat: txt BCLPN rel fuld
(and harl¹) syr copt æth arm Orthod Clem₁ Orig₁ Nys Naz Bas Ephr Chr Thdrt,æpe
Damasc. πιστου B 17 8-pe copt.

16. ημεις and εσμεν BDLPN¹ 17 D-lat copt (Clem) Did Aug₁: txt CD³FK(N³) rel
vulg syrr goth arm Ath Chr Thdrt Damasc Jac-nisib Orig-int Lucif Tert.—ναοι N¹
Clem₂—εστε bef θεου N³. for καθως ειπεν, λεγει γαρ D¹(and lat) F, dicit enim
G-lat goth Tert Aug₁. for αυτων, αυτοις F(and G-lat) P copt Orig₁. for μοι,
μου BCPN m 17 arm Eus₂ Damasc: txt DFKL rel vss Clem Orig Ath Cyr-jer Thdrt
lat-ff.

17. [εξελλατε, so BCFN 17. 47 Damasc.]

lations in which you must become') incon-
gruous yokefellows (the word and idea
from ref. Levit. Hesych.: ἐτεροζυγοι οἱ
μὴ συζυγοῦντες. Grot. explains it, 'alte-
ram partem jugi trahere,' but this does
not give the force of ἐτερο-:—Theophyl,
μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ.
προσκλινόμενοι οἷς οὐ θέμις: so making the
simile that of an unequal balance: but this
could hardly be without more precise noti-
fication) with unbelievers (Winer explains
the construction, edn. 6, § 31. 10, Remark
4, thus, μὴ γίν. ἐτεροζυγοῦντες, καὶ οὕτως
ὁμοζυγοῦντες ἀπίστοις: better, as De W.,
μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἐτεροζυ-
γοῦντες). μετοχή] 'share in the
same thing,' community. δικαιοσ.
is the state of the Christian, being justified
by faith: he is therefore excluded from
ἀνομία, the proper fruit of faith being
obedience. φωτί, of which we are the
children, 1 Thess. v. 5, and not of dark-
ness. Meyer remarks, that the fivefold
variation of the term to express partner-
ship,—μετοχή, κοινωνία, συμφώνησις, μερίς,
συγκατάθεσις, shews the Apostle's com-
mand of the Greek language. The con-
struction of κοινωνία with a dat. and πρὸς,
is illustrated by Wetst. from Stobæus, S.

28, εἰ δέ τις ἔστι κοινωνία πρὸς θεοῦς ἡμῶν,
—and Philo, leg. ad Caium, § 14, vol. ii.
p. 561, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα,
τῷ μὴδὲν οἰκεῖον ἢ συγγενὲς ἐπιτετραπεί-
κότη; 15.] After a question begin-
ning with πῶς, τίς, and the like, a second
question is regularly introduced by δέ.
Thus Hom. Od. a. 225, τίς δαίς, τίς δὲ
ὄμιλος, ὅδ' ἐπλετο; see Hartung, Parti-
kellehre, i. 169. βελιαρ] Heb. בְּלִיָּא,
'contemptibleness,' 'wickedness:' found
1 Sam. ii. 12 al., and variously translated
by the LXX. Theod. has retained the
original form in Judg. xix. 22. It appears
to have been subsequently personified, and
used, as here, for a name of the Evil One
(see Stanley). The termination -αρ is
stated by Meyer to have arisen from the
frequent permutation of λ and ρ in the dia-
lect of the Grecian Jews. 16.] συγ-
κατάθ., 'agreement in opinions:' see reff.,
and cf. Plato, Gorg. § 122, σὺ δὲ δὴ πότε-
ρον συγκατατίθεσαι ἡμῖν περὶ τούτων τὴν
αὐτὴν δόξαν ἢ ἀντιφῆς;
between you, the Church of God,—see
below, and 1 Cor. iii. 16;—εἰδῶλων, idols,
as the lords and ἐπώνυμοι of the heathen
world. ὑμεῖς γάρ] explanation of ναφ
θεοῦ as applying to them, and justification

^w ἐκ μέσου αὐτῶν καὶ ^x ἀφορίσθητε, λέγει κύριος, καὶ ^y ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ ^z εἰσδέξομαι ὑμᾶς. 18 καὶ ^a ἔσομαι ὑμῖν ^a εἰς πατέρα, καὶ ὑμεῖς ^a ἔσεσθέ μοι ^a εἰς υἱοὺς καὶ θυγατέρας λέγει κύριος ^b παντοκράτωρ. VII. 1 ταύτας οὖν ἔχοντες τὰς ^c ἐπαγγελίας, ^d ἀγαπητοί, ^e καθαρίσωμεν ^f ἑαυτοὺς ἀπὸ παντὸς ^g μολυσμοῦ ^h σαρκὸς καὶ ^h πνεύματος, ⁱ ἐπιτελοῦντες ^k ἀγιωσύνην ἐν φόβῳ θεοῦ.

² 1 Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα ^m ἐφθεί-

^c Acts i. 4 reff.

^d Rom. xii. 19. ch. xii. 19.

^{Phil.} iv. 1.

¹ Pet. ii. 11. ¹ John ii. 7 al.

^e Acts

xv. 9 reff.

^f 1st pers., ch. iii. 1 reff.

^g here only. Jer. xxiii. 15.

^{Esdr.} viii. 83

(80). 2 Macc. v. 27 only.

(ὕμνην, 1 Cor. viii. 7.)

^h so Matt. xxvi. 41 || Mk.

ⁱ ch. viii.

⁶ reff.

^k Rom. i. 4 (reff.).

¹ Thess. iii. 13 only.

¹ = Matt. xix. 11, 12. (Gen. xiii. 6.)

^m 1 Cor. xiii. 17 reff.

CHAP. VII. 2. νμας F(not G).

of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27.

17.] The necessity of separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; καὶ γὰρ εἰσδέξ. ὑμ. being moreover substituted, from Ezek. xx. 34, for προπορεύεται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραήλ. The ἀκαθάρτον must be understood of the *pollutions of heathenism generally*, not of any one especial polluted thing, as meat offered to idols.

18.] The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have ἐγὼ ἔσομαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν—the expression ὁ υἱός μου and αἱ θυγατέρες μου is found Isa. xliii. 6: and τὰδε λέγει κύριος παντοκράτωρ begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX).

VII. 1.] *Inference from the foregoing citations*:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves (not merely, ‘keep ourselves pure’: purification belongs to sanctification, and is a gradual work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεύματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is general: against impure acts and impure thoughts.

ἐπιτελ. ἀγιωσ., as De W. remarks, gives the positive side of the foregoing negative exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT,

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WHICH HIS FORMER EPISTLE HAD PRODUCED.

2—4.] He introduces the subject by a friendly assurance of *his* love and bespeaking of *theirs*, as before in ch. vi. 11, 13.

2.] χωρήσ., see above on ch. vi. 13; δέξασθε ἡμᾶς πλατέως, κ. μὴ στενοχωρώμεθα ἐν ὑμῖν. Theophyl. De Wette, after Bengel, al., renders it, ‘understand us rightly,’ referring to ref. Matt.: but even there the meaning is ‘to take in,’ and only ‘to understand rightly,’ because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα ἡδ., κ.τ.λ.] *Reasons why they should make room for him in their hearts*:

We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) **wronged no man** (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—**we ruined no man** (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—**we cheated no man**. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If ἡδικ. had really referred to the severe punishment of the incestuous person,—ἐφθείρ. to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has as yet been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. “In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!”

X x

n ch. ii. 11 reff. **ραμεν, οὐδένα** ⁿ ἐπλεονεκτήσαμεν. ³ ο ^p πρὸς ^p κατὰκρισιν οὐ **BCDFK**
 o = 1 Cor. vii. ³⁵ reff. **λέγω** ^q προείρηκα γὰρ ὅτι ἐν ταῖς ^r καρδίαις ἡμῶν ^ε εἰς **LPs a b**
 p ch. iii. 9 only +. Num. ^{xiii. 33} **εἰς τὸ** ^t συναποθανεῖν καὶ ^u συνῆν. ⁴ πολλή μοι ^{vw} παρ- **c d e f g**
 alius in ^{Hexapl.} **ρησία** ^v πρὸς ὑμᾶς, πολλή μοι ^x καύχησις ὑπὲρ ὑμῶν **h k l m n**
 q ch. xiii. 2 reff. **ῖ** ^y πεπλήρωμαι τῇ ^z παρακλήσει, ^a ὑπερπερισεύομαι τῇ **o 17.47**
 r Phil. i. 7. ^s Rom. iv. 11. reff. **ῖ** ^b ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ καὶ γὰρ ἐλθόντων
 t Mark xiv. 31. ² Tim. ii. 11 only +. Sir. ^{xix. 10} only. **ῖ** ^u Rom. vi. 8. ² Tim. ii. 11 only +. **ῖ** ^v Rom. v. 1 reff. ^w ch. iii. 12 reff. ^x = ver. 14. 1 Cor. xv. 31. (Rom. iii. 27 reff.) ^y constr.,
 Luke ii. 40. Rom. i. 29 only. 2 Macc. vii. 21. ^z = ch. i. 3, &c. reff. ^a Rom. v. 20 only +. (ὡς, ^c ch. i. 9 reff. ^d Acts xiv. 23 reff. ^e ch.
 Mark vii. 37.) ^f ch. i. 6 reff. part. constr., ch. v. 6 reff. ^g Matt. xxiii. 25, 27, 28 al. ^h see Deut.
 i 2 Tim. ii. 23. Tit. iii. 9. James iv. 1 only. = Gen. xiii. 7.

3. rec ου bef προς κατακρισιν, with DFKL rel vss gr-lat-ff: txt BCPN 17(appy, from the space after κατακρι . .). aft οτι ins εστε (but marked for erasure) N¹. υμων N¹. om εστε B.

4. aft προς υμας ins εστιν D¹ (and lat). ins εν bef τη χαρα B(sic in cod). om 3rd τη F: aft παση τη ins πολλη D¹. for ημων, υμων F(not G) K b c o. (so FK ver 5.)

5. for εσχηκεν, εσχηεν BFK: txt CDLPN rel Chr Thdrt₂ Damasc. ανεσιν bef εσχ. CF d latt Thdrt₂ lat-ff. θλιβομενος D¹.

Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert's view.

3.] I do not say it (ver. 2) for condemnation (with a condemnatory view, in a spirit of blame: there is no ὑμῶν expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit': for (and this shews it) I have said before (viz. ch. vi. 11 f. see note there) that ye are in our hearts (this was implied in ἡ καρδία ἡμῶν πεπλάτυνται, vi. 11. In the qualifying words, εἰς τὸ συν. κ.τ.λ., Paul, as Meyer says, is his own commentator), to die together and live together. This is ordinarily understood, 'so that I could die with you or live with you,'—as Hor., 'Tecum vivere amem, tecum obeam libens,' Od. iii. 9. 24: which Meyer controverts, owing to ὑμεῖς being the subject of the sentence, and renders, 'in order to die and to live with us:' i.e. 'if our lot is to die, in death,—and if our lot is to live, in life, never to be torn from our hearts.' But to this I would reply, that though ὑμεῖς is the subject of ἐν ταῖς καρδ. ἡμ. εἰστε, it is but an accidental and secondary subject as regards the whole sentence: that they are present in his heart, is a sign, not of their state of mind, but of his: therefore the purpose, εἰς τό, must refer logically to him, the main subject, of whom only the purposes can come into consideration.

4.] παρρησία, as in reff., confidence, which leads to and justifies καύχησις: not here 'liberty of speech,' as Chrys., al. καύχ., to others, in speaking of them. τῇ παρ., the consolation (which I have received), viz.

that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind, and to have been referred to by the articles before παρακλ. and χαρ. On the construction of πληρώω with an instrumental dative, see reff., and Winer, edn. 6, § 31. 7. So Eurip. Herc. Fur. 372, πένκαυσιν χέρας πληροῦντες,—and Bacchæ 18, μιγάσιν Ἑλλησι βαρβάρους θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις.

ὑπερπ.] I am made exceedingly to abound, see Matt. xiii. 12. The pres. indicates the abiding of the effect. τῇ χαρᾷ, with the joy; see above. ἐπὶ πάσ. τῇ θλ. ἡμ., in (reff.) all my tribulation: refers to both preceding clauses. What θλίψις he means, is explained in the next verse.

πάσῃ here not of all tribulation, at all times, which the special reference of παρακλ. and χαρὰ forbids: but of various sorts of tribulation as specified (ἐν παντί) below. **5—7.]** The intelligence received from them through Titus, and its comforting effect on the Apostle's mind.

5.] γὰρ gives a reason for θλίψει above: καὶ connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. For also, after our coming to Macedonia, our flesh had no rest (there is a slight, but very slight, distinction from οὐκ ἔσχηκα ἔνεσιν τῷ πνεύματί μου, ch. ii. 12. Titus was now present, so that that source of inquietude was removed; but the outward ones of fightings generating inward fears (but see below), yet remained. No further distinction must

ἔσωθεν φόβοι. ⁶ ἀλλ' ὁ ^{kl} παρακαλῶν τοὺς ^{lm} ταπεινοὺς ^k παρεκάλεσεν ἡμᾶς ὁ θεὸς ⁿ ἐν τῇ ^o παρουσίᾳ Τίτου· ⁷ οὐ μόνον δὲ ⁿ ἐν τῇ ^o παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ⁿ ἐν τῇ παρακλησίᾳ ἢ ^k παρεκλήθη ^p ἐφ' ὑμῖν, ^q ἀναγγέλλων ἡμῖν τὴν ὑμῶν ^r ἐπιπόθησιν, τὸν ὑμῶν ^s ὀδυρμόν, τὸν ὑμῶν ^t ζῆλον ὑπὲρ ἐμοῦ, ὥστε με ^{uv} μᾶλλον ^v χαρῆναι. ⁸ ὅτι εἰ ⁿ καὶ ^w ἐλύπησα ὑμᾶς ἐν ^x τῇ ἐπιστολῇ, οὐ ^y μεταμέλομαι, εἰ καὶ ^y μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκέλην εἰ καὶ

p = 1 Cor. xiii. 6. xvi. 17.

Aq. (-εἶν, Rom. i. 11. -ητος, Phil. iv. 1.)

15. 2 Macc. xi. 6 only.

v ver. 13. w ch. ii. 2 reff.

3. Heb. vii. 21 (from Ps. cix. 4) only.

q Acts xiv. 27 reff.

t = Rom. x. 2 reff.

x see 1 Cor. v. 9 reff.

Prov. xxv. 8. see ver. 10.

k = ch. i. 4 reff.

1 Is. xlix. 13.

m Matt. xi. 29.

Luke i. 52.

Rom. xii. 16.

ch. x. 1.

James i. 9.

iv. 6 & 1 Pet.

v. 5 (from

Prov. iii. 34)

only.

n = ch. iv. 8.

o = 1 Cor. xvi.

17. Phil. i.

26. ii. 12 al.†

2 Macc. viii.

12. xv. 21

only.

r ver. 11 only †. Ezek. xxiii. 11

s Matt. ii. 18 only, from Jer. xxviii. (xxxi.)

u compar., Acts xxv. 10 reff.

y here bis. Matt. xxi. 29, 32. xxvii.

6. om 2nd o C 4.

for ημ., υμας F(not G).

for εν, επι C Chr Thl-marg.

7. ην παρεκληθην D¹.

for εφ, εν L.

for ημ., υμιν D¹(b¹?) N¹.

om υπερ εμου

K. με aft μαλλον D Thdrt: aft χαρηναι F arm: om K m 31-5-9. 109-14 lect-13.

8. aft επιστολη ins μου DF. for 2nd ei και, ei δε και B. om γαρ B D¹(and

lat) Ambrst-mus Ag Bede: videns quod vulg. (The varr arise from attempts to clear

the constr, making ei δε και μ. the beginning of a new sentence, and βλέπω, without

γάρ, the apodosis,—or βλέπων κ.τ.λ. a qualifying clause: see also notes.) om η F.

be drawn—for ἔσωθεν φόβοι evidently shews that *σάρξ* must be taken in a wide sense); without, *fightings* (the omission of ἦσαν renders the description more graphic), within, *fears*. Chrys., *ἔσωθ. μάχαι παρὰ τῶν ἀπίστων ἔσωθ. φόβοι διὰ τοὺς ἀσθενεῖς τῶν πιστῶν*. Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of ἡ *σάρξ* ἡμῶν, to understand *ἔσωθεν* of the state of things without him, contentions with adversaries, either within or without the church, and *ἔσωθεν* of that within, fears, for ourselves, for others, or for you, how you might have received our letter.

6.] τοὺς ταπεινοὺς, generally, those that are low: ἡμᾶς, as belonging to that class. It was not *finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. ἐν, not 'by,' but in, as the conditional element or vehicle of the consolation. So also in next verse.

7. ἀλλὰ καὶ . . .] not only . . . but also with the comfort with which he was comforted concerning you: i.e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. He rejoiced in announcing the news: we in hearing them. There is no inaccuracy of construction, as De W. supposes.

ἐπιπόθησιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple.

ὀδυρμόν, —ἐπὶ τῇ ἐπιτιμῇσει μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as *Ecum.*

ζῆλον ὑπὲρ ἐμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were

but one,—see Col. i. 4 (iv. 13, v. r.): and Winer, *edn.* 6, § 20. 2.

μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position.

8—11.] He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.

8.] For (reason of the χαρῆναι) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it (before the coming of Titus). Erasm., al., take εἰ καὶ μετεμ. for 'even supposing I repented it before, which was not the case': Calv., al. think 'verbum pœnitendi improprie positum pro dolore capere.' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write: and this his repentance was repented of again.

βλέπω γὰρ κ.τ.λ.] For I see that that letter, though but for a time, did grieve you.

z (=) John v. 35. Gal. ii. 5. Philem. 15 only. see 1 Thess. ii. 17. a Matt. iii. 11. Rom. x. 10 al.
b = Rom. viii. 27. see ch. xi. 17.
c ch. vi. 3 reff. d 1 Cor. iii. 15 reff.
e = Mark i. 4 al. fr.
f Rom. xi. 29 only t.
xxiv. 15 reff.

z πρὸς ὥραν w ἐλύπησεν ὑμᾶς. 9 νῦν χαίρω, οὐχ ὅτι
w ἐλυπήθητε, ἀλλ' ὅτι w ἐλυπήθητε a εἰς μετάνοιαν w ἐλυπή-
θητε γὰρ b κατὰ θεόν, ἵνα c ἐν c μηδενὶ d ζημιωθῇτε ἐξ ἡμῶν.
10 ἡ γὰρ b κατὰ θεὸν λύπη e μετάνοιαν εἰς σωτηρίαν
f ἀμεταμέλητον g ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον
h κατεργάζεται. 11 ἰδοὺ γὰρ i αὐτὸ i τοῦτο k τὸ b κατὰ
θεὸν w λυπηθῆναι [ὑμᾶς] πόσῃν v κατειργάσατο ὑμῖν

g = Rom. ii. 10 reff. k = Rom. viii. 26 reff.

h = Rom. iv. 15. v. 3. ch. iv. 17 al.

i Acts

umas bef ελυπησεν F.

9. om νυν D¹ (and lat) Syr.

om αλλ οτι ελυπηθητε N¹ (ins N-corr¹ obl) toll¹.

10. rec κατεργάζεται, with FKL^N rel Orig² Thdr¹ Thl¹ Ec: txt BCDP^N 1 m Clem Orig² Chr-mss Damasc. (om last clause [*homæotel*] K 17. 31. 108¹-14-78.)

11. om umas (as unnecessary, umv occurring below: and to express, as above, the abstract and not the concrete) BCFN¹ 17 Ambrst Aug: ins DKL^N 3 rel Clem Bas Chr Thdr¹ Damasc Thl¹ Ec Bede. κατηργ. B¹D k¹ m. ins εν bef umv CFPN³ c d 47 vulg syr Bas Chr Thdr¹ Thl¹ lat-ff: om BDKL^N 1 rel Clem Damasc Ec.

This seems the only admissible rendering of the words. Chrys. sees in them *the reason* of οὐ μεταμέλομαι, and adds (Hom. xv. p. 543) τὸ μὲν γὰρ λυπηρὸν βραχύ, τὸ δὲ ὀφέλιμον διηνεκές. It appears then that he would render εἰ καὶ πρὸς ὥραν, 'if even for a season,' = 'scarcely for any time.' Rinck (Iucubr. crit. p. 162) would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the *apodosis*. But this is very unnatural, with so abrupt a beginning as εἰ καὶ. It would certainly have been εἰ δὲ καὶ: and the *present*, βλέπω, would give no reason for the *past*, μετεμελόμην, which had passed away. The best sense, as well as the most legitimate rendering, is to regard βλέπω . . . ὑμᾶς as the epexegesis of ἐλύπησα, as above.

9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: now that I know not only of your grief, but of its being grief which worked repentance. κατὰ θεόν] as E. V., after a godly sort: 'with reference to God,' see ref. Rom. and note: "secundum, hic significat sensum animi Deum spectantis et sequentis," Bengel. αὐτὴ γὰρ ἡ καλὴ λύπη, ὡς τό γε κατ' ἄνθρωπον λυπεῖσθαι κακόν. (Eccum. Cf. κατὰ ἄνθρωπον, 1 Cor. xv. 32. ἵνα, κ.τ.λ.) in order that ye might in nothing be damaged by us: not ἐκβατικῶς, so that ye did not . . . , as many Commentators:—the *divine purpose* of their grief is indicated; 'God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.' 10.] How 'grief according to God' produces such an effect. For grief according to God works (brings about, promotes, see ref.) repent-

ance unto salvation which none will regret.

ἀμεταμέλητον best belongs to σωτηρίαν, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to μετάνοιαν, as most Commentators:—not necessarily however from the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (εἰς σωτηρίαν) to be placed between it and a qualifying adjective?—but on account of the *sense*, and the fact that not ἀμετανόητον, but ἀμεταμέλητον is chosen, so that the play in E. V., 'repentance not to be repented of,' does not seem to have been intended. De W. well explains σωτηρία ἀμεταμέλητος—'salvation which none will ever regret' having attained, however difficult it may have been to reach, however dearly it may have been bought.

ἡ τ. κόσμου λύπη] τί δέ ἐστι, κατὰ κόσμον; ἐὰν λυπηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα. Chrys. ib. τοῦ κόσμου is subjective: 'the grief felt by the children of this world.'

θάνατον] Death eternal, as contrasted with σωτηρίαν: not 'deadly sickness,' or 'suicide,' as Theophyl. (in part, πάντως μὲν τὸν ψυχικόν, πολλάκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. So that ἐργάζ. is rather works, 'contributes to,' and κατεργάζ., works out, 'results in.'

11.] The blessed effects of godly grief on themselves, as shewn by fact. αὐτὸ τοῦτο, this very thing, of which I have been speaking. σπουδῇ, earnestness, as contrasted with your

BCDFK
LPN a b
c d e f g
h k l m n
o 17. 47

¹ σπουδῇ, ^m ἀλλὰ ⁿ ἀπολογίαν, ^m ἀλλὰ ^o ἀγανάκτησιν, ^l = Rom. xii. 8, 11 reff.
^m ἀλλὰ φόβον, ^m ἀλλὰ ^p ἐπιπόθησιν, ^m ἀλλὰ ^q ζῆλον, ^m = 1 Cor. iii. 2.
^m ἀλλὰ ^r ἐκδίκησιν. ^s ἐν ^s παντὶ ^t συνεστήσατε ^u ἑαυτοὺς ⁿ = 1 Cor. ix. 3.
^v ἄγνους εἶναι ^w τῷ ^w πράγματι. ¹² ἄρα εἰ καὶ ἔγραψα ^(Acts xxv. 16 reff. Wisd. vi. 10 only.)
^v ὑμῖν, οὐχ ἔνεκεν τοῦ ^x ἀδικήσαντος οὐδὲ ἔνεκεν τοῦ ^o here only τ.
^x ἀδικηθέντος, ἀλλ' ἔνεκεν τοῦ ^y φανερωθῆναι τὴν ¹ σπου- ^(-τῶν, Matt. xx. 24.)
^y δὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ^z ἐνώπιον τοῦ θεοῦ. ^p ver. 7 only +
^z ^q = ver. 7.
¹³ διὰ τοῦτο ^a παρακεκλήμεθα. ἐπὶ δὲ τῇ ^b παρακλήσει ^r Rom. xii. 19 reff.
^a ^s ch. iv. 8 reff.
^b ^t = ch. vi. 4 reff.
^c 2nd pers., Matt. iii. 9.

Rom. vi. 11, 13, 16. xii. 19. ch. xiii. 5.

v ch. xi. 2. Phil. iv. 8. 1 Thess. v. 22. Tit. ii. 5. James iii.

17. 1 Pet. iii. 2. 1 John iii. 3 only. Prov. xx. 9. (-νώς, Phil. i. 17. -νότης, ch. vi. 6.)

1 Thess. iv. 6.

x Eur. Med. 267.

y = ch. ii. 14. iii. 3, &c. constr., here only.

z = Acts iv. 19 reff. Rom. xii. 17.

a = ch. i. 4, &c. reff.

b ch. i. 3, &c. reff.

ανακτησιν (so 17) and επιποθιαν N¹.

[αλλα (last), so BD¹FLP^x a b d f m o 17. 47.]

rec ins εν βεφ τω πραγματι, with D²⁻³KLP rel vss Chr Thdrt Ambrst-ms : txt BCD¹F^xN 17 vulg goth Clem Damasc Pel Bede.

12. ins αλλ' βεφ ουδε BN³ m 73. [ενεκεν (3ce), so BC(D)FK L(1st and 2nd) P^x a d f k 17.]—om 1st to 2nd ενεκεν D¹.

elz ημων την υπερ υμων (see notes), with d 47 vulg(and F-lat) goth arm-use Chr Thdrt Ambrst : υμ. τ. υπ. υμ. D¹(and lat¹)

F-gr N : ημ. τ. υπ. ημ. nostram quæ est pro nobis G : txt BCD²⁻³KLP rel D²-lat E-lat syrr copt æth Damasc.

former carelessness in the matter.

ἀλλά] nay, not σπουδῇ merely,—that is saying too little;—but . . . ἀπολογίαν] viz. to Paul by means of Titus,—asserting their innocence in the matter; see below.

ἀγανάκτησιν] πρὸς τὸν πεπορνευκότα. Theophyl. φόβον] 'ne cum virga venirem,' Bengel: fear of Paul: not here of God. The context is brought out well by Chrys. and Theophyl. The latter says, on ἐπιπόθησιν,—πρὸς ἐμέ. εἰπὼν δὲ φόβον, ἵνα μὴ δόξῃ αὐθεντεῖν, συντόμως διωρθώσατο, ἐπιπόθησιν εἰπὼν ὅπερ ἐνδεικτικὸν ἀγάπης, οὐκ ἐξουσίας.

ζῆλον] on God's behalf, to punish the offender;—ἐκδίκησιν being the infliction of justice itself. Bengel remarks,

that the six accusatives preceded by ἀλλά fall into three pairs: ἀπολογ., and ἀγανάκτ., relating to their own feelings of shame,—φόβ. and ἐπιπόθ. to Paul,—ζῆλ. and ἐκδικ. to the offender. ἐν παντί must be understood only of participation of guilt:

by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Apostle does not speak. συνεστήσατε] have commended yourselves by proving that ye are; a pregnant construction. τῷ πρ., the dat. of regard: see Rom. vi. 20, and Winer, edn. 6, § 31. 1. k,—the matter,

—perhaps, as in ref., not only, 'of which I have been speaking,'—but with allusion to the kind of sin which was in question. ἄγνους, pure of stain. 12.] He shews them that to bring out this zeal in them was the real motive of his writing to

them, and no private considerations.

ἄρα, accordingly,—'in accordance with the result just mentioned.'

εἰ καὶ ἔγραψα ὑμ. is parallel with εἰ καὶ ἐλύπησα ὑμᾶς, ver. 8,—though (i. e. assumed that) I wrote (severely) to you.

The ἀδικηθεῖς would be the father of the incestuous person, who γυναῖκα τοῦ πατρὸς εἶχεν, 1 Cor. v. 1. Theodoret imagines it to mean the stepmother, who was the adulteress; and thinks that the father was dead. But there is no ground for this in 1 Cor. v., and the masculine participle, though not decisive against it, is at least more naturally explained on the other view.

Others (as Wolf, Bleek, al.) suppose Paul himself to be meant, which however would be in direct contradiction to ch. ii. 5: Bengel, al., the Corinthians, 'singularis pro plurali, per euphemiam,' which is forced: Theophyl., al., both the persons concerned

(—ἀμφοτέροι γὰρ ἀλλήλους ᾔδίκησαν):—and Neander, al., take τοῦ ἀδικηθέντος as = τοῦ ἀδικήματος, 'the fault committed':—which however would not be true, for the Apostle certainly did write on account of the committal of the fault.

It would be easy for any of the Apostle's adversaries to maintain that the reproof had been administered from private and interested motives. ἀλλ' ἔνεκεν . . .] But he wrote, in order to bring out their zeal on his behalf (i. e. to obey his command), and make it manifest to themselves in God's sight. The other reading, ἡμῶν τὴν ὑπὲρ ὑμῶν, has been an alteration owing to not understanding τ. σπουδ. ὑμ. τ. ὑπ. ἡμ., and is inconsistent with the fact: it was not to exhibit to them his

c ch. i. 12 reff. double com-
par., Mark
vii. 36. Phil.
i. 23.
d ver. 7.
e 1 Cor. xiii. 6
reff.
f = Acts xiv. 3.
ch. i. 9 al.
g = 1 Cor. xvi.
18 reff.
h = Acts ii. 22
reff.
i constr., ch. ix.
2 (xii. 5).
k Rom. v. 5.
l. 35. x. 11
al. Ps. cxviii.
116.
1 ver. 4.
m w. gen. =
Acts xxiii. 30 reff.
q 1 Cor. iv. 17 reff.
t 1 Cor. ii. 3 reff.

ἡμῶν ^c περισσοτέρως ^d μᾶλλον ^e ἐχάρημεν ^{ef} ἐπὶ τῇ χαρᾷ ^{BCDFK}
 Τίτου, ὅτι ^g ἀναπέπναιται τὸ ^g πνεῦμα αὐτοῦ ^h ἀπὸ πάντων ^{LPS ab}
 ὑμῶν ⁱ 14 ὅτι εἴ ⁱ τι ⁱ αὐτῷ ⁱ ὑπὲρ ὑμῶν ⁱ κεκαύχημαι, οὐ ^{c de ig}
^k κατησχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ^{hklmn}
 ὑμῖν, οὕτως καὶ ἡ ¹ καύχησης * ὑμῶν ἡ ^m ἐπὶ Τίτου ἀλήθεια ^{o 17 47}
ⁿ ἐγενήθη, 15 καὶ τὰ ^o σπλάγχνα αὐτοῦ ^c περισσοτέρως
 εἰς ὑμᾶς ἐστίν ^q ἀναμνησκομένου τὴν πάντων ὑμῶν
^r ὑπακοήν, ὡς ^s μετὰ ^t φόβου καὶ ^t τρόμου ἐδέξασθε αὐτόν.
 16 χαίρω, ὅτι ^u ἐν ^u παντὶ ^v θαρρῶ ἐν ὑμῖν.

n = 1 Cor. i. 30.
r Rom. i. 5 reff.
u ch. iv. 8 reff.

o = ch. vi. 12 reff.
s = Matt. xviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
p = ch. viii. 13, 14 reff.

13. rec places δε aft περισσοτερωσ (arry to conform to the εχαρημεν επι below, by joining παρακεκλ. επι: then also the change of ημ. into υμ. became necessary), with rel aeth (Ec: om e 32-6-9. 71 Thdrt: txt BCDKLPN d 17 latt syr copt goth Chr-comm (and Mtt's ms.) Damasc (has επειδη for επι δε) Thl, lat.-ff. rec υμων, with F-gr KL rel syr-w-ast copt Chr Thdrt Bede: txt BCDGKPN 17 latt syr goth aeth arm Ambrst Pel.

14. αυτων N. κεκαυχημαι bef υπερ υμων F Chr Thl. αλλα C.
 παντοτε CF syr copt Chr, omnia aut omnino G-lat. υμιν bef εν αλ. ελαλ. CDP vulg
 goth aeth: om υμιν N¹(txt N-corr¹ obl). * rec ἡμῶν (see note), with DGKLPN
 rel latt syr goth Chr Thdrt Ambrst: υμων B F-gr c copt Thl. (C def.) om last
 ἡ BN¹ 115-9. for επι τιτου, προς τιτον ad Titum DFP in Damasc.

15. om παντων N¹.

16. elz aft χαιρω ins ουν, with m syr-mg goth arm: om BCDFKLPN rel latt Syr copt gr-lat.-ff.

zeal for them that he wrote, but to make manifest to (πρός, 'among,' 'chez') them, to bring out among them, their zeal to regard and obey him.

13.] On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. εἴ τι . . .] see one particular in which he boasted of them, ch. ix. 2. οὐ κατησχ. I was not shamed, viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' ὡς . . .] 'But truthfulness

was shewn to be my constant rule of speech, to whatsoever I spoke.' But as we spoke

(generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. ἡμῶν agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: was, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey.

15.] enlarges ἀλήθεια ἐγενήθη. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i.e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i.e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.'

16.] I rejoice (more expressive than with a connecting particle) that in every thing I am reassured by you; 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,' is wrong in not giving the indic. θαρρῶ, and still more, in making θαρρεῖν ἐν mean

VIII. ¹ ὡς Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν ^x χάριν ^w 1 Cor. xii. 3. τοῦ θεοῦ τὴν ^{xy} δεδομένην ^y ἐν ταῖς ^z ἐκκλησίαις τῆς Μακε- ^x 1 Cor. i. 4. δονίας, ² ὅτι ἐν πολλῇ ^a δοκιμῇ θλίψεως ἢ ^b περισσεΐα ^y ver. 16 reff. τῆς χαρᾶς αὐτῶν καὶ ἡ ^c κατὰ ^{cd} βάθους ^e πτωχεΐα αὐτῶν ^z plur., Rom. ^f ἐπερίσσευσεν ^f εἰς τὸ ^g πλοῦτος τῆς ^h ἀπλότητος αὐτῶν, ^a Rom. v. 4 reff. ³ ὅτι ⁱ κατὰ δύναμιν ^k μαρτυρῶ καὶ ^{lm} παρὰ ^m δύναμιν, ^b Rom. v. 17. ⁿ αὐθαίρετοι, ⁴ ὁ μετὰ πολλῆς ^p παρακλήσεως δέομενοι ^{ch. x. 15.} ^{ήμῶν} τὴν ^a χάριν καὶ τὴν ⁱ κοινωνίαν τῆς ^s διακονίας τῆς ^{James i. 21} ^t εἰς τοὺς ^u ἁγίους, ⁵ καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ^{i. 3 al.} ^{ἔδωκαν} πρῶτον τῷ κυρίῳ καὶ ἡμῖν ^v διὰ θελήματος θεοῦ, ^c here only. ^{Strabo ix.} ^{419.} ^{Winer,} ^{edn. 6, § 51. 2.} ^d Rom. xi. 33 ^{ref.} ^e ver. 9. ^{Rev.} ^{ii. 9 only.} ^{Job xxx. 27.} ^f Rom. iii. 7 ^{ref.}

^g neut., Eph. i. 7. ii. 7. iii. 8, 16. Phil. iv. 19. Col. i. 27. ii. 2. ^h Rom. xii. 8 reff. ⁱ Matt. xxv. 15. 1 Chron. xxix. 2. ^k Rom. x. 2. Gal. iv. 15. Col. iv. 13. ^l = Luke xiii. 2, 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxiv. 5. ^m here only. ⁿ παρὰ δύν. μετέχουν, Thucyd. iii. 54. ὑπὲρ δ., ch. i. 8. ^o = ch. vii. 15 reff. ^p = Rom. xii. 8 reff. ^q = Acts xxiv. 27. xxv. 3, 9. Sir. xxx. 6. ^r ch. vi. 14 reff. ^s Acts vi. 1 reff. ^t = 1 Cor. xvi. 1 reff. ^u = Acts ix. 13 reff. ^v Rom. xv. 32 reff.

CHAP. VIII. 2. βαθος (for -θους) D¹ o. ^{rec} τον πλουτον, with DFKL³ rel: txt BCPN¹ 17. 31.

3. rec (for παρα) υπερ (see ch i. 8), with KLP rel Chr Thdrt: txt BCDFN 17.—homeotel in 47 dun. to dun.

4. ins της bef παρακ. C¹ (appy). ^{rec} at end add δεξασθαι ημας, with h k: aft κοινωνιαν ins δεξασθαι c: om BCDFKLPN rel latt syrr copt gr-lat-ff.

5. ηλπικαμεν B 80.

αλλα CD¹ 17: και 47.

'to have confidence in,' which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of θαρρῆν, which is not like πεποιθέναι, descriptive of a relative, but of an absolute state of mind,—to be of good courage; and this admits only of qualification as to the ground of that good courage; thus we have θαρρῆν ὑπέρ, περί, ἐπί, in the sense of 'rejoicing at,' 'feeling confident concerning:' but θαρρῆν ἐν for 'to trust in,' as πεποιθέναι ἐν, would, I think, be inadmissible. Meyer quotes ἐν σοὶ πᾶς ἔγωγε σώζομαι, Soph. Aj. 519, where, as here, ἐν gives the ground of the verb as in the person spoken of.

CHAP. VIII. 1—IX. 15.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints (at Jerusalem), which led him also to beg of Titus to complete the collection at Corinth.* See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f.

1.] Δέ is transitional,—passing on to new matter: so 1 Cor. vii. 1; viii. 1 al. fr. ^{χάριν}] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting the liberality of the Macedonian churches on God's grace, that he might not be ex-

tolling them at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it. It is a mistake, with Orig., Erasm., al., to understand ἐμοί or ἡμῖν after δεδομένην 'quemadmodum adhaerit mihi Deus in ecclesiis:' see the construction διδόναι ἐν, in reff.:—given among,—shed abroad in, the churches of Macedonia.

2.] how that (depends on γνωρίζομεν) in much proof of tribulation (though they were put to the proof by much tribulation) (was) the abundance of their joy (i.e. their joy abounded),—and their deep poverty (κατὰ βάθους, lit. 'down into the depth,' as καθ' ὅλου, 'throughout the whole') abounded to ('abunde cessit in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . .) the riches (τὸ πλ. the riches which have actually become manifest by the result of the collection) of their liberality (see ref. Rom. and note).

3—5.] *Proof of this.* There is no difficulty, and no ellipsis, in the construction. For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints (i.e. to allow them a share in that grace and fellowship), and not as we expected (i.e. far beyond our expectation), but themselves they gave first (i.e. above all: as the inducing motive: not first in

w = ch. vii. 3. Heb. xi. 3.
 x 1 Cor. i. 10
 reff.
 y ver. 10 only +
 ἐναρχ.,
 Gal. iii. 3.
 Phil. i. 6.
 z Rom. xv. 28.
 ch. vii. 1.
 Gal. iii. 3.
 Phil. i. 6.
 1 Kings iii.
 12.
 a = 1 Cor. xvi.
 3. ver. 19.
 b = Mark xvi.
 7. Luke vii.
 7. Acts ix.
 6. x. 20.
 xxvi. 16.
 c ch. iv. 8 reff.
 d = 1 Cor. xv. 58. Col. ii. 7. 1 Thess. iv. 1. e 1 Cor. i. 5. f = Acts xx. 19 reff.
 xii. 8, 11 reff. h see 1 John iv. 9. (John xvii. 26?) i Rom. xvi. 26 reff. g Rom.
 1 Cor. i. 25, &c. reff. i Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4 only +. Sir. vii. 18 only. (-ως, Phil. ii. 20.) k neut.
 m Rom. xiv. 22 reff. n here only. = Judges vi. 6. Ps. xxxiii. 10. lxxviii. 8. Prov. xxiii. 21. Tobit iv. 21.

6. for προεν., ενηρξατο B : προηρξ. 47.

7. περισσευητε CP Chr-montf. ins εν bef πιστει N¹(N³ disapproving).
 εξ ημων εν νμιν B a b m 31. 73-4. 80. 238 Syr (copt) arm Orig-int Ambrst-ms: ες νμ. εν
 νμ. n o: ες νμων εις νμας 17: txt CDFKLPN rel. περισσευσητε D¹F.

8. δια την ετ. σπουδην D: propter D-lat G-lat goth Ambrst Aug. δοκιμαζω
 D¹FG Chr-ms. elz ημετερας: txt BCDFKLPN rel.

9. om χριστου B Ambry. νμας CK a k l¹ m o 19. 41. 55. 65. 74. 89. 93. 109-
 15. 238 arm-mss Orig₁(and int₁) Eus₄.

point of time, but in point of importance, see Rom. ii. 9, 10) to the Lord, and to us by the will of God (the Giver of grace, who made them willing to do this: not = κατὰ τὸ θέλ. τ. θ., which only expresses [whatever it may imply] consonance with the divine will: διὰ τοῦ θελ. τ. θ. makes the divine will the agent).

6.] So that we besought Titus (not, Titus besought us, see ver. 17), that (the aim, and purport as well, of our request), as he had previously (before the Macedonians began to contribute: 'during his visit from which he had now returned') begun it, so also he would complete among you (the construction is pregnant—ἐλθῃ εἰς ὑμᾶς καὶ ἐπιτελέσῃ) this grace also (this act of grace or mercy, reff. καί,—as well as other things which he had to do among them. It does not belong to ταύτην, 'this grace also, as well as other graces,' but to τὴν χάριν ταύτην altogether). 7—15.] Exhortations and inducements to perform this act of charity.

7.] ἀλλὰ marks the transition to an exhortation, as in reff. It at the same time implies, as Herm. ad Viger. p. 812 (in Meyer), 'satis argumentum allatum esse,' πίστει, see ch. i. 24.

λόγῳ κ. γνώσει, see reff. and for γν., 1 Cor. viii. 1. πάσῃ σπουδῇ, because σπουδῇ may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.'

τῇ ἐξ ὑμ. ἐν ἡμ. ἀγ.] your love to us;—the love which, arising from you, has us for its object: see reff. According to the reading, ἐξ ἡμῶν

ἐν ὑμ., the only meaning agreeing with the context is, 'the love (to God and man) which, arising from our teaching, is planted in you.'

ἵνα καὶ κ.τ.λ.] the sense is imperative,—κελεύω, or βούλομαι, —(or βλέπετε, see 1 Cor. xvi. 10.)—being omitted. So Soph. (Ed. Col. 156, ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ μὴ προσπέσῃς νάπει. See Hartung, Partikellehre, ii. 148, 9.

ταύτη is emphatic here, although ταύτην is not in ver. 6: 'this grace also';—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetorum, movere laudando.'

8.] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love.

κατ' ἐπιτ.] not, 'in consequence of a command from God,' as Dr. Burton,—but, by way of command (1 Cor. vii. 6).

διὰ τῆς is not = διὰ τὴν, 'by occasion of,' as E. V.:—but treats the ἐτέρων σπουδῇ as the instrument by which, in the way of emulation, the effect was to be produced.

The participial construction is as in 1 Cor. iv. 14.

9.] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble.

τ. χάριν, the (act of) grace:—the beneficence.

ὅτι] consisting in this, that . . . πλ. ὦν] The participle refers to the time when the historic act implied in the aorist ἐπὶ τῷ χευσεν took place. He, being rich,

BCDFK
 LPN ab
 c d e f g
 h k l m n
 o 17. 47

ἵνα ὑμεῖς τῇ ἐκείνου ὁ πτωχεία^p πλουτήσητε) ¹⁰ καὶ ^q γνώ-
μην ἐν τούτῳ ^r δίδωμι. τοῦτο γὰρ ὑμῖν ^s συμφέρει, ^t οἷτινες
οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλιν ^u προενήρξασθε
^v ἀπὸ ^v πέρυσσι ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ^w ἐπιτελέσατε,
ὅπως ^x καθάπερ ἡ ^y προθυμία ^z τοῦ θέλιν, οὕτως καὶ τὸ
i. 25 al. u ver. 6. v ch. ix. 2 only t. πρὸ πέρυσσι, Demosth. 467. 14. w ver. 6 reff.
x Rom. iv. 6 reff. y Acts xvii. 11. ver. 19. ch. ix. 2 only t. Sir. xiv. 23 only. (—μος, Rom. i. 15.)
z constr., Acts xiv. 9 reff.

10. for οἷτινες, οτι F Syr.

for προεν., ενηρξασθε D¹ F Orig.

11. for του, το D¹.

became poor:—not, as De W., merely by His renunciation of human riches during His life on earth, but *by His exinanition of His glory* (Phil. ii. 6, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. [Migne], p. 757), τὴν πτωχεύσαν φῦσιν ἐν ἑαυτῷ ἀνελάβετο.

The stress is on δι' ὑμᾶς, to raise the motive of gratitude the more effectually in them.

τῇ ἐκ πτωχ. πλουτήσητε] that by His poverty (as the efficient cause) ye might become rich: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυρία ἅπερ παρέσχευ ἡμῖν ἀγαθά, as Chrys. (Hom. xvii. p. 559): who had just before said, εἰ μὴ πιστεύεις, οὐκ ἔστι πτωχεία πλοῦτος ἐστὶ ποιητική, ἐννόησόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβάλῃς (al. -λείς). See the various possible meanings discussed in Stanley's note.

10.] ver. 9 was parenthetical: he now resumes the οὐ κατ' ἐπιταγὴν λέγω And I give my opinion in this matter, the stress being on γνώμην, as distinguished from ἐπιταγὴν.

τοῦτο γὰρ] For this (viz. 'my giving my opinion, and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you (better than "befitting," or "suitable," as suggested by Bloomf. after the Schol. ἀρμόζει, συνάδει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), seeing that you ('quippe qui,' οἷτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A command from me would be a lowering of you, and depreciation of your zeal) began before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a

year ago: i.e. 'not only were you before them in the deed itself, but also in the will to do it.'

The sense has been missed by many of the Commentators, from not observing the *comparison* implied in προενήρξασθε, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion of terms*, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλιν = 'to do with a good will,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are *three steps* in the collection for the saints,—the wishing it (θέλιν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corinthians had begun *not only the second, but even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*. "θέλιν is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf." Meyer.

In saying ἀπὸ πέρυσσι 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri.

11.] But (contrast of your former zeal with your present need to be reminded of it) now complete the act itself also (καὶ can hardly apply to the whole τὸ ποι. ἐπιτ., as De Wette, but must be taken with ποιῆσαι; now shew not only the completion of a ready will in the act begun, but complete the act also,—as Meyer), that, as (there was) (with you) readiness of will, so (there may) also (be) completion according to your

a = John iii. 34.
 b Heb. vi. 18. xii. 1, 2. Jude 7 only. 7 al.
 c here bis. Rom. viii. 26. 1 Pet. iv. 13 only. Levit. ix. 5 B.
 d Rom. xv. 16 reff.
 e Acts xxiv. 23 reff.
 f = 1 Cor. vii. 5 reff.
 g here bis. Col. iv. 1 only. Job xxxvi. 29. Zech. iv. 7 only. xii. 34 L. Mark viii. 8 only. Eccles. ii. 15 (only ?).
 h Rom. iii. 26 reff.
 i epp., here bis only. Matt. xii. 34 L. Mark viii. 8 only. Eccles. ii. 15 (only ?). k = Rom. iii. 22. Gal. iii. 14. Eph. i. 8. iii. 2. n Rom. v. 20 reff.
 11 Cor. xvi. 17 reff. m and constr., Exod. xvi. 18. Winer, edn. 6. § 64. 4.
 o here only. l. c. trans., Prov. xiv. 34.

BCDFK
 LPW ab
 c d e f g
 h k l m n
 o 17. 47

^w ἐπιτελέσαι ^a ἐκ τοῦ ἔχειν. ¹² εἰ γὰρ ἡ ^γ προθυμία ^b πρό-
 κείται, ^c καθὼς ἐὰν ἔχη ^d εὐπρόσδεκτος, οὐ ^c καθὼς οὐκ ἔχει.
 13 οὐ γὰρ ἵνα ἄλλοις ^e ἀνέσις, ὑμῖν [δὲ] θλίψις, ἀλλ' ^f ἐξ
 ἰσότητος, ἐν τῷ ^h νῦν ^h καιρῷ τὸ ὑμῶν ⁱ περισσευμα ^k εἰς
 τὸ ἐκείνων ^l ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων ⁱ περισσευμα
 γένηται ^k εἰς τὸ ὑμῶν ^l ὑστέρημα, ὅπως γένηται ^g ἰσότης.
 15 καθὼς γέγραπται ^m Ὁ τὸ πολὺ οὐκ ⁿ ἐπλεόνασεν, καὶ ὁ
 τὸ ὀλίγον οὐκ ^o ἡλαττόνησεν.

12. for εἰ, *an* D¹FLN f Chr-ms Damasc. for εχη, *χει* L f. rec adds
 τις, with C²L rel: om BC¹DFKPN 17 latt syr-w-ast goth ath arm Clem gr-lat-fl. (so
 DF aft *χει*.)

13. om δε BCN¹ 17 D-lat aeth.

om *nun* F.

14. [the τ of 1st το is written over the line by N¹(appy).]

εμον K.

15. om 2nd δ F b g² h k m (perhaps) o 47. 80. 93. 106-14-15-22. 238.

means (ἐκ τοῦ ἔχειν, not 'out of that which ye have,' as E. V., but 'after the measure of your property,' as in ref. The verbs substantive must be supplied, as in ver. 13).

12.] Explanation of ἐκ τοῦ ἔχειν,—that on it, *προθυμία* being pre-supposed, and not on absolute quantity, acceptability depends. For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not. The construction of the sentence is simple enough: *προθυμία* being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13—15.]

Further explanation that the present collection is not intended to press the *Corinthians* καθὼς οὐκ ἔχουσι. For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) relief, and to you distress (of poverty):

14.] but that by the rule of equality (ἐξ as in ἐκ τοῦ ἔχειν, above), at this present time (of their need: the stress is on ἐν τῷ νῦν καιρῷ as suggesting that this relation may hereafter be altered) your abundance may subserve (γένηται, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may subserve your want. The reference is still, as is evident from the next verse, to the supply of *temporal wants*, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to

mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys., al.—the ancients regarding this imparting as the *Gospel-benefit* received from them by the *Gentiles* (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostrae ætatis hæreticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur."

15.] that there may be equality, as it is written (i.e. according to the expression used in the Scripture history: παράγει παλαιὰν ἱστορίαν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not exceed (the measure prescribed by God): and he that (gathered) little, did not fall short (of it). The fact of equality being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelites. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἔλαττον appears for ὀλίγον in A a *secunda manu*. Grabe (not F) and the Aldine edition have ὅ τὸ πολὺ and ὅ τὸ ὀλίγον, probably a correction. The context supplies συλλέξας from the συνέλεξαν in the preceding verse,—and is presumed by the Apostle to be familiar to his read-

16 ^p Χάρις δὲ τῷ θεῷ τῷ ^a διδόντι τὴν αὐτὴν ^r σπουδὴν ^p = Rom. vi. 17 reff.
^q ὑπὲρ ὑμῶν ^a ἐν τῇ καρδίᾳ Τίτου, ¹⁷ ὅτι τὴν μὲν ^s παρά- ^q constr., John iii. 35, ch. i. 22. ver. 1.
^k κλησιν ^t ἐδέξατο, ^u σπουδαιότερος δὲ ^v ὑπάρχων ^w αὐθαί- ^{Ezra vii. 10. B. see Luke i. 17. r vv. 7, 8. s = Rom. xii. 8. t = John iv. 45. u ver. 22 (bis). 2 Tim. i. 17 only. Ezek. xli. 25. (-ως, Luke vii. 4. Phil. ii. 28. Tit. iii. 13.)}
^x ρετος ^x ἐξήλθεν πρὸς ὑμᾶς. ¹⁸ ^y συνεπέμφαμεν δὲ μετ'
^b αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ^z ἔπαυτος ^a ἐν τῷ εὐαγγελίῳ διὰ
^b πασῶν τῶν ^{bc} ἐκκλησιῶν. ¹⁹ ^d οὐ μόνον δέ, ^d ἀλλὰ καὶ
^e χειροτονηθεῖς ὑπὸ τῶν ^e ἐκκλησιῶν ^f συνέκδημος ἡμῶν,
^g ἐν τῇ ^g χάριτι ταύτῃ τῇ ^h διακονουμένη ὑφ' ἡμῶν, ⁱ πρὸς
^v Acts viii. 16 reff. ^w ver. 2 only (reff.). ^x = but w. εἰς, Acts xi. 25 reff.
^y ver. 22 only +. ^z Rom. ii. 29 reff. ^a Rom. i. 9, ch. x. 14 al. ^b 1 Cor. vii. 17. xiv.
<sup>33. ch. xi. 28. c plur., Rom. xvi. 16 reff. d Rom. v. 3. viii. 23 al. e Acts
<sup>xiv. 23 only +. f Acts xix. 29 only +. (ἐκδόμησιν, ch. v. 6, 8, 9.) g = vv. 6, 7. 1 Cor.
^{xvi. 3. h ch. iii. 3 reff. i = Acts iii. 10, ch. x. 4, xl. 8. 1 Tim. i. 16 al.}</sup></sup>

16. for διδόντι, δοντι DFLN³ 47 syrr Chr, dedit vulg D-lat: danti G-lat.
 C tol¹ copt add ἡμιν.

18. τον αδελφον bef μετ αυτου PN¹ c.

19. for 1st ἡμων, υμων F(not G). add εγενετο D b 91. 177 arm. rec (for
 εν) συν, with DFKLN rel goth Chr Thdr Aug: txt BCP d m 17. 47 vulg copt æth
 Damasc Ambrst Aug Pel. om 1st τη C. υφ υμων C b² 155. 73. 177. 238.
 homœotel in 17 from υφ' υμων in this ver to υφ' υμων in next.

ers. 16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.* 16.] The

sense is taken up from ver. 6. διδόντι ἐν, see reff. τὴν αὐτ. σπ., viz. 'as in myself.' This is evident from ὑπὲρ ὑμῶν.

17.] *Proof of this; that Titus received indeed (μέν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δέ) was too ready to go, to need any exhortation;—and therefore went forth (the past tense of the epistolary style,—as 'dabam,' &c., indicating things which will have passed before the letter is received) of his own accord to them.* 18—21.] *Commendation of a brother sent with Titus.* 18.]

ὁ ἀδελφός cannot surely be, as some Commentators (Heumann, Rückert) have understood, 'the brother of Titus': the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably *Christian brethren* in the usual sense. *Who this was*, we know not. Chrys., Theodoret, Œcum., Luther, Calvin, suppose *Barnabas* to be meant: but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas*; to whom this last objection would also apply: besides that he was well known to the Corinthians, and therefore would not need this recommendation. Orig., Jerome, τινές in Chrys., Ambrose, Pelagius, Primasius, An-

selm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's *Horæ Apostolicæ*, p. 242 f.) suppose οὗ ὁ ἔπαυτος ἐν τῷ εὐαγγελίῳ to refer to his gospel,—διὰ τὴν ιστορίαν ἡνπερ ἔγραψε, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was *Mark* (Lightfoot, Storr). It may have been *Trophimus*, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression *whom praise in* (the matter of) *the Gospel is throughout all the Churches*, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας: but he was *resident at Corinth*, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty. 19.] *parenthetical* (see on ver. 20) *adding to his general commendation a particular qualification for this office.*

οὐ μόν. δέ,—and not only so (i. e. praised in all the churches), but who was also appointed ('suffragiis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,—in order to subserve the glory of the Lord and our readi-

k vv. 11, 12 reff.
12 Thess. iii. 6
only. Mal.
ii. 5.

m ch. vi. 3 reff.
n = 1 Tim. v.
10. Heb. xi.
2.

o here only.
(-ρός, Jer. v.
5.)

p Rom. xii. 17
(reff.). Prov.
iii. 4.

q ver. 18 only.
r = 2 Cor. iii.
13 reff. (1 Cor.
xvi. 3.)

s see ch. iv. 8.
vi. 3 reff.

t ver. 17 reff.
u ch. i. 15 reff.
v = ch. ii. 9,
12, ix. 8.

w Gal. v. 10 al.
z Rom. xvi. 3 reff.
ii. 20.

τὴν τοῦ κυρίου δόξαν καὶ ^kπροθυμίαν ἡμῶν. ²⁰ ¹στελ-
λόμενοι τοῦτο, μή τις ἡμᾶς ^mμωμήσῃται ⁿἐν τῇ ^oἀδρότῃ
ταύτῃ τῇ ^pδιακονουμένη ὑφ' ἡμῶν. ²¹ ^pπρονοοῦμεν γὰρ
^pκαλὰ οὐ μόνον ^pἐνώπιον κυρίου, ἀλλὰ καὶ ^pἐνώπιον
ἀνθρώπων. ²² ^qσυνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
ἡμῶν, ὃν ^rἐδοκιμάσαμεν ^sἐν πολλοῖς πολλὰκις ^tσπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ ^tσπουδαιότερον ^uπεποιθήσει
πολλῇ τῇ ^vεἰς ὑμᾶς. ²³ ^wεἴτε ^xὑπὲρ Τίτου, ^yκοινωνός
ἐμὸς καὶ ^vεἰς ὑμᾶς ^zσυνεργός. ^wεἴτε ἀδελφοὶ ἡμῶν, ^aἀπό-
στολοι ἐκκλησιῶν, ^bδόξα χριστοῦ. ²⁴ τὴν οὖν ^cἐνδειξιν

w so 1 Cor. xiii. 8. xv. 11.
a = John xiii. 16. Phil. ii. 25.

x ch. i. 8 reff.

(3 Kings xiv. 6 A, &c. [B def.]) only.

y 1 Cor. x. 18, 20 reff.
b = 1 Thess.

rec ins αυτου bef του κυριου, with D²⁻³KN rel syrr Chr Thdrt Damasc: αυτην P a 6. 43.
67². 74: om BCD¹FL d latt copt goth æth arm.

txt BCDGKL^N rel latt syrr copt goth gr-lat-ff.

rec (at end) υμων, with F d:

add τελουσιν D¹.

20. υποστελλομενοι F: συστέλλ. 93: devitantes latt.
for μωμησῃται, μωμηται C²(C¹ uncert).

υμας F b g h m o 73.

21. rec προνοουμενι, with CKL rel copt goth Clem Chr-ms Thdrt Damasc Thl Æc:
txt BDFPN f latt syrr arm Chr lat-ff.

rec om γαρ, with KL rel Thdrt Damasc

Thl Æc: ins BCDFPN m 17. 47 latt syrr copt goth arm Clem Chr lat-ff. (Meyer thinks
προνοουμενι to have been a mere mistake originally, arising from στελλομενοι above:
and thus the γαρ which was at first retained from oversight, as in C, was at last erased.
Probably προνοουμενι was introduced from Rom xii. 17, where the same words occur.)
om 2nd ενωπιον N¹.

22. υμων F(not G: so ver 23).
προς K c.

om πολλη F 67²-9: pref δε B.

for εις,

23. συνεργος bef εις υμας D copt goth Ambrst.

for χρ., κυριου CF.

ness (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the fact related, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle).

20.] Taking heed of this ('devitantes,' Vulg.—ὑποπεύσαντες κ. δε-δοικότες, Theophyl.:—the participle belongs to συνεπέψαμεν, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us. On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid';—is used in Homer (Il. χ. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro ingenti largitione."

21.] 'And such caution is in accordance with our general practice.' See reff. Rom. and Prov. 22.] Still less can we determine who this second brother is. Every possible person has been guessed. Several

would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

πεποιθήσει . . .] through the great confidence which he has towards you: belongs to σπουδαιότερον, and to the brother, not to συνεπέψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. 23.] General recommendation of the three.

εἴτε ὑπ. Τίτου] Whether concerning Titus (we may supply λέγω or γράφω, or as in E. V., 'any enquire:' or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question:—viz. the two mentioned—but generalized by the absence of the article—'whether brethren of ours'), they are the Apostles (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) of the churches (i.e. 'are of the churches, what we are of the Lord'—persons sent out with authority), the glory of Christ (i.e. men whose work tends to Christ's glory). 24.] Shew then to them

BCDFPK
LPN ab
c d e f g
h k l m u
o 17. 47

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν ^dκαυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ^eἐνδεικνύμενοι ^fεἰς ^fπρόσωπον τῶν ἐκκλησιῶν.

IX. ¹περὶ ^gμὲν γὰρ τῆς ^hδιακονίας τῆς ^hεἰς τοὺς ^hἀγίους ⁱπερισσὸν μοι ἐστὶν τὸ γράφειν ὑμῖν ²οἶδα γὰρ τὴν ^kπροθυμίαν ὑμῶν ¹ἢν ^mὑπὲρ ὑμῶν ^{lm}καυχῶμαι ^mΜακεδόσιν, ὅτι Ἀχαῖα ⁿπαρεσκεύασται ^oἀπὸ ^oπέρυσιν καὶ ^oἰ ^pἐξ ὑμῶν ^qζήλος ^rἠρέθισεν ^sτοὺς ^sπλείονας. ³ἔπεμψα δὲ

(not A).
m constr., ch. vii. 14.
viii. 10 only (ref.).
r Col. iii. 21 only. Prov. xix. 7.

k ch. viii. 11, 12 reff.
n here bis. 1 Cor. xiv. 8. Acts x. 10 only.
p = ch. viii. 7. see Luke xi. 13. ch. v. 2.
s 1 Cor. ix. 19 reff.

1 constr., ch. xi. 30. Prov. xxvii. 1.
q Rom. x. 2 reff.

24. [ν of τῆν is written above the line by ^N1 or -corr¹.] υπερ ἡμων D¹G.
rec (for ἐνδεικνύμενοι) ἐνδεξασθε, with CD²3KLP^N rel vulg (and F-lat) syrr copt arm
gr-lat-ff: txt BD¹F 17 goth. rec ins και bef eis προσωπον: om BCD¹FKLP^N rel
latt syrr copt goth aeth arm gr-lat-ff.

CHAP. IX. 1. om γαρ C 2. 41. 115 arm.
109 Thdr^t-ms Damasc. ἡμιν F(not G).

2. παρασκευασται (but corrd) ^N1. for ο, το B^N 17. om εξ BCP^N a
17 vulg (and F-lat) Syr copt arm Orig-int Ambrst Pel: ins DFKL rel fuld syr goth
Chr Thdr^t Damasc Aug. for περυσιν, περσιν D¹F: περισυ D² 17. (simly ch viii. 10.)

3. επεμψαμεν D-gr arm Aug.

the proof of your love ('to us,' or perhaps, 'to your poor brethren' (Meyer):—but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), and of our boasting concerning you, in the sight of the churches. I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al. (2) That πρόσωπον τῶν ἐκκλησιῶν does not actually import 'the representatives of the churches,' as Meyer (which would be τὸ πρόσωπον or τὰ πρόσωπα, without εἰς), but as above, it being implied that they, being the ἀπόστολοι τ. ἐκκλ., are such representatives. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπ-έχουσιν οὗτοι τῶν πεμψασάν αὐτούς.

IX. 1—5.] He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.

1.] The μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministration to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἀγ. for merely this collection which is now making: whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty

of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on γράφειν: 'nam testes habebitis presentes,' Bengel. Theophyl. well remarks: τοσαῦτα καὶ πρότερον εἰπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως περιττὸν αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μᾶλλον αὐτοὺς ἐπισπᾶσθαι. αἰσχυρῶνθονται γὰρ εἰ γε τοιαύτην ὑπόληψιν περὶ αὐτῶν ἔχοντος τοῦ Παύλου, ὅτι οὐ δέονται συμβουλῆς πρὸς τὸ ἐλεεῖν, εἰτα φανῶσιν ἐλάττους τῆς ὑπολήψεως.

2.] For (ground of περισσὸν ἐστὶ) I am aware of your readiness of which (reff.) I am in the habit of boasting concerning you to Macedonians (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') that Achaia (not ὑμεῖς—he relates his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὐδὲν λείπει εἰ μὴ τὸ ἐλθεῖν τοὺς δεξιμένους τὰ χρήματα, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρασκευάστους below, ver. 4) from last year (reff.):—and the zeal which proceeds from you ('which has its source in you and whose influence goes forth from you: so ὁ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκείθεν, and the like) stirred up the greater number of them (but not only the example of your zeal: see ch. viii. 1).

3.] But (contrast, not to μὲν in ver. 1, but to καυχῶμαι above; implying fear lest he should have been making a vain boast concerning them)

t Rom. iv. 2

reff.

u Rom. iv. 14

reff.

v ch. iii. 10 reff.

w constr., Acts

xxv. 10 reff.

x 1 Cor. ix. 27

reff.

y here only +.

z ch. vii. 14

reff.

w, εν,

here only.

a = ch. xi. 17.

Heb. (i. 3.) iii.

14. xi. 1

only. Ps.

xxviii. 7.

b Acts xiii. 46

reff.

c Phil. ii. 25.

2 Macc. ix. 21.

d = Acts xxvi.

2 reff.

h Rom. i. 2 only +.

only. (Rom. i. 29 al.)

e 1 Cor. i. 10 reff.

i = Rom. xv. 29. xvi. 18.

f Acts xx. 5, 13.

Ezek. xxxiv. 26.

Gen. xxxiii. 14.

j 1 Cor. iii. 15 reff.

g here only +.

k = here

τοὺς ἀδελφούς, ἵνα μὴ τὸ ¹καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
^uκενωθῇ ^vἐν ^vτῷ ^vμέρει τούτῳ, ἵνα καθὼς ἔλεγον ^{uw}πα-
 εσκευασμένοι ^wἦτε, ^{4x}μὴ ^xπως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακε-
 δόνες καὶ εὗρωσιν ὑμᾶς ^yἄπαρασκευάστους, ^zκαταισχυ-
 θώμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ^aὑποστάσει
 ταύτῃ. ^{5bc}ἀναγκαῖον οὖν ^{cd}ἡγήσάμην ^eπαρακαλέσαι τοὺς
 ἀδελφούς, ^eἵνα ^fπροέλθωσιν εἰς ὑμᾶς, καὶ ^gπροκαταρτί-
 σωσιν τὴν ^hπροεπηγγελμένην ⁱεὐλογίαν ὑμῶν ταύτην
 ἐτοίμην εἶναι ^jοὕτως ^jὡς ⁱεὐλογίαν καὶ μὴ ὡς ^kπλεονεξίαν.

BCDFK
 LPN a b
 c d e f g
 h k l m n
 o 17. 47

for ἡμῶν, ὑμῶν B¹ (see table).
 but corrd) N¹.

om το υπερ ὑμων F 45 Chr.

ελεγεν (appy :

4. om πως D¹ vulg. om εαν BD² Syr: αν D¹. ευρουσιν F. ins και
 bef καταισχυθωμεν D¹ (and lat) L (Syr) arm. for λεγωμεν, λεγω C¹ DF goth Thl-
 comm Ambrst Aug: om ινα μη λεγ. υμ. K. for υμεις, ημεις B¹. rec at
 end adds της καυχησης (see ch xi. 17), with D³ KLPN³ rel syrr goth arm gr-ff: om
 BCD¹ FN¹ 17 latt copt eth Ambrst Aug Pel.

5. προσελθωσιν F 48 Thdrnt-ms. for εις, προς BDF m: txt CKLN rel Thdrnt
 Damasc Thl Ec. (P uncert.) rec προκατηγγελμενην (occasioned probably by
 προκαταρτ. above), with KL rel syrr Thdrnt Damasc Ec: txt BCDFFPN d 17 vulg copt
 goth arm Thl Ambrst Aug Pel. om ὑμων D¹ (and lat) vulg Pel. om ταυτην
 F arm Chr. om κ. FN¹ 52 latt Syr Chr-comm₂ lat-ff. rec (for 2nd ως)
 ωσπερ, with b l: txt BCDFA, LPN rel gr-lat-ff.

I sent (epistolary past, as in ch. viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύχσις) may not, in this particular, be proved empty (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'); that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, in ver. 2. If he had meant, to the Macedonians, it would probably have been λέγω, as καυχῶμαι above: if in 1 Cor. xvi., it would have been more clearly expressed. If so, ἔλεγον refers merely to the word παρεσκ.), ye may be prepared (see above on ver. 2), 4.] lest perchance if Macedonians should come with me (to you:—to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of), should be put to shame, in the matter of this confidence (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see

reff., subjective: the attempt to give it here the meaning of 'foundation,' 'matter boasted of,' as Chrys., Theophyl., Erasmus, Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also). 5.] I therefore (because of ver. 4) thought it necessary to exhort the brethren (Titus and the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedonians, ver. 2. εὐλογία, blessing; not used only of a blessing in words, but of one expressed by a present, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εἶδ and λογία, 'a good collection.' This sense of blessing, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the construction is unusual: ταύτην refers back to εὐλ. and the inf. must have ᾤστε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing covetous spirit which gives no more than it need. There is no need to alter the primi-

6¹ τοῦτο δέ, ὁ ^mσπείρων ⁿφειδομένως ⁿφειδομένως καὶ ^mθερίσει, καὶ ὁ ^mσπείρων ^oἐπ' εὐλογίαις ^oἐπ' εὐλογίαις καὶ ^mθερίσει. ἵ ἕκαστος καθὼς ^pπροήρηται τῇ καρδίᾳ, μὴ ^qἐκ λύπης ἢ ^qἐξ ^rἀνάγκης· ^sίλαρόν γάρ ^tδοτῇ ἀγαπᾷ ὁ θεός. ^sδυνατεὶ δὲ ὁ θεός ^vπάσαν ^wχάριν ^wπερισεύσαι ^xεἰς ὑμᾶς, ἵνα ^yἐν ^zπαντὶ πάντοτε ^zπάσαν ^aαὐτάρ-

^r Heb. vii. 12 only. ^s here only. ^p Prov. xxii. 8. (^oότης, Rom. xii. 6.) ^t here only. 1 c. only.
^u Rom. xiv. 4. ch. xiii. 3 only. ^v Acts xi. 20 seq. ^w trans., ch. iv. 15. Eph.
ⁱ 8. 1 Thess. iii. 12 only. ^x = ch. ii. 9, 12. viii. 23. Gal. v. 10 al. ^y ch.
^{iv} 8 seq. ^z = Acts xx. 19 seq. ^a 1 Tim. vi. 6 only. (^qης, Phil. iv. 11. ^κεἰς,

6. for 1st ἐπ' εὐλογίαις, ἐν εὐλογία in benedictione D¹F full copt goth Orig-int lat-ff. for 2nd ἐπ' εὐλ., ἐξ εὐλογίας D¹(and lat) full copt goth Orig-int Cypre: ἐπ' εὐλογία F(not F-lat) copt Aug. om kai D¹ aeth.
 7. rec προαιρείται, with DKL rel syrr Chr Thdrt Damase: txt BC(FP)S (17) Chr-ms (Wtst) (προαιρείται F¹, προαιρήτ. F²G¹ 17: προήρητ. P): *proposeit* (or simili) vs lat-ff.
 8. rec δυνατός (see notes), with C²D² KLP rel Thdrt Damase: txt BC²D²F²N. for δε, γαρ D¹ 109-78 demid tot Syr. om παντοτε F(not F-lat) 7.

tive meaning, or to make the word signify 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them *πλεονεκτεῖ*, in the literal sense. Still less must we with Chrys., al., refer *πλεονεξ.* to the Apostle,—*μὴ νομίσητε, φησὶν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν*, Hom. xix. p. 573,—which is inconsistent with the interpretation *φειδομένως* below, and with *εὐλογία*, the corresponding word, which applies to the *spirit* of the givers).
 6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο] Some supply *φημί*, as in ref.: others, as Meyer, would take it as an accus. absol., 'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—*But this*—(is true), or *But (notice) this* . . .

ἐπ' εὐλογίαις] with blessings: ἐπὶ denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second ἐπ' εὐλ.: nor as Theophyl., Ec., and E. V. μετὰ δαυλείας, *bountifully*: which gives indeed the sense, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be *ἱλαρὸς δότης*, not giving murmuringly, but *with blessings*, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the *εὐλογία* are poured on him, whereas in the first they proceeded from him: in both cases they are the element in which he works. So, we bestow the seed, but receive the harvest. The spirit with which we sow, is of ourselves: that with which we reap, depends

on the harvest. So that the change of meaning is not arbitrary, but dependent on the nature of things.

7.] Not, as Meyer and De W., a limitation of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—*φειδομένως* and *ἐπ' εὐλογίαις* referred to the *spirit* of the giver; so does this verse,—*ἐκ λύπης ἢ ἐξ ἀν.* corresponding to *φειδομένως*,—*ἱλαρὸς*, to *ἐπ' εὐλογίαις*. καθὼς προήρηται] as he hath determined in his heart; supply, 'so let him give': i. e. let the *προαίρεσις*, the full consent of the free will, go with the gift; let it not be a reluctant offering, given *ἐκ λύπης*, out of an annoyed and troubled mind at having the gift extorted, nor *ἐξ ἀνάγκης*, out of necessity,—because compelled. Such givers,—that is implied,—God does not love. δότης is not a classical word. δότηρ, δωτήρ and (Hes. Op. 353) δώτης, are used (Meyer).

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.*

8.] δυνατεὶ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as *δυνατὸς ὁ θεός*, should have been altered to *δυνατεὶ*, as Meyer supposes, or why the transcriber need have written *δυνατός ἐστιν* if the latter were a correction for *δυνατεὶ*, seeing that the verb substantive is just as frequently omitted in such clauses as inserted.

πάσαν χάριν, 'etiam in bonis externis,' Bengel.—to which here the reference is: not excluding however the wider meaning of 'all grace.' περισσεύσαι, to make to abound,—reff. ἵνα κ.τ.λ.] in order that, having at all times in every thing all sufficiency (of

b Rom. iii. 7 κειαν ἔχοντες ^b περισσεύητε ^b εἰς πᾶν ^c ἔργον ^c ἀγαθόν, BCDFK
 c Acts ix. 36 ^a καθὼς γέγραπται ^d Ἐσκόρπισεν, ἔδωκεν τοῖς ^e πένησιν, LPs ab
 d Matt. xii. 30 || L. John x. 12. ^f ἡ δικαιοσύνη αὐτοῦ ^f μένει ^f εἰς τὸν αἰῶνα. 10 ὁ δὲ ^g ἐπι- cdefg
 xvi. 32 only. 2 Kings xxii. hklm n
 15. Psa. cxi. o 17. 47
 9. ^h χορηγῶν σπέρμα τῷ ⁱ σπείρουσι καὶ ἄρτον εἰς ^k βρώσιν
 e here only. 1 c. ^l χορηγήσει καὶ ^m πληθυνεῖ τὸν ⁿ σπόρον ὑμῶν καὶ ^o αὐξήσει
 Exod. xxiii. ^p τὰ ^q γενήματα τῆς δικαιοσύνης ὑμῶν. 11 ^a ἐν ^a παντὶ ^r πλου-
 6 al. fr. ^s τιζόμενοι εἰς ^s πᾶσαν ^t ἀπλότητα, ^u ἥτις ^v κατεργάζεται δι-
 f John viii. 35 ^w ἡμῶν ^w εὐχαριστίαν τῷ θεῷ, 12 ὅτι ἡ ^x διακονία τῆς ^y λει-
 bis. xii. 34. ^z τουργίας ταύτης οὐ μόνον ^z ἐστὶν ^a προσαναπληροῦσα τὰ
 Heb. vii. 24. ^b 5. Col. ii. 19. 2 Pet. i. 5, 11 only. Sir. xxv. 22 only. (-για, Eph. iv. 16. Phil. i. 19.) i ver. 6. Isa.
 1 Pet. i. 25, from Isa. xl. 8. 1 John ii. 17 only. k Rom. xiv. 17 reff. Isa. l. c. 11 Pet. iv. 11 only. 3 Kings iv. 7. Sir.
 f Gal. iii. 5. Col. ii. 19. 2 Pet. i. 5, 11 only. Sir. xxv. 22 only. (-για, Eph. iv. 16. Phil. i. 19.) i ver. 6. Isa.
 1v. 10. k Rom. xiv. 17 reff. Isa. l. c. 11 Pet. iv. 11 only. 3 Kings iv. 7. Sir.
 xxxix. 33. m Acts vi. 7 reff. n epp., here only. Mark iv. 26, 27. Luke viii. 5, 11 only. Deut.
 xi. 10. o trans., 1 Cor. iii. 6, 7 reff. p (γενν.) Matt. iii. 7 || L. xii. 34. xxiii. 33. xxvi. 29 ||
 Mk. L. Luke xii. 15 only. Deut. xiv. 22. Hos. x. 12. q ch. iv. 8 reff. r ch. vi. 10. 1 Cor.
 i. 5 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 10 reff. s = Acts xx. 19 reff. t Rom.
 xii. 8 reff. u = Acts x. 41 reff. v = Rom. iv. 15 reff. w = Acts xxiv. 3 reff.
 x Acts vi. 1 reff. y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. Num. viii. 22. w = Acts xxiv. 3 reff.
 Acts ii. 5 reff. a ch. xi. 9 only. t. Wisd. xix. 4 only. z constr., see

9. at end ins του αιωνος FK 238 vulg(not am demid al) aeth.

10. for σπέρμα, σπορον (corrⁿ from σπορον below) BD¹F. σπειραντι L m 47.
 rec χορηγησαι πληθυναι αυξησαι (prob, as Meyer, corrns, in the idea that a wish was intended, and so the futures have been changed to optatives: for such they are, not infinitives: cf 1 Thess iii. 11, 12; 2 Thess ii. 17; iii. 5,—and var readd, Rom xvi. 20), with D³KN³ rel syr goth Chr Thdrt Damase: χορηγησαι and πληθυναι F: χορηγησαι and αυξησαι L: txt BCD¹PN¹ m 17 copt aeth arm Cyr, Cypr Ambrst Aug. rec γεννηματα, with c k: txt BCDFKLPS rel Chr-mss Thl-mss.

11. ins ινα bef εν παντι F Chr lat-ff. υμων C²P 662-7. 71-4. 91. 119-20 syr-mg Damase. for τα θ, θεου B: om τω D¹.

worldly substance; ἀνάρκ. is objective; not contentedness, subj.) ye may abound towards ('have an overplus for; which is not inconsistent with ἀνάρκεια, seeing that αὐτ. does not exclude the having more, but only the having less than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) every good work:

9.] as it is written (i.e. fulfilling the character described in Scripture).—He scattered abroad (metaph. from seed: μετὰ δαφιλίας ἔδωκε, Chrys.), he gave to the poor: his righteousness remaineth for ever. In what sense is δικαιοσύνη used? Clearly in the only one warranted by the context—that of 'goodness proved by beneficence,'—a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting δικαιοσύνη ever insisted on by Paul (as Chrys., p. 574, καὶ γὰρ δικαίους ποιεῖ [ἡ φιανθρωπία], τὰ ἀμαρτήματα καθάπερ πῦρ ἀναλίσκουσα, ὅταν μετὰ δαφιλίας ἐκχέηται) is a manifest perversion.

10.] Assurance that God will do this. But (introduces the new assurance) He that ministers seed to the sower and bread for eating (in the physical world:—from ref. Isa., LXX. The

Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄρτον εἰς βρώσιν with χορηγήσαι, or -ει. βρώσις, the act of eating: not = βρώμα), shall supply and multiply your seed (i.e. the money for you to bestow,—answering to σπέρμα τῷ σπείρουσι), and will increase the fruits of your righteousness (from ref. Hos.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἄρτον εἰς βρώσιν, which is the result of the sower's labours).

11.] Method in which you will be thus blessed by God. In every thing being enriched (the construction is an anacoluthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) unto all liberality (i.e. in order that you may shew all liberality. On ἀπλ. see note, Rom. xii. 8), which (of a sort which) brings about by our means (as the distributors of it) thanksgiving (from those who will receive it) to God.

12.] Explanation of the last clause. Because the ministrations (not on our part who distribute, though it might at first sight seem so: the next verse decides διακονία to mean, 'your administering by contribution,' as in ver. 1) of this public service (λειτ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some

^b ὑστερήματα τῶν ^c ἁγίων, ἀλλὰ καὶ ^d περισσεύουσα διὰ ^b 1 Cor. xvi. 17 πολλῶν ^w εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ τῆς ^e δοκιμῆς τῆς ^c Acts ix. 13 ^x διακονίας ταύτης ^f δοξάζοντες τὸν θεὸν ^f ἐπὶ τῇ ^g ὑποταγῇ ^d Acts xvi. 5 τῆς ^h ὁμολογίας ὑμῶν ⁱ εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ ^e Rom. v. 4 reff. καὶ ^j ἀπλότῃ τῆς ^{kl} κοινωνίας ^{lm} εἰς αὐτοὺς καὶ ^m εἰς ^f Luke ii. 20. πάντας, ¹⁴ καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ⁿ ἐπιποθούντων ^g Gal. ii. 5 ^o ὑμᾶς διὰ τὴν ^o ὑπερβάλλουσιν χάριν τοῦ θεοῦ ^h (=) 1 Tim. vi. ἐφ' ὑμῖν. ¹⁵ ^p χάρις τῷ θεῷ ^a ἐπὶ τῇ ^r ἀνεκδιηγήτῳ αὐτοῦ ^s δωρεᾷ. ^{12, 13.} Heb.

iii. 1. iv. 14. x. 23 only. P.H.† (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff. xx. 21. j ver. 11. k Rom. xv. 26 reff. i Phil. i. 5. xvi. 1 reff. n Rom. i. 11 reff. James iv. 5. constr., Phil. i. 8. ii. 26. 1 Pet. ii. 2. Ps. cxviii. 174. o ch. iii. 10 reff. p Rom. vi. 17. vii. 25. 1 Cor. xv. 57. ch. ii. 14. viii. 16. q so ver. 13 reff. r here only. s John iv. 10. Acts ii. 38 al. + Wisd. vii. 14. xvi. 25. 2 Macc. iv. 30 only. (Dan. ii. 6. v. 17 Theod.) i = Acts m 1 Cor.

12. for θεω, χριστῶ B 46: in *Domino* vulg.

13. ins και bef δια B. εαντ. P.

14. for ὑμῶν, ἡμῶν BN¹ (but with υ written above).

aft υμας ins εδιν N³.

15. rec aft χάρις ins δε, with C²D²·³KLPN³ rel vss gr-f¹ Ambrst-ms Sedul: om BC¹D¹FN¹ a 17 latt goth Ambrst-ed Aug Pel Bede.

necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑστερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσέουμι μοί τι, as John vi. 13; Luke ix. 17). 13.] they (the recipients) glorifying God (the participle as in ver. 11, an anacoluthon) by means of (the proof, &c., is the occasion, by means of which) the proof (i.e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i.e. that your ὁμολογία, [= 'you who confess Christ,'] 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is towards, 'in reference to,' as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to εἰς as above). Meyer would render ἀπλότῃ τῆς κοινωνίας, 'the genuineness of your fellowship:' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but

disturbs the parallel of ἀπλότῃ τ. κοιν.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπὶ—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐπιπ. ὑμ. may be (as Meyer) a gen. absol., 'while they desire you in prayers for you' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλότῃ, have occasioned this also to be expressed in the dative, as though it depended on ἐπὶ, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλότῃ, inasmuch as these are ὑμῶν, and this δέσις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love (reff.) to you, on account of the grace of God which abounds eminently towards (over) you (ἐφ' ὑμ. belonging to ὑπερβ. not to χάριν, which would, but not of absolute necessity, require τῇ).

15.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these

Y Y

t Rom. xii. 1

reff.

u 1 Cor. iv. 21

reff.

v Acts xxiv. 4

(reff.) only t.

w ver. 7. Luke

ii. 31. Acts iii.

13. 2 Chron.

xiii. 8.

x Rom. xii. 16 reff.

ii. 6. Winer, edn. 6, § 44. 3. b.

X. ¹ Αὐτὸς δὲ ἐγὼ Παῦλος ¹ παρακαλῶ ὑμᾶς ¹ διὰ τῆς ^u πραύτητος καὶ ^v ἐπιεικειᾶς τοῦ χριστοῦ, ὃς ^w κατὰ πρόσωπον μὲν ^x ταπεινὸς ἐν ὑμῖν, ^y ἅπὼν δὲ ^z θαρρῶ εἰς ὑμᾶς. ² δέομαι δὲ ^a τὸ μὴ ^b παρὼν ^z θαρρῆσαι τῇ ^b πεποι-

BCDFK
LPN ab
c d e f g
h k l m n
o 17 47

y 1 Cor. v. 3 reff.

b ch. i. 15 reff.

z ch. v. 6, 8 reff.

a constr. Cor. iv. 6. Phil.

CHAP. X. 1. rec *πραοητος*, with CDKLN³ rel: txt BFPN¹ 17.

eis, δι' B.

for eis *umas*, εν υμιν P.2. aft *τη πεποιθησει* ins *ταυτη* C² (hence to *σπλα της*, ver 4, C is rewritten) copt.

recipients of the bounty of the Corinthians, *he concludes with an ascription*, in the spirit also of a thankful recipient, of *unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable*, ἀνεκδιήγητος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xx. p. 579 f. [δωρεὰν δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσιν καὶ τοῖς παρέχουσιν· ἢ τὰ ἀπόρρητα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκονομίᾳ πάσης μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας· ὃ καὶ μάλιστα ἔστιν ὑποπεύσαι. ἵνα γὰρ καὶ καταστείλῃ, καὶ δαψιλεστέροισ ἐργάσῃται, ὧν ἐτυχον παρὰ τοῦ θεοῦ, τούτων αὐτοὺς ἀναμιμῃσκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἀπάσης· διὸ καὶ ἐνταῦθα τὸν λόγον κατέκλειεν,] and Thl. [who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἀγαθῶν ἀναμιμῃσκει ὧν ἡζιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὥσανε τοιαῦτα λέγων Μηδὲν μέγα νομίσητε ὑμεῖς ποιεῖν· ἀνεκδιήγητα γὰρ εἰσι τὰ ἀγαθὰ ὃ ἐλάβομεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δῶμεν, τί μέγα;] It is also given by Bengel [“Deus nobis dedit abundantiam bonorum interiorum et exteriorum, quæ et ipsa est inenarrabilis, et fructus habet consimiles”], Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING VISIT. X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δέ marks the transition to a new

subject,—and αὐτός points on to the personal characteristics mentioned below, ‘Ego idem Paulus, qui . . .’; the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have αὐτός used, where the only object seems to be to *bring out the personality more strongly*: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13:—and such may be the case here:—but the ὅς rather favours the former interpretation.

διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using the *meekness and gentleness of Christ* (Matt. xi. 29, 30) as a *motive whereby he conjures them*. And most appropriately: *he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness*: “Remember how gentle my Master was, and force not me His servant to be otherwise towards you.”

“πραύτης, lenitas, virtus magis absoluta: ἐπιεικεία, æquitas, magis refertur ad alios,” Bengel. See many examples in Wetst.

ὃς κατὰ πρός.] *Who in personal appearance indeed (am) mean among you* (he appropriates concessively, but at the same time with some irony,—so Chrys. Hom. xxi. p. 583, κατ’ εἰρωνείαν φησί, τὰ ἐκείνων φθειγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ πρ. is not a Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, outspoken in blame) towards you, 2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray [you] (not, God, as Bengel [1], al.) that I may not (τὸ μὴ sets the object of δέομαι in a stronger light, see reff.) when present (‘as I intend to be:—‘at my next visit’) have to be bold (see above) with the confidence (official peremptoriness, and reliance on my authority) with which I reckon (am minded: not passive. ‘am reckoned,’ as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would

θήσει ἢ ^cλογίζομαι ^dτολμῆσαι ἐπὶ τινας τοὺς ^eλογιζομέ- ^c = here only.
 νους ἡμᾶς ^eὡς ^fκατὰ ^gσάρκα περιπατοῦντας. ^hἐν ⁱKing
^hσαρκὶ γὰρ ⁱπεριπατοῦντες οὐ ^kκατὰ ^lσάρκα ^mστρατενó- ^l King
 μεθα· ⁿτὰ γὰρ ^oὅπλα τῆς ^pστρατείας ἡμῶν οὐ ^qσαρκικά, ^q King
 ἀλλὰ δυνατὰ ^rτῷ θεῷ ^sπρὸς ^tκαθαίρεσιν ^uὀχυρωμάτων· ^r King
^vλογισμοὺς ^wκαθαίρουντες καὶ πᾶν ^xὑψωμα ^yἐπαιρόμε- ^s King
 νον κατὰ τῆς γνώσεώς ^zτοῦ θεοῦ, καὶ ^{aa}αἰχμαλωτίζον- ^t King
 τες πᾶν ^{ab}νόημα εἰς τὴν ^{ac}ὑπακοὴν τοῦ χριστοῦ, ^u King
^{ad}καὶ ^{ae}Gal. ii. 1.

20. Phil. i. 22, 24. Col. ii. 1. 1 Tim. iii. 16. Philem. 16. i ch. iv. 2 reff. j 1 Cor.
 ix. 7 reff. k = ch. vi. 7 (reff.). l 1 Tim. i. 18 only r. m 1 Cor. iii. 3 reff.
 n dat., Acts vii. 20 reff. o = ch. viii. 19 reff. p ver. 8 reff. q here only. Prov.
 xxi. 22. 1 Macc. v. 65. r Rom. ii. 15 only. Prov. vi. 18. Jer. xi. 19. s = Acts
 xix. 27. Lam. ii. 2. t Rom. viii. 39 only. Job xxiv. 24. Judith x. 8. xiii. 4 only. u = ch.
 xi. 20. Ezra iv. 19. Dan. xi. 14 Theod. v gen. object., ch. ii. 14. w Rom. vii. 23
 reff. x ch. ii. 11 reff. y and constr., Rom. i. 5 reff.

om τινας C².

3. περιπατοῦντας F.

4. στρατίας (for -ειας) CDFKLPX e^l m n 47: txt B 17.

5. καθαιρουντων D¹ Orig., (and int₃: txt₄) Meth. om 2nd και F Ambrst-ed.
 at end ins αγωντες DF goth.

naturally require ἀπὸν with τολμῆσαι) to be bold towards some, (namely) those who reckon (of) us as walking according to the flesh (περιπατεῖν κατὰ σάρκα is well explained by Estius, 'hoc est, secundum carnales et humanos affectus vitam et actiones instituere. . . . Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat'). 3.] The γάρ here shews that this verse is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκὶ and κατὰ σάρκα allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατενόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not war after the flesh: therefore compel us not to use our weapons. ἐν σαρ. γ. περιπ.] Although we walk in the flesh, i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule our rule of warfare.

4.] Enlargement of the idea in στρατενόμεθα. If the warfare were according to the flesh, its weapons would be carnal: whereas now, as implied, they are spiritual, δυνατὰ τῷ θεῷ,—powerful in the sight of God (i. e. 'in His estimation,' 'after His rule of warfare.' It is not a Hebraism; see on ref. Acts; and for the dat., Winer, edn. 6, § 31. 4. Some render it, 'by means of God,'—Beza, Grot., Estius, Bengel, al.: others, 'for God,'—God's means of shewing his power,—Billroth, al., but wrongly) in order to pulling

down of strongholds (see ref. Prov. So Philo de Abrah. § 38, vol. ii. p. 32, τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαίρειν,—see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these,

not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners). 5.] The nom. καθαιρουντες refers to ἡμεῖς, the implied subject of ver. 4;—this verse carrying on the figure in ὀχυρωμάτων. By λογισμοὺς he means, as Chrys., p. 585, τὸν τόπον τὸν Ἑλληνικόν, καὶ τῶν σοφισμάτων κ. τῶν συλλογισμῶν τὴν ἰσχύν:—but not only these:—every towering conceit κατὰ σάρκα is also included. κ. πᾶν ὑψ.]

And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the comparata being human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself), and leading captive every intent of the mind (not 'thought,' as E. V.: not intellectual subjection here, but that of the will, is intended) into subjection to Christ (in the figure he treats ἡ ὑπακοὴ τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which it is led captive: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till

z here only.

Polyb. ii. 34.

2. (-ως) *ἐχουν*,

Acts xxi. 13

ref.)

a Rom. xii. 19

ref.)

b Rom. v. 19.

Heb. ii. 2

only r.

(οὐκ *ειν*,

Matt. xviii.

17.)

c = John iii. 29

al. fr. Dan. viii. 23.

i. 14. Philom. 21.

Prov. xiv. 16.

Rom. ii. 3 ref.

ii. 7 ref.

m Luke xii. 4 only.

^z ἐν ^z ἐτοίμῳ ^z ἔχοντες ^a ἐκδικῆσαι ^b πᾶσαν ^b παρακοήν, ὅταν ^c πληρωθῇ ^η ὑμῶν ^η ἡ ^d ὑπακοή.

BCDFK

LPN a b

c d e f g

h k l m n

o 17. 47

7 Τὰ ^e κατὰ ^e πρόσωπον βλέπετε; εἴ τις ^f πέποιθεν ^g ἐαυτῷ ^g χριστοῦ εἶναι, τοῦτο ^h λογιέσθω ⁱ πάλιν ⁱ ἄφ' ⁱ ἐαυτοῦ, ^h ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς.

8 ἂν ^k [τε] ^k γὰρ ^{lm} περισσώτερόν ^m τι καυχῆσθαι περὶ

6. for ἐν ετοιμῳ, ετοιμῳς D¹ Orig.

aft πληρωθῇ ins προτερον C 39 fri Aug.

ἡ υπακοη bef ὑμων D¹F lat.-ff.—ἡμων D¹F(not G).

7. for πεποιθεν, δοκει πεποιθεναι B.

aft χριστου ins δουλος D¹F flor fuld Ambrst-

ms. παλιν bef λογιεσθω PL.

for αφ, εφ BLN; apud vulg D-lat F-lat;

intra G-lat.

rec aft ημεις ins χριστου, with D³KL rel copt-wilk Damasc Ec:om BCD¹FPN 17 latt syrr goth aeth arm Chr Thdrt Thl Ambrst Pel.

8. om τε BF d 17 Chr Thl: ins CDKLPN rel Thdrt Damasc Ec Ambrst.

rec

ins και bef περισσοτερον, with D³KL³ rel Syr syr-mg Chr Thdrt Damasc Thl: omBCD¹FPN¹ c latt copt goth aeth arm Ec.

τι bef περισσ. F Ambrst Vig: om τι

m¹ arm Sedul.

καυχησθαι LPN c f k Thl: -σωμεθα 17.

every opportunity has been given them to join the ranks of the obedient; when your obedience (stress on ὑμῶν) shall have been completed. He does not mention any persons—not the disobedient, but every (case of) disobedience, and throws out ὑμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21.] A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him. 7—11.]

He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: 'do ye regard outward appearance? even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'look at the things before your eyes,' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε

generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia careo, despiciatis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπ. the supposed characteristics of the (?) Christ-party, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . .] If any one believes himself to belong to Christ (lit. 'trusts in himself to belong.'

From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), let him reckon this again out of his own mind (i.e. let him think afresh, and come to a conclusion obvious to any one's common sense [ἀφ' ἐαυτοῦ] and not requiring any extraneous help to arrive at it), that as he is Christ's, so also are we (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine).

8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic power, would not disgrace him, but would be borne out by the fact. For if we were to boast (ἐάν is not concessive, but hypothetical, as in 1 Cor. xiii. 1. τε γὰρ

...υμων
C.
BDFKL
P^a b c
d e f g h
k l m n o
17. 47

τῆς ⁿ ἐξουσίας ἡμῶν ^o ἥς ^p ἔδωκεν ὁ κύριος εἰς ^q οἰκοδομὴν ⁿ see 1 Cor. ix. 4, and passim. = ch. xiii. 10. attr. Acts i. 1 reff. ^p so Matt. x. 1 al. fr. ^q = Rom. xiv. 19 reff. ^r ver. 4. ch. xiii. 10 only + 1 Macc. iii. 43 only. (-ρεῖν, ver. t w. inf., here u here only. Levit. Acts xxv. 7 (reff.) a Rom. xiv. 3 reff.

καὶ οὐκ εἰς ^r καθαίρεισιν ὑμῶν, οὐκ ^s αἰσχυνθήσομαι, ⁹ ἵνα ¹⁰ ὅτι αἱ μὲν ἐπιστολαί ^v φησιν ^w βαρεῖαι καὶ ^x ἰσχυραί, ἡ δὲ ^y παρουσία τοῦ σώματος ^z ἀσθενῆς καὶ ὁ λόγος ^a ἐξουθενή-
μενος. ¹¹ ^b τοῦτο ^b λογιζέσθω ^c ὁ ^c τοιοῦτος, ^b ὅτι οἰοί

5.) s Luke xvi. 3. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxxiv. 4. only. μεγάλα χρήματα ὥς ἂν εἶναι 'Ροδώπιος, Herod. ii. 135. u here only. Levit. xvi. 6. (-βος, Mark ix. 6.) v see note. w = Matt. xxiii. 23. Acts xxv. 7 (reff.) a Rom. xiv. 3 reff. x 1 Cor. i. 25 reff. iv. 10. y 1 Cor. xvi. 17 reff. z see 1 Cor. i. 25. b ver. 7. c Acts xxii. 22 reff.

om ημων C¹P 66⁷. 219¹ Syr copt Chr. for κυριος, θεος D¹(and lat) F(gr and lat) G-lat fri Idac. rec adds ημιν, with D³FKL^N rel goth Thdrt Œc: μοι Syr copt Chr Thl: pref ημιν P 73: om BC D¹(and lat) N¹ 17 am¹(with tol al) æth. for υμ., ημων F(not G).
9. δοξωμεν D¹F(not F-lat) Ambrst. om ως αν D¹. εκφοβουντες
D G-lat(altern): εκφοβων P.

10. επιστ. bef μεν B^N¹. φασιν B latt(exc D-lat) syrr goth. εξουθενημενος B.

generally has a corresponding clause following, with τε, καί, δέ, or ἤ, as Eur. Phœn. 1313, ἐμός τε γὰρ παῖς γῆς ὀλωλ' ἐπερθανών, . . . βοᾷ δὲ δῶμα πᾶν, so in reff. and Thucyd. i. 12 bis,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) somewhat more abundantly (than we have ever done: or than in vv. 3—6) concerning our power which the Lord has given for building you up and not for pulling you down (καὶ πῶς φησι, λογισμοὺς καθαιρούντες; ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἰδὸς ἐστι, τὸ τὰ καλύμματα ἀναίρειν, καὶ τὰ σαθρὰ διελέγειν, καὶ τὰ ἀληθῆ συντιθέναι ἐν οἰκοδομῇ. Chrys. Hom. xxii. p. 589), I shall not be put to shame (οὐ δειχθήσομαι ψευδόμενος οὐδὲ ἀλαζονεύμενος, Chrys. ib.).

9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it immediately to αἰσχυνθῆναι, and regard it as the purpose to be served by the fact verifying his boast. But as De W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c., would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken subjectively—I say this, because I wish not to seem, &c. ὥς ἂν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὥς ἂν in later (? see ref.) Greek, has the sense of 'quasi, tanquam,'—ἂν losing its proper force, in a commonly current expression; and the sense is much the same as that of

ὥς alone." Meyer. Winer takes ὥς ἂν ἐκφοβεῖν as = ὥς ἂν ἐκφοβοῦμαι, edn. 6, § 42. 6, (but see Moulton's note, p. 390, 1, who prefers the account given above) and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary.

διὰ τῶν ἐπιστολῶν] He had written two before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a third had been written before this (Bleek).

10.] φησίν, taken by Winer (edn. 6, § 58. 9. b), De W., and Meyer, as impersonal—ἡεῖστ' εἰς, 'men say:': but why should not the τις of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject?

βαρεῖαι] see in Wetst., definitions from the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἄποπον ἑαυτῷ καταράσθαι οἶον, τεθνάναι μᾶλλον ἢ ταῦτ' εἰρηκέναι βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃς τῶν τεθνεώτων ἐνδόξων, . . . οἶον, πηλίκον ἂν στενάζαιεν οἱ πρόγονοι (see 1 Cor. xv. 18).

παρουσία . . . ἀσθενής] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενήμενος. At the same time, the contrast being between his epistles and his word of mouth, his authority as unaccompanied or accompanied by his presence, it must be assumed, that there was some-

d Rom. xv. 18. ^ε ἔσμεν ^α τῷ λόγῳ δι' ἐπιστολῶν ^ε ἀπόντες, τοιοῦτοι καὶ ^ε παρόντες ^α τῷ ἔργῳ. ¹² οὐ γὰρ ^ε τολμῶμεν ^ε ἐγκρίναι ἢ ¹ Thess. i. 5.) ^h συγκρίναι ⁱ ἑαυτοὺς τισὶν τῶν ⁱ ἑαυτοὺς ⁱ συνιστανόντων ^h ἀλλὰ αὐτοὶ ^k ἐν ἑαυτοῖς ἑαυτοὺς ^{kl} μετροῦντες, καὶ ^h συγ-

g here only +. Jos. B. ii. 8, 7, εἰς τὸν ὅμιλον ἐγκρίνεται. ^h here bis. 1 Cor. ii. 13 only +. Gen. xl. 8
al. = Wsd. vii. 29. xv. 18. ⁱ 1st pers., ch. iii. 1 reff. ^j ch. iii. 1 (reff.) ^k Matt. vii. 2
bis. Mark iv. 24 bis only. ^l as above (k). Luke i. 38. Rev. xi. 1, 2. xxi. 15, 16, 17 only. Exod. xvi. 18.

12. *τολμω* (for -*μωμεν*) B: *τολμων* m. for *εγκρ.*, *κριναι* F n. add *εαυτους* D¹.
om *τισιν* D¹. *αλλ'* D¹ L a m 17. om 3rd *εαυτους* N¹ (ins N-corr¹ obl).

thing (see on ch. xii. 7) which discom-
mended his appearance and delivery. See
the traditional authorities for the Apostle's
personal appearance, in Winer's Realw.
vol. ii. p. 221, note.

11.] *λογιζέσθω*,
as in ver. 7. ^δ τοιοῦτος, viz. who
thus speaks. The introduction of the verse
without any connecting particle gives force
and emphasis. After *παρόντες* supply
ἔσμεν, not *ἐσόμεθα*. Not only the conduct
of the Apostle on his next visit, but his
general character, is in question.

12–18.] The difficulty of this passage
is universally acknowledged. In early times
Theodoret wrote: ἀσαφὲς ἅπαν τὸ χάρημα
τοῦτο γέγραφε, and adds as a reason, ἐναρ-
γῶς ἐλέγχει τοὺς αἰτίους οὐ βουλόμενος.
He substantiates what has just been said,
by shewing how unlike he is to those vain
persons who boast of other men's labours;
—for he boasts of what God had really
done among them by him, and hopes that
this boast may be yet more increased.

12.] disclaims resemblance to those
false teachers who made themselves their
only standard. For we do not venture
(ironical;—"dum dicit quod non faciat,
notat quid isti faciant." Bengel) to number
ourselves among (συναριθῆσαι, Theo-
phyl., Ecum., 'inserere,' Vulg.: see
examples of this usage, with *εἰς* prin-
cipally, but also with *μετά* and *ἐπί* w. gen.,
in Wetst.), or compare ourselves with
(*συγκρίναι* is properly, in classical Greek,
'to compound,' or 'unite'; but in later
Greek, 'to compare': δ συγκριτικὸς τρό-
πος, with the grammarians, is the com-
parative degree) some of those who com-
mend themselves (the charge made against
him, *εαυτὸν συνιστάνει*, see ch. iii. 1;
v. 12, he makes as a true one against
the false teachers);—but (they), them-
selves measuring themselves by them-
selves, and comparing themselves with
themselves, are not wise. The render-
ings are very various. Chrys. al., read
συνιοῦσιν, and make it a particip., *τοῦ-
έστι, μὴ αἰσθανομένοις πῶς εἰσι καταγέλα-
στοι τοιαῦτα ἀλαζονεύμενοι*, p. 590: and
see again below. Others, reading the
same, take it rightly, as = *συνιᾶσιν*, but

make *μετροῦντες*, &c., the object of *συν-
ιοῦσιν*: 'know not that they are mea-
suring,' &c.: but the corresponding sen-
tence, *ἡμεῖς δὲ κ.τ.λ.*, shews that this sense
would be irrelevant; for the Apostle does
not oppose their ignorance of their foolish
estimate of themselves to his own prac-
tice, but that foolish estimate itself.

Others again, as Eummerling and Olshausen,
take *ἀλλὰ*—*συνιοῦσιν* (or -*ᾶσιν*) to apply
to the Apostle himself, as contrasted with
the *τινές*: 'We do not venture, &c.,—but
we ourselves measure (supply *ἔσμεν*, 'are
in the habit of measuring') ourselves by
ourselves (i.e. as ver. 18, by what the
Lord has really made us to be), and com-
pare ourselves with ourselves, foolish as
we are (reputed to be:—*συνιοῦσιν* being a
participle). But foolish we are not: we
will not boast ourselves,' &c. But (1)
this rendering would absolutely require
the article before *οὐ συνιοῦσιν*, which,
anarthrous, would imply, not an imputa-
tion, but the fact: (2) the mode of
expression (*αὐτοὶ ἐν ἑαυτοῖς ἑαυτ. μετρ.*)
would be a most extraordinary one to
convey the meaning supposed:—and (3)
the meaning itself would be irrelevant when
obtained. Another variety of this render-
ing is to take (as Bos, Schrader, al.) *ἑαυ-
τοῖς, οὐ συνιοῦσιν*, = *ἑαυτοῖς, οὐ τοῖς
συνιοῦσιν*—with ourselves, not with the
wise: which is also inadmissible.

Others again (see var. read.) would omit *οὐ
συνιᾶσιν* (or -*οῦσιν*) *ἡμεῖς δὲ*,—which has
been an evident correction, on the suppo-
sition that *ἀλλὰ αὐτοὶ κ.τ.λ.* belonged to
the Apostle, to expunge words so much
in the way of such an interpretation.
I may observe that much of the difficulty
has arisen from taking *αὐτοὶ* with *ἀλλὰ*
as the subject to *οὐ συνιᾶσιν*, whereas
it belongs to what follows, *ἀλλὰ αὐτοὶ ἐν
ἑαυτ. ἑαυτ. μετρ. κ.τ.λ.*, as in the version
given above: the subject of *συνιᾶσιν* being
to be supplied, and the construction being
an inaccurate one. Calvin well illustrates
the sense, by the reputation which any
moderately learned man gained among the
ignorant monks of his day—"Si quis
tenuem modo gustum elegantioris litera-

BDFK
LPN a b
c d e f g
h k l m n
o 17. 47

κρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ ^m συνιάσιν. ¹³ ἡμεῖς δὲ οὐκ ^m Rom. xv. 21
ⁿ εἰς τὰ ^o ἄμετρα ⁿ καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ ⁿ = ver. 16.
 κανόνος ^o οὗ ^r ἐμέρισεν ἡμῖν ὁ θεὸς ^r μέτρον ^s ἐφικέσθαι ^{ch. xii. 6.}
^t ἄχρι καὶ ὑμῶν. ¹⁴ οὐ γὰρ ὡς μὴ ^s ἐφικνούμενοι εἰς ^{εἰπαίνειν}
 ὑμᾶς ^u ὑπερεκτείνουμεν ^v ἑαυτούς, ^t ἄχρι γὰρ καὶ ὑμῶν ^{Plato, Alc. i.}
^w ἐφθάσαμεν ^x ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ. ¹⁵ οὐκ ^{p. 111.}
^q attr. ^o here bis only †.
 (-τρητος, ^{Isa. xxii. 18.)}
^{Isa. xv. 16.}
^{Gal. vi. 16}
^{(Phil. iii. 16}

v. r.) only. Mic. vii. 4. Judith xiii. 6 only. = Job xxxviii. 5 Aq. (σπαρτίον, LXX.)
 (ver. 8.) 1 John ii. 25. r Rom. xii. 3 (reiff.). s here bis only †.

Ed-vat. 30. Ed-vat (C def. ἄφ. ABN) only. t = Acts xi. 5 reff.
 v 1st pers., ver. 12. w Rom. ix. 31 reff. 2 Chron. xxviii. 9. Dan. viii. 7 Theod. x Rom. i. 9. ch.
 viii. 18 al.

2nd εαυτοῖς bef 4th εαυτοὺς DK m Chr Thdrt. rec συνιουσιν, with D³KLP rel :
 συνίσσιν N¹ 74²: txt BN-corr¹⁻³ m 17 Thdrt-ed.—om ου συνιασιν ημεις δε D¹(and lat)
 F vulg Ambrst Sing-cler Sedul Vig. (Perhaps the transcriber's eye passed from ου
 above to ουκ follg, and so omitted all between: or perhaps on acct of the difficulty of
 the words. See the readings discussed in Stanley's note.)

13. om ημεις δε D¹F. rec ουχι, with D³ rel Ec: txt BD¹EKLPN c m 17 Chr
 Thdrt Damasc Thl. το αμετρον D¹F: immensum (and so ver 15)latt. καυ-
 χωμενοι F Sing-cler: om D¹(and lat). οσου M. for εμερισεν, εμετρησεν M
 a 49. 64-7². 74 Thl-ms. om ημιν FL. for θεος, κυριος D Epiph Vig.
 αφικεσθαι F 109 Chr ms. for θεος, κυριος D Epiph Vig.

14. for ου γαρ ως, ως γαρ B 114-6: ου γ. μη ως P. for εφικνουμενοι, αφικν.
 K: αφικόμενοι F: αφικουμενοι 106: εφικόμενοι Chr. om 2nd γαρ N¹(ins N-corr¹) d.

turæ habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex se ipsis: quum in eorum claustris nihil sit præter barbarium, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli æmuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent."

13.] But we (opposed to those spoken of in last verse) will not (ever: will never allow ourselves to) boast without measure (lit. 'boast as far as to things unmeasured.' εἰς with an adj. and the art. is used to signify the extent to which; so Herod. vii. 229, κατεκέατο ἐν Ἀλπηνοῖσι ὀφθαλμῶντες ἐς τὸ ἔσχατον: as ἐπὶ with the same denotes the direction towards which, as ἐπὶ τὸ μείζον κοσμοῦντες, . . . ἐπὶ τὸ μυθῶδες ἐκνευκῆκότα, Thucyd. i. 21,—without measure, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. τὰ ἄμετρα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—we adopt no such vague standard for our boasting'), but according to the measure of the rule (τὸ μέτρ. τοῦ καν.—the measure pointed out by the rule,' gen. subj.) which God apportioned to us as a measure, to reach as far as to you—οὐ ἐμέρισεν ἡμῖν ὁ θ. μέτρον = ὅν ἐμέρ. ἡμ. ὁ θ. μέτρον, which (κανὼν) God apportioned to us as a measure, —or, as De W.,

τοῦ μέτρον ὃ ἐμέρ. ἡμ. ὁ θ., in which latter case μέτρον is in appos. with κανὼν: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὕτω τάρβους ἀφικόμην, Eur. Phœn. 361; τοῦ βίου εὖ ἤκοντι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note.

ἐφικέσθαι is the inf. of the purpose, that we should reach: or perhaps (but not so well) of the result, 'so that we reach.'

14.] Further explanation of ἐφικ. ἄχρι κ. ὑμ. For we are not stretching ourselves beyond [our bounds], as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, 'ut si non perveniamus.' The μὴ shews that the case is only a supposed one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἀέρα δέρον, where the case is the real one: see Winer, edn. 6, § 55. 1): for even as far as you did we advance (the proper meaning of φθάνω must hardly be pressed here: the Apostle would not introduce a distinct thought by a word of secondary importance in the sentence) in the gospel (the element

y Rom. ii. 17
ref.
z Rom. xiv. 4
ref.
a ch. vi. 5 reff.
b = Matt. xiii.
32. Mark iv.
8. Col. i. 6.
10. 1 Pet. ii.
2 only.
Exod. i. 7.
trans., 1 Cor.
iii. 6 reff.
c = Matt. xxiii.
5. Luke i. 58
(Acts x. 45
reff.) only.
Gen. xix. 19.
d ver. 13 reff.
e Rom. v. 17.
ch. viii. 2.
James i. 21
only. Eccles.
i. 3 al.
11 Pet. i. 25.
see Heb. ii. 3.
ver. 12. -άται, Rom. iii. 5 reff.
n 1 Cor. iv. 8 reff.
Heb. ii. 7.
s Rom. x. 2. see Acts xxii. 3.

ⁿ εἰς τὰ ὁ ἄμετρα ^y καυχώμενοι ^y ἐν ^z ἄλλοτρίοις ^a κόποις,
ἐλπίδα δὲ ἔχοντες ^b αὐξανομένης τῆς πίστεως ὑμῶν
ἐν ὑμῖν ^c μεγαλυνθῆναι κατὰ τὸν ^d κανόνα ἡμῶν εἰς
^e περισσεΐαν, ^{16 f} εἰς τὰ ^g ὑπερέκεινα ὑμῶν ^f εὐαγγελίσα-
σθαι, οὐκ ἐν ^z ἄλλοτρίῳ ^d κανόνι ^h εἰς τὰ ἔτοιμα ^h καυχή-
σασθαι. ^{17 i} ὁ δὲ καυχώμενος ^y ἐν κυρίῳ ^y καυχάσθω
¹⁸ οὐ γὰρ ὁ ἑαυτὸν ^k συνιστάνων, ¹ ἐκεῖνός ἐστιν ^m δόκιμος,
ἀλλ' ὃν ὁ κύριος ^k συνίστησιν.

XI. ^{1 n} Ὁ φελον ὁ ἀνείχεσθέ μου ^p μικρόν ^p τι ^q ἀφροσύ-
νης. ἀλλὰ καὶ ὁ ἀνέχεσθέ μου. ^{2 r} ζηλῶ γὰρ ὑμᾶς ^s θεοῦ

see Heb. ii. 3. g here only+. h ver. 13. i Jer. ix. 24. 1 Cor. i. 31. k -άνειν,
ver. 12. -άται, Rom. iii. 5 reff. l so Mark vii. 15. John i. 18, 33 al. m = Rom. xiv. 18 reff.
n 1 Cor. iv. 8 reff. o = Acts xviii. 14. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. p ver. 16 only. see
Heb. ii. 7. q Mark vii. 22. vv. 17, 21 only. Job iv. 6. r = Gal. iv. 17 bis. Zech. i. 14.
s Rom. x. 2. see Acts xxii. 3.

15. om δε LM c l n.

for ὑμων, ἡμων B d.

for ἡμων, ὑμων N.

18. for ου γαρ ο, ο γαρ (but corrd) N¹. rec (for συνισταν) συνιστων, with
D³KL rel Eus Dial Mac Chr: συνισταν d: txt BD¹FMPN m 17 Orig Ephr Thdrt Damase.
δοκιμος bef εστιν DN¹ vss: εστιν ο δοκ. F. αλλα BM.

CHAP. XI. 1. ωφελον D³FKL m n 17 Chr-ms (Ec: txt BD¹MPN rel Chr Thdrt Damase
Thl. (οφιλον D¹.) elz ηνείχεσθε, with Chr-ed Thl: ανεχεσθε K d m n¹ Chr-ms
Thdrt: txt B (Tischdf, expr) DFLMPN rel Chr-2-mss Damase (Ec Thl-ms. μον aft
μικ. τι αφρ. F latt. Steph om τι, with FKL rel D-lat (with G-lat fri) Chr Thdrt
Damase Thl-mss (Ec Lucif: ins B D-gr MN n 17 vulg (and F-lat) goth Thl Bede.
elz ins της bef αφροσυνης, with F a d Thl: om BDPN n 17.—Steph τη αφροσυνη, with KL
rel copt gr.-ff. (M def.) ανασχεσθε N.

in which our advance was made: 'the gos-
pel' = 'the promulgation of the gospel'.

15.] in apposition with οὐ γὰρ κ.τ.λ.
ver. 14, and carrying out the thought.
Not boasting without measure in other
men's labours (the element of the boast-
ing), but having a hope if (or, as) your
faith grows, to be enlarged (not as many
Commentators, 'celebrated'; the metaphor
of measure still remains) among you (so
Chrys., Theophyl., Est., Meyer. ἐν ὑμ.
is not to be joined with αὐξ., as Luth.,
Calv., Beza, Olsh., De W., in which case
it would be superfluous) according to our
rule (i.e. our apportionment of apostolic
work, for we seek not ὑπερεκτείνειν ἑαυ-
τούς) unto abundance ('so as to abound
more than we now do,' viz. as ver. 16 ex-
plains),

16.] (with a view) to preach
the gospel as far as (see on εἰς τὰ ἄμ.,
ver. 15) the parts beyond you (Wetstein
quotes from Thomas Magister, ἐπέκεινα
ῤήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνοι
οἱ σύρφακες, la canaille),—not (with a
view) to boast ourselves within another
man's line (κανὼν throughout seems to be
used of a measuring line: according to
the metaphor so common among us, 'in
his line,'—i.e. 'within the line which
Providence has marked out for him')
with regard to (or, 'to the extent of'; to

extend our boasting to) things ready
made to our hands.

17.] He sets
forth to them, in contrast (δὲ) to this
boasting themselves in another's line,
which was the practice of his adver-
saries, wherein the only legitimate boast-
ing must consist: viz. in the Lord, the
Source of all grace and strength and suc-
cess in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that
not the self-commender, but he whom
the Lord commends, by selecting him as
His instrument, as He had the Apostle,
and giving him the ἐπιστολὴ συστατικὴ,
to be known and read by all men, of souls
converted and churches founded, is δόκιμος,
approved, i.e. really and in the end abiding
the test of trial.

ἐκεῖνος brings out
the distinction of the man who is δόκιμος,
—see reff. and Winer, edn. 6, § 23.
4. We have the usage in English in
affirmative sentences, e.g. 'The Lord, he
is the God,' 1 Kings xviii. 39: but not in
negative ones.

XI. HIS BOASTING
OF HIMSELF: and 1—4.] apologetic intro-
duction of it, by stating his motive,—viz.
jealous lest they should fall away from
Christ.

1.] ἀνείχεσθε is the Hel-
lenistic form,—ἡνείχ. the Attic, not 'uti-
nam tolerassetis,' as Calv., al.: the imper-
fect is put after εἶθε, αἰ, ὄφελον, &c., 'ubi

BDFKL
MPNab
cdefg
hklmn
o 17. 47

⁸ ζήλω· ἡρμოსάμην γὰρ ὑμας ἐνὶ ἀνδρὶ ^u παρθένον ^v ἀγνὴν ^t here only.
^w παραστήσαι τῷ χριστῷ· ³ x φοβοῦμαι δὲ ^{xy} μή ^{xy} πως, ὥς
ὁ ^z ὀφίς ^a ἐξηπάτησεν Ἐδαν ^b ἐν τῇ ^b πανουργίᾳ αὐτοῦ,
^c φθαρῇ τὰ ^d νοήματα ὑμῶν ^e ἀπὸ τῆς ^f ἀπλότητος καὶ
τῆς ^ε ἀγνότητος τῆς ^h εἰς τὸν χριστόν. ⁴ εἰ μὲν γὰρ ὁ

16, 19. xii. 1. ch. iv. 14. Ps. v. 3. x ch. xii. 20. Gal. iv. 11. y 1 Cor. ix. 27 reff.
z Rev. xii. 9. xx. 2. GEN. iii. 1 ff. a Rom. vii. 11 reff. b = 1 Cor. iii. 19 (reff.). c 1 Cor.
iii. 17 reff. d ch. ii. 11 reff. e = Rom. vii. 2. ix. 3 (reff.). f Rom. xii. 8 reff.
g ch. vi. 6 only +. h = ch. viii. 22. Eph. i. 15 al.

3. om δε L. for πως, ποτε F a Chr-comm₂: om D¹(and lat) vulg fri Clem, Lucif
Aug. om ως L. rec εὐαν bef ἐξηπάτησεν, with DKL rel vulg(and F-lat) fri
syr Clem, Orig-int₁ Lucif: txt BFMP(N) n 17 (Syr) copt æth Clem, Orig₁(and int₁)
Eus Damasc Jer.—for εὐαν, ὑμιν N¹, but εὐαν written above by N¹ or 3. om εν
D¹-gr vulg F-lat fri Orig-int₃ Lucif. rec ins ουτω bef φθαρῇ, with D²-3 KLM rel
vulg(and F-lat) syrr Orig₁(and int₃) Chr Thdrt Damasc Thl Ec Archel lat-ff: om
BDFFPN old-lat copt arm Clem, Eus Gaud Lucif. rec om και της αγνοτ., with
D³KLMP rel vulg(and F-lat) Syr Clem, Orig₁(and int₂) Eus Chr Thdrt lat-ff: ins
BFN¹N³ has it in brackets] a 17 tol syr-w-ast copt goth æth Archel Aug^{sape} Bede,
and (but transp απλ. and αγν.) D¹(with lat) Epiph. (The omission appy arose from
the similarity of endgs. Meyer and De Wette suppose αγν. to have been a gloss, to
explain απλ., and afterwards to have found its way into the text.) om τον FMN
d 80-9.

optamus eam rerum conditionem, quam non
esse sentimus: Klotz ad Devar. p. 516,
cited by Meyer. μου and ἀφροσύνης
are not both genitives after μικρόν τι, as
Meyer: nor is it so in the passage quoted
by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν
φθέγμα ῥήματος (φθέγματος ῥήματος ὑμῶν,
A) ἀνέχομαι. In both cases the personal
pronoun is governed by the verb, as indeed
here in ἀνέχεσθέ μου immediately fol-
lowing—and μικρόν τι ἀφροσύνης is the
accusative of remote reference, as in
the double accus. construction.
ἀλλὰ κ.] But (why need I request this?
for) you really (see note, ch. v. 3) do
bear with me. The indicative is much
better than the imperative rendering (as
Vulg., Beza, Calvin, Grot., Estius, Bengel,
al.),—which, after ὕψελον ἀνείχ., is very
flat, and gives no account of the καί. He
says it, to shew them that he does not
express the wish as supposing them
void of tolerance for his weakness, but
as having experienced some at their
hands, and now requiring more. 2.]
‘That forbearance which you do really
extend to me, and for more of which I
now pray, is due from you, and I claim
to have it exercised by you, because I
have undertaken to present you to Christ
as a chaste bride to her husband, and
(ver. 3) I am jealous for fear of your fall-
ing away from Him.’ θεοῦ ζήλω]
so εἰλικρινεῖα τοῦ θεοῦ, ch. i. 12: a godly
jealousy: see note there. Meyer after
Chrys., Estius, al., would render it, ‘with
God’s jealousy,’ ‘with such a jealousy
as God has.’ But though θεοῦ ζήλω

and τῷ τοῦ θεοῦ ζήλω are for most pur-
poses identical, I cannot but think that
the latter expression would have been
chosen to express such an idea as ‘with
the zeal which God has.’ And the ren-
dering, ‘with a godly zeal,’ i. e. one which
has God’s honour at heart, satisfies well
what follows: see below. ἡρμο-
σάμην] I betrothed you (viz. at your
conversion: προμνήστωρ ὑμῶν ἐγενόμην
καὶ τοῦ γάμου μεσίτης, Theodoret. Or-
dinarily, the father, or the bridesman
(παράνυμφος) is said ἀρμόζειν: the middle
voice is used of the bridegroom only.
So among other examples in Wetst.,—
εἶχεν ἐν δόμοις Αἰγισθος, οὐδ’ ἡρμोजε νυμ-
φίω τινί, Eur. Electr. 24,—and ἀρμουςα-
μένου Λευτοχίδω Πέρκαλον τὴν Χίλωνος
θυγατέρα, καὶ σχῶν γυναῖκα . . . , Herod.
vi. 65. But in Philo we have γάμος ὃν
ἀρμόζεται ἡδονή, de Abr. § 20, vol. ii. p. 15)
to one husband, to present (i. e. in order
that I may present in you) a chaste virgin
to Christ (viz. at His coming: ὁ μὲν οὖν
παρὼν καιρὸς μνηστείας ἐστίν· ὁ δὲ μέλ-
λων τῶν γάμων, ὅτε κραγγὴ γίνεται,
ἰδοὺ ὁ νυμφίος, Theophyl.). τῷ χρ.
is not in constructive apposition with ἐνὶ
ἀνδρὶ, but explains and fixes it: the em-
phasis being on παρθένον ἀγνὴν.
3.] But he fears their being seduced from
their fidelity to Christ. ὁ ὀφίς] He
takes for granted that the Corinthians re-
cognized the agency of Satan in the (well-
known) serpent: see vv. 13—15, where his
μετασχηματισμός for the sake of deceit is
alluded to. ἐν τῇ παν. αὐτοῦ] in
(i. e. by means of, as the element in which

i particip.
Gal. v. 8, 10.
1 Thess. v.
24.
k Acts ix. 20
reff.
l Acts xiii. 15
reff.
m = Gal. i. 6 al.
n ver. 1.
o constr., Rom. xiv. 14 reff.
r ch. xii. 11 only +.

ⁱ ἐρχόμενος ἄλλον ^k Ἰησοῦν ^k κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ^{BDFKL}
^η ¹ πνεῦμα ^m ἕτερον ¹ λαμβάνετε ὃ οὐκ ἐλάβετε, ^{MPN ab}
^η εὐαγ- ^{c d e f g}
^{γέλιον} ^m ἕτερον ὃ οὐκ ἐδέξασθε, ^{h k l m n}
^ο ^ο λογίζομαι ^p γὰρ ^q μηδὲν ^q ὑπερηκέναι τῶν ^r ὑπερλίαν ^{o 17, 47}

p Acts xxiv. 5. 2 Tim. ii. 7.

q constr., Rom. iii. 23. (ch. i. 7 reff.)

4. for ἰησ., χριστον F 4¹ vulg arm Ambrst Pel.

for ἐλαβετε, ἐδέξασθε F.

n N the 2nd ετερον is written twice, but marked for erasure by N¹ or corrl. add
λαμβανετε F.

rec ηνελχεσθε (see ver 1), with rel Chr-ed Thdrt-ed: ανεχεσθε
DGKLMPS b¹ e f g m o Chr-ms Damasc, ενεχεσται F: txt B 17 Cyr, patimini fri.

5. for γαρ, δε B 178 arm.

aft υπερηκεναι ins εν υμιν D¹ (and lat) fri (with fuld tol).

the deed was done) his versatility (or subtlety),—so (οὕτω has been a gloss from the margin) your thoughts ('sentiments,' ref. and ch. x. 5) be corrupted from (pregnant construction, = be corrupted, and seduced from) your simplicity (singleness of affection) and your chastity towards Christ (εις χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—'If these new teachers had brought with them a new Gospel, superseding that which I preached, they might have some claim to your regard. But, since there is but one gospel, that which I preached to you, and which they pretend to preach also, I submit that in that one no claim to regard is prior to mine.' Observe, that the whole hypothesis is ironical: it is fixed and clear that there can be no such new gospel: therefore the inference is the stronger. For (the whole sentence is steeped in irony:—'the serpent deceived Eve by subtlety: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γάρ) if indeed (εἰ μὲν introduces a reality, and is full here of deep irony. Cf. Il. a. 135, ἀλλ' εἰ μὲν Δῶσσανι γέρας μεγάθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift,' and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νίκες ἔστων . . . νῦν μὲν δὴ τοῦ πατρὸς εἰκέα τίσετε λῶβην . . . , 'if ye really are, &c., . . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) he that cometh (viz. the false teachers generically thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥῆμα σεμνόν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβ., ἐδέξ.,— 'verba diversa, rei apta. Non concurrunt

voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the voluntary act to the verb 'accept'), ye with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, toleraretis: sed pro conatu pseudapostolorum, non modo possibilem, sed plane præsentem: ideo dicit in præsentī, prædicat.' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See above. 'Seeing that there is but one gospel, and they and I profess to preach one Jesus and impart one Spirit, they have no such claim: mine is superior': for I reckon that in no respect do I fall short of (the perf. sets forth the past and present truth of the fact) these overmuch Apostles.

τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide 'the greatest Apostles,' i.e. Peter, James, and John, or perhaps the Twelve: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the other Apostles, but only between himself and the false teachers. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, personal eminence in fruits of apostolic work and sufferings, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an ἰδιώτης, and one pretending

ἀποστόλων. ⁶ εἰ δὲ καὶ ^s ἰδιώτης τῷ ^t λόγῳ, ^u ἀλλ' οὐ τῇ ^s Acts iv. 13
^v γνώσει, ἀλλ' ^w ἐν ^w παντὶ ^x φανερώσαντες ^y ἐν ^y πᾶσιν εἰς ^{t = 1 Cor. ii. 1.}
^u ὑμᾶς. ⁷ ^z ἢ ^a ἁμαρτίαν ^{ab} ἐποίησα, ἐμavτὸν ^{cd} ταπεινῶν ἵνα ^u 1 Cor. iv. 15
^u ὑμεῖς ^{ce} ὑψωθῆτε, ὅτι ^f δωρεὰν τὸ τοῦ ^g θεοῦ ^g εὐαγγέλιον ^{v = 1 Cor. xii.}
^h εὐηγγελισάμην ὑμῖν; ⁸ ἀλλὰς ⁱ ἐκκλησίας ^k ἐσύλησα λαβὼν ^{w ch. iv. 8 reff.}
^{12.} Heb. xiii. 4. ^z so 1 Cor. vi. 2. ^a John viii. 34. James v. 15. 1 Pet. ii. 22. 1 John ^{x = Col. iv. 4.}
^{iii.} 4, 8, 9. 3 Kings xvi. 19. ^b so 1 Cor. vi. 18. Gen. xxxix. 9. ^c Matt. xxiii. 12 ^{y masc., 1 Cor.}
^{bis.} Luke xiv. 11 bis. xviii. 14 bis. James iv. 10. 1 Pet. v. 6. Ps. lxxxvii. 15. ^d as above (c). Matt. ^{viii. 7, see}
^{xviii.} 4. Luke iii. 5, from Isa. xl. 4. ch. xii. 21. Phil. ii. 8. iv. 12 only. ^e Acts ii. 23. xiii. ^{Phil. iv.}
^{7 al.} Deut. xvii. 20. ^{f = Rom. iii. 24 reff.} ^g Rom. xv. 16 reff. ^h constr. ^{Acts}
^{1 Cor. xv. 1 reff.} ⁱ plur., Rom. xvi. 16 reff. ^k here only †. Ep. Jer. 18 only. see Acts
^{xix. 37.} Rom. ii. 22. Col. ii. 8. (—εὐειν, Exod. iii. 22 Symm.?)

6. om δε D¹(and lat) am(with demid F-lat G-lat) copt goth arm Jer. aft
 ιδιωτης ins ειμι D¹(and lat) G-lat vulg(some mss). rec φανερωθεντες, with D³KLPN³
 rel fri syrr copt Chr Thdrst Sedul(manifesti sumus): φανερωθεις (manifestus or -status
 sum) D¹⁻²(and lat) G-lat(altern) am(with demid flor F-lat) lat-ff: -ρωθεντι 1. 108: txt
 BFN 17 and, adding εαντους, M 108² 8-pe goth arm: φανερωσαι εαντους 67². (The
 variety appears to have arisen from the difficulty of φανερωσαντες, which became φαν.
 εαντους, and then -ρωθεντες.) om εν πασιν F vulg fri Syr Ambrst.
 7. aft η ins μη F vulg fri. for εμavτον, εαντον D(Treg)FLP h 93.

to more skill,—but priority of arrival and teaching in Corinth. (4) the expression ψευδαπόστολος ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of ὑπερλίαν ἀπόστολοι. (5) the same expression ch. xii. 11 appears even more plainly than here to require this explanation. The above explanation is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπερλίαν is not found in classic Greek: but Wetstein cites from Eustath. Od. a. p. 27, 35: ἔστι γὰρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαίνονμενον λέγομεν τινα ὑπερλίαν σοφόν. Meyer instances as analogous, ὑπεράγειν (2 Macc. x. 34), ὑπέρειν (ὑπέρειν πεπολίτευμαι, Demosth. 228. 17), and the frequent use by Paul of compounds of ὑπέρ. It has been the practice of Protestant Commentators (e.g. Bengel, Macknight) to adduce this verse against the primacy of Peter, and of the Romanists (e.g. Corn.-a-Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles.

6.] Explains that, though in one particular he may fall short of them, viz. in rhetorical finish and word-wisdom, yet in real knowledge, not so. ἰδιώτης] a laic,—a man not professionally acquainted with that which he undertakes, see reff. The Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff.

ἀλλά brings out the contrast, see reff.:—εἰ τοι σύ γε σεωυτοῦ μη προορᾷς, ἀλλ' ἡμῖν τοῦτο ἔστι οὐ περιουτέον, Herod. v. 39. τῇ γνώσει] the depth of his knowledge of the mystery

of the gospel, see Eph. iii. 1-4. ἀλλ' ἐν παντί] But in every matter we made things manifest (i.e. the things of the gospel, thereby shewing our γνώσις;—not, τὴν γνώσιν. Meyer and De W. suppose φανερωσαντες to have been a gloss for φανερωθέντες, especially as it is followed in some mss. by εαντους, and to have been the more readily received into the text, because it might easily be taken with γνώσιν. But how improbable that the easy φανερωθέντες should have been replaced by the harsh -σαντες. Much rather would the latter be replaced by φανερωθέντες from ch. v. 11) before all men (ἐν πᾶσιν, being separated from ἐν παντί by the verb, cannot be coupled with it, as in ref. Phil., but must mean among all) unto you (i.e. with a view to your benefit: not = 'to you,' in which sense the *active* is always found after φανερώω: see Rom. iii. 21, πεφανέρωται εἰς πάντας κ. ἐπὶ πάντας). 7.] Another particular in which he was not behind, but excelled, the ὑπερλίαν ἀπόστολοι; viz. the gratuitous exercise of his ministry among them. On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. ἐμ. ταπεινῶν] See Acts xviii. 3. The exaltation which they received by his demeaning himself was that of reception into the blessings of the gospel, which was more effectually wrought thereby: not merely, their being thus more favoured temporarily, or in comparison with other churches. ὅτι δωρ., &c., is epexegetical of ἐμavτον ταπεινῶν;—in that I gratuitously, &c.:—not, as Meyer, ἀμαρτ. ἐποίησα ὅτι, making ἐμavτον . . . ὑψωθ. parenthetical. It was his wish to preach to them gratuitously,

1 Luke iii. 14. 1 ὄψάνιον ^m πρὸς τὴν ὑμῶν ⁿ διακονίαν, καὶ ^o παρὼν ^o πρὸς
 1 Cor. ix. 7. only ^t. Esdr. iv. 56. ὑμᾶς καὶ ^p ὑστερηθεὶς οὐ ^q κατενάρκησα οὐθενός ⁹ (τὸ γὰρ
 1 Macc. iii. 28. xiv. 32 only. ὑστέρημά μου ^s προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
 m = ch. viii. 19 ref. ἀπὸ Μακεδονίας)· καὶ ^t ἐν ^u παντὶ ^u ἀβαρῇ ἐμαυτὸν ὑμῶν
 n = 2 Tim. iv. 11. Heb. i. 14. ^v ἐτήρησα καὶ ^v τηρήσω. 10 ^w ἔστιν ^x ἀλήθεια ^x χριστοῦ ^w ἐν
 o Acts xii. 20. Gal. iv. 18, 20 only. ἐμοί, ὅτι ἡ ^y καύχησις αὐτῇ οὐ ^z φραγίσεται εἰς ἐμὲ ἐν
 p = Luke xv. 14. Phil. iv. τοῖς ^a κλίμασιν τῆς Ἀχαΐας. 11 ^b διὰ τί; ὅτι οὐκ ἀγαπῶ
 12. Heb. xi. 37. Sir. xiii. 4. q ch. xii. 13, 14 only ^t. (ναρκᾶν, Gen. xxxii. 25, 32. Job xxxiii. 19.)
 1 Cor. xvi. 17 ref. s ch. ix. 12 only ^t. Wisd. xix. 4 only. t ch. iv. 8 ref. u here only ^t.
 v = 1 Tim. v. 22. James i. 27. Wisd. x. 5. w Acts xiii. 15. 1 Cor. viii. 7. 1 John i. 8. x see
 Rom. iii. 7. xv. 8. y Rom. iii. 27 ref. z Rom. iii. 19. Heb. xi. 33 only. Hos.
 ii. 6. (εμφράττ., Dan. vi. 22 Theod.) a Rom. xv. 23 ref. b Rom. ix. 32 ref.

8. [ουθενος, so BMPN m 17 Damasc(appy).]

9. rec υμιν bef ἐμαυτον, with D-gr FLN^s rel: om υμιν K m¹ Syr Chr Thl-ms: txt BMPN¹ m² 17 vulg D-lat.

10. Steph (for φραγίσεται) σφραγισεται, with d: σφραγησεται 14. 74. 238: txt BD FKLMPN rel. for eis εμε, εν εμοι F a¹ 2. 120. om της F.

11. om οτι B. om ο D¹ Thdr. (M uncert.)

which necessitated his ταπεινοῦν ἑαυτόν, i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἐσύλῃσα is hyperbolic, to bring out the contrast, and shame them.

ὄψ., see ref., wages; more properly here subsidy. πρὸς τ. ὑμ. διακ.] in order to (to support me in) my ministration to you, gen. obj.

ἄλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he brought with him from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, when those resources failed. κατ-

ενάρκησα.] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρυνα. Jerome, Ep. cxxi. (cli.) ad Algasiam, quaest. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciae suae familiaris Apostolus utitur: e quibus ex gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Eeum. mention a rendering, οὐκ ἡμέλησα, ἡ βραθυμοτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, 'cum cujusquam incommodo.' But the former meaning suits the context better. The word is found no where else

in Greek. ἀποναρκῶ occurs in Plutarch, de Liber. Educatione, p. 8, f (Wetst.), ἀποναρκῶσι κ. φρίττουσι πρὸς τοὺς πόρους.

On the government of the genitive by verbs compounded with κατά, see Matthiae, § 376.

9.] For (reason why he burdened no one) the brethren (who, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., 'which came,' οἱ ἐλθόντες) brought a fresh supply of my want (or perhaps προσαν. is used without the idea of additional supply, as in ch. ix. 12, the πρὸς merely denoting direction): and in every thing I kept myself ('during my residence': not, 'have kept myself,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth of Christ is in me, that . . .; i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, that . . .':—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καυχ.

. . .] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καύχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καύχησις is imagined as being and speaking).

11.] He presupposes, and negatives, a reason likely to be given for this resolution: viz. that he loves them not, and therefore will be under no obligation to them: for we willingly incur obligations to those

BDFKL
MPN ab
c d e f g
h k l m n
o 17. 47

ὕμᾱς; ὁ ^c θεὸς ^c οἶδεν. ¹² ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ^c ch. xii. 2, 3.
^d ἐκκόψω τὴν ^c ἀφορμὴν τῶν θελόντων ^c ἀφορμὴν, ἵνα ^{fg} ἐν ^d Rom. xi. 22,
^ῥ καυχῶνται ^h εὐρεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ ⁱ οἱ γὰρ ^e Rom. vii. 8
ⁱ τοιοῦτοι ^k ψευδαπόστολοι, ^l ἐργάται ^m δόλιοι, ⁿ μετασχη- ^g Rom. ii. 17
^{reff.} ^h = 1 Cor. iv. 2 reff. ⁱ Acts xxii. 22 reff. ^k here only +. see Rev. ii. 2.
¹ Matt. ix. 37 al. + ^l Wisd. xvii. 17 al. = Phil. iii. 2. ^m here only. Prov. xii. 6. (—τοῦν, Rom.
^{iii.} 13.) ⁿ here 3ce. 1 Cor. iv. 6. ^{Phil.} iii. 21 only +. 1 Kings xxviii. 8 Symm. Jos. Antt.
^{vii.} 10, 5.

12. νμεις F d.

13. for οι, ου F.

ψευδοαπ. D.

om εις F.

whom we love.

οἶδεν, scil. ὅτι ὑμᾶς

ἀγαπῶ. ^{12.} *The true reason:—* But that which I do, I will also continue to do (καὶ ποιήσω must not, as Erasmus, be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ^ῥ κ.τ.λ.] that, in the matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering: but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation

of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 [54], vol. iii. p. 1292,—also Bengel,—join ἵνα . . . ἡμεῖς with ἀφορμὴν,—‘occasion that they may be found even as we,’ and explain ἐν ^ῥ καυχ. as a parenthesis, ‘that they may be found (a point in which they boast) even as we:’ i. e. ‘that in point of selfishness and covetousness, we may be both on a level.’ But this meaning would require rather εὐρεθῶμεν καθὼς καὶ αὐτοί, ‘we may be reduced to their level.’ (4) Olsh., adopting in the main the last interpretation, would understand ἐν ^ῥ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ^ῥ καυχῶνται as applying to their boast of apostolic efficiency: ‘that they may, in their apostolic work which they vaunt with such pretension, be found even as we,’ and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἐβραῖοι εἰσιν; κἀγὼ &c. From this it is manifest to me, that his meaning in our present clause is, ‘that in the matter(s) of which they boast they may be found even as we:’ i. e. ‘we may be on a fair and equal footing:’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.’ And then, before the γὰρ of ver. 13 will naturally be supplied, ‘And this

o Rev. xvii. 6
only. Job
xvii. 8. xviii.
20 only.
p see Eph. v.
8. 1 Thess.
v. 5 al.
q = 1 Cor. ix.
11 only.
Gen. xlv. 28.
Isa. xlix. 6.
r see Gal. ii. 17.
s see ch. iii. 9.
t = Rom. vi.
21 reff.
u Rom. ii. 6.
Rev. x. 12.
13. Ps.
xxvii. 4.
v = 1 Cor. iii.
18 reff.
17. Luke v. 36, 37. x. 6. xiii. 9. xiv. 32 only.
a ver. 1. b absol. 1 Cor. i. 29. iv. 7 al.
e ver. 1 reff.

ματιζόμενοι εἰς ἀποστόλους χριστοῦ. ¹⁴ καὶ οὐ ^o θαῦμα· αὐτὸς γὰρ ὁ σατανᾶς ⁿ μετασχηματίζεται εἰς ἄγγελον φωτός· ¹⁵ οὐ ^q μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ ⁿ μετασχηματίζονται ὡς ^{rs} διάκονοι ^s δικαιοσύνης, ὧν τὸ ^t τέλος ἔσται ^u κατὰ τὰ ἔργα αὐτῶν. ¹⁶ Πάλιν λέγω, μή τις με ^v δόξῃ ^w ἄφρονα εἶναι· ^x εἰ ^x δὲ ^x μήγε, ^y κὰν ὡς ^w ἄφρονα ^z δέξασθέ με, ἵνα καὶ γὰρ ^a μικρόν ^a τι ^b καυχήσωμαι. ¹⁷ ὁ λαλῶ, οὐ ^c κατὰ ^c κύριον λαλῶ, ἀλλ' ^d ὡς ^d ἐν ^e ἄφροσύνῃ,

BDFKL
MPs a b
c d e f g
h k l m n
o 17 47

14. rec (for θαῦμα) θαυμαστον, with D^{2,3}KLM rel: txt BD¹FPN a 17 Orig. for
εἰς ἄγγελον, ὡς ἄγγελος D¹(and lat) Orig int-mss, Cyp̄r Ambrst Lucif.

15. om οὖν D¹(and lat) spec Syr goth arm Lucif Philastr. om διακονοι K.
εαυτου K. for εσται, εστιν D¹(and lat) Lucif.

16. om γε D¹. rec μικρον τι bef καγω, with syr Ec: txt BDFKLMPN rel latt
Syr goth æth arm gr-lat-ff. καυχησμαι DKLP d¹.

17. rec λαλω bef κατα κυριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt
BFKPN a d (m) 17. 47 Syr æth arm Chr Damasc.

will end in their discomfiture: *for* realities they have none, no weapons but misrepresentation, being *false Apostles*, &c.

13.] *For* (see above: the γὰρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) **such men are false Apostles** (not, as Vulg. and most expositors, '*such false Apostles are ἐργ. δόλ.*', which destroys the whole emphasis of the sentence, wherein the ὑπερλίαν ἀπὸστολοι of ver. 5 are pronounced now to be ψευδαπόστολοι: and besides, suggests an irrelevant comparison between οἱ τοιοῦτοι ψ. and ψ. of some other kind. On

the sense, see Rev. ii. 2. ὁ τοιοῦτος is a familiar designation with the Apostle, see reff.),—dishonest workmen (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. participle indicates their *habit* and continual endeavours to assume the shape) **Apostles of Christ**. By a fair comparison between us, this mask will be stript off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolicism shewn.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαῦμά γ' οὐδέν, οὐδ' ἐγὼ γὰρ ὁ βλέπων. αὐτὸς γὰρ ὁ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the *practice* of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός.] God is light, and inhabits light, and His angelic attendants are sur-

rounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of darkness, see reff. and Luke xxii. 53.

15.] εἰ καί, if also, i. e. as well as himself, or perhaps better applying to the whole sentence, if, also . . . μετασχ. ὡς, i. e. μετασχ. καὶ γίνονται ὡς:—so Rom. ix. 29, ὡς Γεμορᾶ ἂν ὁμοιώθην.

αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ὧν τὸ τέλ.] Of whom (notwithstanding this disguise) the end shall be correspondent to their works (not to their pretensions).

16—21.] *Excuses for his intended self-boasting.*

16.] πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μήγε after a negative sentence implies 'but if it cannot be so,' 'if you will not grant this,' see reff.

κὰν elliptical: the full construction would be κὰν ὡς ἄφρονα δέξασθαι δέη, δέξασθέ με: so in reff.) as a fool (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him.

κἀγώ, as well as they. 17.] Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his mission from the Lord. κατὰ κύρ.] as in

ἐν ταύτῃ τῇ ὑποστάσει τῆς ^gκαυχήσεως. ¹⁸ ἐπεὶ πολλοὶ ^f = ch. ix. 4.
^b καυχῶνται ^h κατὰ ^h τὴν ^h σάρκα, ^g καγὼ ^b καυχῆσομαι. Heb. (i. 3).
¹⁹ ἡδέως γὰρ ^k ἀνέχεσθε τῶν ^w ἀφρόνων, ¹ φρόνιμοι ὄντες. ^g only. Ps.
²⁰ ^k ἀνέχεσθε γάρ, εἴ τις ὑμᾶς ^m καταδουλοῖ, εἴ τις ⁿ κατεσ- xxxviii. 7.
 θίει, εἴ τις ^o λαμβάνει, εἴ τις ^p ἐπαίρεται, εἴ τις ^q εἰς ^q πρόσ- g Rom. iii. 27
 ωπον ὑμᾶς ^r ἔδρει. ²¹ ^s κατὰ ^t ἀτιμίαν λέγω ^u ὡς ^u ὅτι ἡμεῖς h John viii. 15
 24. ix. 17. (-διστα, ch. xii. 9.) k ver. 1. 1 Rom. xi. 25 al. Prov. xv. 21. iron., 1 Cor.
 iv. 10. m Gal. ii. 4 only. Gen. xlviii. 21. n Mark xii. 40 || L. Gal. v. 15. Rev. xi. 5
 only. Isa. ix. 12. o = ch. xii. 16. p = ch. x. 5 reff. q see Matt. xxvi. 67.
 r Acts v. 40 reff. s = 1 Cor. vii. 6. t Rom. i. 26 reff. u ch. v. 19. 2 Thess. ii. 2.

18. for πολλοί, ολοι P.

om την D¹FN¹ 17 Chr Damasc.

20. rec umas bef eis προσωπον, with D²KLM rel arm Syr goth arm Chr Thdrt: txt BD¹⁻³FPN m o 17 latt syr aeth Damasc Orig-int, lat-ff.

reff. after the (mind of the) Lord, in pursuance, i. e. in this case, of θεοπνευστία from above: not as in 1 Cor. vii. 10, 25, 40.

ὡς ἐν ἀφρ.] as it were in folly, i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.' ὑποστάσει, as ch. ix. 4, in this present confidence, not as Chrys. 'subject,'—'this subject of boasting,' ἵνα μὴ νομίσις πανταχοῦ ἀνοηταίνειν αὐτόν, (Hom. xxiv. p. 607)—and so al.: but the sense would be insipid in the last degree: nor could such a meaning well be expressed without γε,—ἐν ταύτῃ γε τῇ ὑπ. De Wette also renders ὑπ. 'subject-matter,' and understands, 'since we are come to boasting;' but here again γε would be more naturally found. He objects to 'confidence,' that the boasting was not begun: but as Meyer replies, it is conceived of as having begun in Paul's mind, by the use of the present λαλῶ, I am speaking.

18.] Since many (viz. the false teachers, but not only they:—'since it is a common habit,'—for he is here speaking as εἰς τῶν ἀφρόνων, see Job ii. 10) boast according to the flesh (not = ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast (scil. κατὰ τὴν σάρκα. Rückert thinks these words are omitted purposely, thereby to imply that the Apostle's boasting was not fleshly; but this is distinctly contradicted by the context: he is speaking as one of the πολλοὶ of οἱ ἄφρονες, see next verse). 19.] Bitterly ironical. They were φρόνιμοι—as 1 Cor. iv. 8, κεκοροσμένοι—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presump-

tion that they would tolerate fools with complacency, but the matter of fact testified it: they were doing this: and more.

20.] for (proof that they could have no objection to so innocent a man as a fool, when they tolerated such noxious ones as are adduced) ye endure (them), if (as is the case) one brings you into slavery (the mere abstract act as regarded them, not the man's own selfish view, being in the Apostle's mind, the active, not the middle, is used. Thucyd. iii. 70, uses the active similarly: λέγοντες τοὺς Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. But the enslaving understood, is to the man himself, not to the law:—see ref. Gal.), if one devours you (by exaction on your property, see reff. Mk. L. So Hom. Od. γ. 315: μὴ τοι κατὰ πάντα φάγωσι κτήματα, and Plaut., Ter., and Quintil., in Wetstein), if one catches you (as with a snare, ref.: not, 'takes from you'), if one uplifts himself (so freq. in Thucyd., e. g. vi. 11, χρὴ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι. See other examples in Wetst.), if one smites you on the face (in insult, see 1 Kings xxii. 24: Matt. v. 39; Luke xxii. 64; Acts xxiii. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga (c. 7), A.D. 675, orders that no bishop at his will and pleasure shall strike his clergy, lest he lose the respect which they owe him." Stanley).

21.] By way of disparagement (κατ' ἀτιμ.,—so κατὰ λήϊν ἐκπλώσαντες, Herod. ii. 152; κατὰ θέαν ἦκεν, Thucyd. vi. 31) I say (assume) that (ὡς ὅτι, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) WE (emphatic) were weak (when we were among you). An ironical reminis-

v = Rom. iv.

19 reff.

w ver. 12.

x = ch. x. 2.

y ver. 17.

z Acts vi. 1.

Phil. iii. 5

bis only.

Gen. xxxix.

14 al.

a John i. 48.

Acts ii. 22.

Rom. xi. 1 al.

d here only.

ἡσθενήσαμεν ἔν ᾧ δ' ἂν τις ὁ τολμᾷ, (ἔν ἡ ἀφροσύνη λέγω) ὁ τολμῶ κἀγώ. ²² Ἐβραῖοι εἰσιν; κἀγώ. ^a Ἰσραηλῖται εἰσιν; κἀγώ. ^b σπέρμα Ἀβραάμ εἰσιν; κἀγώ. ²³ διάκονοι ὁ χριστοῦ εἰσιν; (ὁ παραφρονῶν λαλῶ) ὁ ὑπὲρ ἐγὼ ἐν

BDFKL
MPs ab
cd efg
hklm n
o 17. 47

b Rom. ix. 7 reff.

c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.

e as adv., here only. Winer, edn. 6, § 50, Remark 2.

21. ἡσθενήσαμεν bef ημεῖς F: ἡσθενηκαμεν B^N m 80.—add εν τούτω τω μερει D vulg-
ed(not am fuld) Ambrst Pel. om δ' D¹(and lat) vulg syrr Ambrst. τολμῶ
καγὼ bef εν ἀφρ. λεγὼ F.—om 2nd λεγὼ N¹(ins N-corr¹ obl).

cence of his own abstinence when among them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, 'I say it,'—'*I speak*,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasmus, Calv., al. (Chrys. remarks on ὡς ὅτι,—ἀσαφές τὸ εἰρημύμενον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐπάχθειαν τῇ ἀσφαλείᾳ, p. 609), and (2) understand κατὰ ἄτιμ., 'to your shame,' and (3) ὡς ὅτι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὑμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῶν λαλῶ; and (3) it may be doubted whether ὡς ὅτι ever can mean 'as though,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 [see German edn.], renders it by wie daß: it is pleonastic, answering to our expression 'how that'—'I told him, how that' . . . Winer, in a former edition, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, . . . where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγινούς, ὡς ὅτι ἐν ἐσχάτοις εἰσιν οἱ κατακλισθέντες. ἐν ᾧ δ' ἂν] But in whatsoever matter any one (the τις of ver. 20) is bold (the ἂν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἐμχανάμην' εἶτα πῦρ ἂν οὐ παρήν, and Eur. Phœn. 412, ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἂν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17. 22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their

Jewish extraction, are arranged so as to form a climax: so that Ἐβραῖοι refers to the nationality,—Ἰσραηλῖται to the theocracy (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the claim to a part in the Messiah (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasmus, Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous κἀγώ,—'*that am I too*.' But that is not enough, now that we are come to the great point of comparison: the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγὼ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. παραφρ. λ.] stronger than ἐν ἀφροσ. λέγω:—*I say it as a madman*. Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγὼ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγὼ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ κἀγώ. ὑπὲρ ἐγὼ must not be misunderstood. He concedes to them their being διὰκ. χρ., and assumes (παραφρονῶν) for himself, something more, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the amount of labours and sufferings,—and not (as Meyer), that he denies to them the διὰκ. χρ. and merely puts it hypothetically. 'Well, then, if they are to be considered διὰκ. χρ., I must be something more.' If so, the comparison would be not in the degree of ministerial self-sacrifice, but in the credentials of the ministry itself. Both are now assumed to be ministers: but if so, Paul is a minister in a much

^fg κόποις ^h περισσοτέρως, ἐν ^{fi} φυλακαῖς ^h περισσοτέρως, ἐν ^f ch. vi. 5.
^{fk} πληγαῖς ^l ὑπερβαλλόντως, ἐν ^m θανάτοις πολλάκις. g 1 Cor. iii. 8.
²⁴ ὑπὸ Ἰουδαίων πεντάκις ⁿ τεσσεράκοντα ^o παρὰ μίαν x. 58 al.
ἐλαβον, ²⁵ τρίς ^p ἐραβδίσθην, ἅπαξ ^q ἐλιθάσθην, τρίς Gen. xxxi.
^r ἐνανάγησα, ^s νυχθήμερον ἐν τῷ ^t βυθῷ ^u πεποίηκα. h ch. i. 12 reff.
²⁶ ^v ὁδοιπορίαις πολλάκις, ^w κινδύνους ^x ποταμῶν, ^w κιν- i Matt. xxv. 36,
Job xv. 11. &c. Heb. xi. 36.
only. (-βάλλειν, ch. iii. 10.) m = ch. i. 10. Ps. lv. 13. (see 1 Cor. xv. 31.) προαποθνήσκω πολ-
λοὺς θανάτους ὑπομένων ἀνθ' ἑνὸς τοῦ τελευταίου, Philo, Flacc. § 20, vol. ii. p. 542. n ellips.
of πληγ., see Luke xii. 47, 48. o = here only. Herod. ix. 33. p Acts xvi. 22
only †. Judg. vi. 11. q Acts v. 26 reff. r 1 Tim. i. 19 only †. s here only †.
t here only. Exod. xv. 5. Ps. cvi. 24. (-θίξειν, Luke v. 7.) u = Acts xv. 33 reff. v John
iv. 6 only †. 1 Macc. vi. 41. (-ρεῖν, Acts x. 9.) w here (8 times) and Rom. viii. 35 only. Ps.
cxiv. 3. (-ρεύειν, 1 Cor. xv. 30.) x gen., = 1 Pet. i. 2, βαντ. αἰμ.

23. for λαῶ, λεῶ DF e Did. κοινοῖς F(not G). rec εν πληγαῖς υπερβ.
bef εν φυλακαῖς περισσ., with D²KLMN³ rel syrr copt arm Orig₁ Chr Thdrt Damasc
Hil, and FN¹ Orig₁, which (and P) put περισσ. with πληγ. and υπερβ. with φυλ.: om
εν πλ. υπ. Clem Tert: txt BD¹(and lat) (P) vulg(and F-lat) goth æth Orig₁ lat-ff.
πολλοῖς D¹ a c d f k m n o.

25. rec εραβδ., with M rel Chr: txt BDFKLPN 17. 47 Orig₂ Eus₁ Chr-ms Thl Ec.

26. for πολλὰκις (and in next ver), πολλαῖς D¹(with lat); so also vulg in ver 27.

higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The preposition is used adverbially, see reff. ἐν κόποις περισ.]

By (the ἐν is instrumental:—the direct dative is adopted ver. 26:—these facts are proofs of the ὑπὲρ ἐγώ,—not as Estius, al., parallel with it, which would only apply to the comparatives and not to ἐν θανάτοις πολλάκις) labours (occurring) more abundantly (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφὴν ποτε, Gal. i. 13: τῆς ἐμῆς παρουσίας πάλιν, Phil. i. 26),—by prisons (imprisonments) more abundantly (but one such is mentioned in the Acts [xvi. 23 ff.] previous to the writing of this Epistle.

Clement, in the celebrated passage of his 1st Epistle to the Corinthians [c. v. p. 220] on the labours of Paul, describes him as ἐπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build only on the history in the Acts for a complete account of his journeys and voyages), by stripes more exceedingly (particularized below), by deaths often (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berea, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26.

At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, VOL. II.

it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.

None of these scourgings are mentioned in the Acts),—thrice was I beaten with rods (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), once was I stoned (Acts xiv. 19), thrice I suffered shipwreck (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), a night and day have I spent (reff.) in the deep (i.e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand ὁ βυθός, as Thl. [τινὲς δὲ φασιν ἐν τινι φρεάτι μετὰ τὸν ἐν Λύστροις κίνδυνον κατακρυφθεῖς, βύθῳ λεγομένῳ, νῦν τοῦτο λέγει], seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀθέατον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

y Epp., here only. Matt. xxi. 13] (from Jer. vii. 11) al.
 z = Acts xviii. 2 reff. absol., 2 Macc. xii. 31.
 a Matt. xv. 33] Mk. II. Heb. xi. 38 only. Ezek. xxxv. 4.
 b Gal. ii. 4 only.
 c 1 Thess. ii. 9. 2 Thess. iii. 8 only.
 d ch. vi. 5 (reff.).
 e as above (c) only. Num. xxiii. 21. f Deut. xxviii. 48 only. g Rom. vii. 35. h here only. Exod. xvii. 2. i John xviii. 18. Acts xxviii. 2 only. Gen. viii. 22. k as above (f, g). Rev. iii. 18 only. l = Matt. xiv. 21. (Heb. iv. 15.) Gen. xxvi. 1. m Matt. v. 32. Acts xxvi. 29 only +. Deut. i. 36 Aq. constr., here only. n Acts xxiv. 12 only +. = 2 Macc. vi. 3? (only.) ἐπιστός, (Acts as above, v. r.) Num. xxvi. 9.

δύνοις ^{xy} ληστῶν, ^w κινδύνους ἐκ ^z γένους, ^w κινδύνους ἐξ ἐθνῶν, ^w κινδύνους ἐν πόλει, ^w κινδύνους ἐν ἄρημα, ^w κινδύνους ἐν θαλάσῃ, ^w κινδύνους ἐν ψευδαδέλφοις, 27 ^{cd} κόπῳ καὶ ^{ce} μόχθῳ, ἐν ἄγρυπνίαις πολλάκις, ἐν λιμῷ καὶ ^{gh} δίψῃ, ἐν ἡστέαις πολλάκις, ἐν ψύχει καὶ γυνότητι. 28 ^l χωρὶς τῶν ^m παρεκτὸς ἢ ⁿ ἐπίστασις

BDFKL
 MPNab
 cdefg
 hklmn
 o 17. 47

27. rec ins *εν* bef *κοπω*, with KLMP &-corr'(?)*³ rel vulg (and F-lat) Orig₂ (and int.) lat-ff: om BDFN¹ goth. διψη B¹ g² l.

28. rec *ἐπιστάσις*, with KLMP rel Chr (explaining it: *οἱ θόρυβοι, αἱ παραχαῖ, αἱ πολιορκίαι τῶν δῆμων καὶ τῶν πόλεων ἐφοδοί*. So also Thdrt al) Damasc Thl Ec: txt

of Estius: "Subjunct aliud periculum marinum longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolumis noctem et diem, atque inde postea liberatus"). 26.] The construction is resumed from ver. 23, but now with the instrumental dative without the preposition. By journeys frequently, by perils of rivers (the genitives denote the material of the perils; rivers and robbers being the things and persons actually attacking. Winer, edn. 6, § 30. 2, renders it *perils on rivers*, justifying it by κ. ἐν πόλει: but in my view a distinction is pointed out by the variety of construction. Wetst. quotes κινδ. θαλασσῶν from Heliod. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of these torrents: see Conybeare and Howson, edn. 2, vol. i. p. 502, note: and Stanley in loc.), by perils of robbers (see note on Acts xiii. 14), by perils from my kindred (the Jewish nation, ἐκ, arising from: they not being always the direct agents,—but, as in many cases in the Acts, setting on others or plotting secretly: or γένους,—and ἐθν. below,—imports generically the source, or quarter whence the danger arose), by perils from the Gentiles (not merely "from Gentiles," as Stanley: this would be ἐξ ἐθνικῶν. The art. is omitted after the preposition, the word being thus catego-

rized in Greek; but it must be supplied in our English idiom),—by perils in the city (in Damascus, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephesus xix. 23 ff., and many other places), by perils in the desert (the actual desert? or merely the solitude of journeys as contrasted with 'the city?' but any how, not 'in solitude': the art. must be supplied as in ἐν πόλει), by perils in the sea (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks), by perils among false brethren (*who were these?* Grot., al., suppose, 'qui Christianos se simulabant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who *bona fide* wished to be thought ἀδελφοί, but were not, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδοστόλοι above, ver. 13); 27.] by labour and weariness, by watchings (see on ch. vi. 5) frequently (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόπος and μόθος are more directly instrumental, —ἀγρυπν., &c., more conditionally), by hunger and thirst, by fastings frequently (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also ch. vi. 5, note. De W. here too [see also Stanley] holds to 'involuntary fastings;' but he is clearly wrong, for ἡστέ. is distinguished from λιμ. κ. δίψ.), in cold and nakedness (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his shipwrecks). 28.] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him. Not to mention those

μοι ἡ ° καθ' ἡμέραν, ἡ ῑ μέριμνα ῑ πασῶν τῶν ῑ ἐκκλησιῶν. ^{o Acts ii. 46}
^{ref.}
^{p and constr.,}
^{Matt. xiii.}
^{23 l. Luke}
^{xxi. 31.}
^{1 Pet. v. 7)}
^{only. Sir. xlii. 9.}
^{viii. 13 reff.}
^{19 al.}
^{q ch. viii. 18 reff.}
^{t 1 Cor. vii. 9 reff.}
^{w constr., ch. ix. 2. Prov. xxvii. 1.}
^{r = Acts xx. 35, or Rom. xiv. 1.}
^{u absol., vv. 16, 18.}
^{s 1 Cor.}
^{v constr., Rom. xiv.}

BDFN k 17. rec (for μοι) μου, with DKLMPN³ rel vulg: txt BFN¹ 17.
 om 1st η F¹ (not G). for καθ. ημ. η, καθημερινη F.

(afflictions) which are besides (these) (the Vulg., E. V., Beza, Estius, Bengel, understand παρεκτός as = ἐξωθεν, 'the things that are without,'—a meaning which it never has, always implying *exception*, see reff. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, πλείονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων, Hom. xxv. p. 613:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding).—*my care* (ἐπίστ. may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδας ἐπιστάσεις, and Xen. Anab. ii. 4. 26, ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought:' e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διάληψιν, viii. 30. 13, 'curam summæ rei,'—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως iii. 58. 3,—ἔργου τινα εἰς ἐπίστασιν, 'attentionem aliquid excitare,' ix. 22. 17, al. The rec. reading, ἐπισύστασις [which has perhaps been introduced from ἐπίστασις not being understood (see digest here and on reff. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note], can only mean *concurrents*, in a hostile sense, see reff. and examples in Wetst.: and so Chrys. [see var. readd.], &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie concursus, i. e. sollicitudo de omnibus ecclesiis:'—somewhat similarly De W.,—'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concourse of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., "the daily outbreak against me," and the reading cannot be considered certain) *day by day*, (viz.) *my anxiety for all the churches* (the construction is an anacoluthon: not, as Meyer, ἐπίστ. the subject and μέριμνα

the predicate, which would be a very flat sentence,—'my daily care is, anxiety &c.' As it stands, ἡ ἐπίστ. is general, and ἡ μέριμνα particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe συμπάθειαν generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accomodat omnibus,' Calv. Olsh., after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?' The ἀσθένεια of the *τῆς* may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable *θυροβούμαι* κ. *ταράσσομαι* (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ.] "Non priore, sed hac versiculi parte addit *ego*: nam illic infirmo se accomodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa *ipse* suscipiens. Partes a scandalizanti neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit," Bengel.

πυροῦμαι,—with zeal, or with indignation. 30.] partly refers back to what has passed since ver. 23. The ἀσθένεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as *ὁ σαργανοφόρητος*, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The as-

x Rom. vi. 19.
1 Cor. ii. 3
y Rom. xv. 6
z so ver. 11.
a Rom. ix. 5
b Rom. ix. 1
c here only +
1 Macc. xiv.
47. xv. 1, 2
only. Jos.
Antt. xiv. 7.
2 al.
d Gal. iii. 23.
Phil. iv. 7.
ii. 15, 18.
ch. xi. 16, 18, 30.

α̅σθενείας μου ^w καυχήσομαι ³¹ ὁ ^{yz} θεὸς καὶ ^y πατὴρ τοῦ
κυρίου Ἰησοῦ ^z οἶδεν, ὁ ^{ω̅ν} α̅ εὐλογητὸς α̅ εἰς τοὺς α̅ αἰῶνας,
ὅτι οὐ ^b ψεύδομαι. ³² ἐν Δαμασκῷ ὁ ^c ἐθνάρχης Ἀρέτα
τοῦ βασιλέως ^d ἐφρούρει τὴν πόλιν Δαμασκηῶν ^e πιάσαι
με [θέλων], ³³ καὶ διὰ ^f θυρίδος ἐν ^g σαργάνῃ ^h ἔχα-
λάσθην ^h διὰ τοῦ ^h τείχους καὶ ⁱ ἐξέφυγον τὰς χεῖρας αὐτοῦ.
XII. ¹ k * Καυχᾶσθαι δὴ οὐ ¹ συμφέρεи μου ἐλεύσομαι

BDFKL
MPN ab
c d e f g
h k l m n
o 17. 47

e Acts xii. 4 reff.
f Acts xx. 9 only. Josh.
i Rom. ii. 3 reff.
k absol.,
1 Pet. i. 5 only +. Judith iii. 6.
h Acts ix. 25 (reff.).
i Rom. ii. 3 reff.
g here only +.
1 constr., but w. aor. inf., Matt. xix. 10. Esth. iii. 8.

30. om μου B.

31. rec aft κυριου ins ημων, with DMP rel vulg(with fuld F-lat) Syr copt arm Thdrt Aug: om BFKLN e g h l m n 17 am syr goth æth Chr Damasc. rec aft ιησ. ins χριστου, with DKLMP rel vulg(with fuld F-lat) Syr copt æth Thdrt Aug: om BFN m 17 am syr goth arm Chr.

32. rec δαμασκηων bef πολιν, with D²KLM rel Chr Thdrt Damasc: txt BD¹·FPN a m 17 vss. om θελων BD¹(and lat) vulg(and F-lat) Syr arm Procop Ambrst Pel: ins D²KLMPN rel goth Chr Thdrt, and (but bef πιασαι με) F syr copt æth.

33. om εν σαργανη F.

CHAP. XII. 1. * καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλεύσομαι δὲ B(see table)F(N) 17 vulg: so, but συμφερεи, P: καυχασθαι δη ου συμφερεи μοι ελευσομαι γαρ (D)KL rel Ath Chr Thdrt Damasc (Ec Ambrst Sedul.—ins ei bef καυχ. N³ 39 lect-17 vulg(and F-lat).—δει (on the confusion between η and ει cf Tischd^f N. T. [ed. 7] prolegg. p. xxxvii) BD²FLP d e f g m n o vulg syrr goth: δε D¹N copt Thl: δη KM 47 Ath Chr Thdrt Damasc.—om μοι D¹ Syr goth. (M uncert.)—add και B 213.

severation in ver. 31 may be applied to the whole, but I had rather view it as connected with the strange history about to be related:—‘I will glory in my weaknesses—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.’ If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the beginning of a catalogue of his escapes, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the fact, and historical difficulty, see note, Acts ix. 23. 32.]

ἐν Δαμ. followed by Δαμασκηῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal. ἐθνάρχης] Prefect, or governor, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in reff. 1 Macc., and Jos. Antt. xiii. 6. 7. It was bestowed by Augustus on Archelaus after

his father's death, Jos. Antt. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere chief magistrate of the Jews would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor. σαργάνη, κόφινος, Hesych.;—οἱ μὲν, σχοινίων τι. οἱ δὲ πλέγμα τι ἐκ σχοινίου. Suidas (see Wetst.), = σπυρίς, Acts ix. 25. Probably it is, as Stanley, a “rope-basket;” a net.

CHAP. XII. 1—10.] He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις καυχήσομαι. There is no break between this and the last chap-

γὰρ εἰς ^m ὀπτασίας καὶ ⁿ ἀποκαλύψεις κυρίου. ² οἶδα ^m Luke i. 22.
 ἄνθρωπον ἐν χριστῷ ^o πρὸ ἐτῶν δεκατεσσάρων (εἴτε ^p ἐν ^{xxiv. 23, Acts}

xliii. 2, 16 only. = Dan. ix. 23 al. Theod.
 i. 1 (Gal. i. 12) only. (obj.), 1 Cor. i. 7. 2 Thess. i. 7.
 i. 9. Tit. i. 2. John xii. 1. Amos i. 1. iv. 7.

n = 1 Cor. xiv. 6 eff. w. gen. subj. (see note), Rev.
 1 Pet. i. 7, 13. Sir. xlii. 1.
 p ch. v. 6. Heb. xliii. 3.
 o see 2 Tim. iii. 2. Sir.

aft εἰς ins τας P: τα(sic) F.

for κυρ., χριστου F. (P uncert.)

ter. He has just mentioned a passage of his history which might expose him to contempt and ridicule—this was one of the *ἀσθένειαι*. He now comes to *another*: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with *himself*, and fixing attention only on the *ἀσθένεια* which followed it. 1.] [I have in recent

editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.] Let only the two readings *καυχᾶσθαι δὴ οὐ συμφέρει μοι, ἐλεύσομαι γάρ*, and *καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν ἐλεύσομαι δέ*, be compared, and it would certainly seem as if the former more resembled the nervous elliptical irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, *δέ* for *δὴ*, and the prefixing of *εἰ*, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. To boast, verily, is not to my advantage: for (i. e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεραίρωμαι) [on the other reading, *I must boast, though it is not to my advantage: but*] *I will proceed to visions and revelations of the Lord.* *δὴ* in this sense implies a consciousness of a reason why the assertion is true, and is therefore naturally followed by *γάρ*, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὃ Σώκρατες, ὕστατον δεῖ σὲ προσεροῦσι, νῦν οἱ ἐπιτήδειοι, καὶ σὺ τούτους,—the completion of the sense being,—for you are to die to-night?—πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος, Eur. Hec. 464: i. e. οὐ σὺ δὴ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι . . . (See Hartung, Partikellehre i. 270, who however explains *δὴ* in these examples somewhat differently.) The force of it here then, is: “*I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.*” εἰς ὁπτ. κ.

ἀπ. κυρ.] q. d. ‘and the instances I will select are just of that kind in which, if

boasting ever were good, it might be allowed:’ thus the γάρ gives a more complete proof. ὀπτασία is the form or manner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὀπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact’s distinction is scarcely correct, ἡ ἀποκάλυψις πλεόν τι ἔχει τῆς ὀπτασίας· ἡ μὲν γὰρ μόνον βλέπειν δίδωσιν· αὕτη δὲ καὶ τι βαθύτερον τοῦ ὁραμένου ἀπογυμνοῖ. κυρίου,

gen. subj., vouchsafed me by the Lord,—not obj., ‘of the Lord,’ for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul’s object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character. 2—4.] *An example of such a vision and revelation.*

The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the σκόλοψ τῇ σαρκί of vv. 7 ff. Such glory belonged not to him, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body. It may be remarked in passing, as has been done by Whitty, that the Apostle here by implication acknowledges the possibility of consciousness and receptivity in a disembodied state. Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that *he may by it introduce the mention of the σκόλοψ τῇ σαρκί*, which bore so conspicuous a part in his ἀσθένειαι, TO BOAST OF WHICH is his present object. 2.] I know (not,

‘knew,’ as E. V.: which introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the knowledge, not, as it really is, of the vision) a

q 1 Cor. vi. 18. ^{reff.} P σώματι οὐκ οἶδα, εἴτε ^a ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ ^{BDFKL} ^{MPN} ^{ab} ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} 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^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb}

^x ἄρρητα ῥήματα ἃ οὐκ ^y ἐξὸν ἀνθρώπῳ λαλῆσαι. ⁵ ^z ὑπὲρ ^x here only +. Lev. xviii. 23. Symm. ^t τοῦ ^t τοιοῦτου ^z καυχῆσομαι, ^z ὑπὲρ δὲ ἑμαντοῦ οὐ ^z καυχῆσομαι, εἰ μὴ ἐν ταῖς ^a ἀσθενείαις [μου]. ⁶ ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ^b ἄφρων ^c ἀλήθειαν γὰρ ἐρῶ. ^d φειδομαι δέ, μὴ τις ^e εἰς ἐμέ ^f λογιῇται ^g ὑπὲρ ^h ὑπερ- ^{Δ και τη} ὃ βλέπει με, ἧ ἀκούει [τι] ἐξ ἐμοῦ. ⁷ καὶ τῇ ^h ὑπερ-

ABDFK
LPN a b
c d e f g
h k l m
n o 17
47

d = here only. (Rom. xi. 21 reff.) Isa. liv. 2. Xen. Cyr. i. 6, 19, 35. (μὴ φείδων διδάσκειν, Eur. Orest. 387.) e = ch. x. 13, 16 b. f = here only. (Hos. vii. 15.) g = 1 Cor. iv. 6. x. 13. h Rom. vii. 13 reff. Jos. Antt. i. 13. 4. ii. 2. 1.

5. om του Μ. for 2nd υπερ, περι D¹. om ου (from preceding termination) N¹ (corr'd by N¹ appy). τοις ἀσθημασιν D¹. om μου B D¹ (and lat) 17 syrr copt arm: ins (from ch xi. 30?) D³FKLMPN rel vulg goth æth Ath Thdrt Damasc lat-ff. 6. for γαρ, δε K: γαρ και P. om τι (as superfluous) BD³FN¹ m 17 am (with demid fuld tol harl²) æth arm Orig² (and int.): ins D¹ (and lat) KLN³ rel syr goth Chr Thdrt Damasc Thl Ec Ambrst.

ῥηράγη;—or, by both combined,—ὅτι καὶ εἰς τὸν παράδεισον ῥηράγη. As it is, with the verb preceding in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold ἕως τρίτου οὐρ. to be at least so far equivalent to εἰς τὸν παράδεισον, as to be a general local description of the situation in which ὁ παράδεισος is found. The repetition of εἶτε . . . οἶδεν is equally accountable on either explanation, being made for solemnity and emphasis. The παράδεισος cannot here be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke. ἄρρητα ῥήματα, i. e. as explained below, words which it is not lawful to utter:—as Vulg., “*arcana verba, quæ non licet homini loqui.*” The interpretation, “*quæ dici nequeunt,*” as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, ‘Paulus non potuisset audire.’ The passages adduced by Wetst. mostly refer to the mysteries, or some secret rites: e. g. Demosth. contra Neeram, p. 1369, αὐτὴ ἡ γυνὴ ὡμὴν ἔθυε τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, ἃ οὐ προσήκεν αὐτὴν ὁρᾶν ξένην οὖσαν. ἃ οὐκ ἐξόν] which it is not lawful for a man to utter (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle’s own consolation and encouragement. Of what kind they were, or by whom uttered, we have no hint given, and it were worse than trifling to conjecture. “Sublimitatis certe magnæ fuere: nam non omnia cœles-

tia sunt ineffabilia, v. gr. Ex. xxxiv. 6, Isa. vi. 3, quæ tamen valde sublimia.” Bengel.

5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιοῦτου must be masc. as before, not neuter, as Luth., al., take it. This is shewn by ὑτέρ, used of the person respecting whom (reff.), whereas ἐν is said of the thing on account of which, a man boasts. He strikes here again the keynote of the whole—boasting in his infirmities. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed without reference to the main point, but principally to bring in the infirmity following.

6.] For (supply the sentence for which γάρ renders a reason: ‘Not but that I might boast concerning myself if I would’)—if I shall wish to boast (ὑτέρ ἑμαντοῦ), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add εἰς μαλακίαν σκόπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or hears (if τι form part of the text, or hears any thing: a pleonastic construction = ἢ εἰ τι ἀκούει) from me. Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person.

7—10.] He now comes to that for which the foregoing was mainly alleged: the infirmity in his flesh, which above others hindered his personal efficiency in the apostolic ministry.

i ver. 1.
k arrangement
of words, ch.
ii. 4 reff.
l [here bis.]

1 2 Thess. ii. 4
only. Ps.
lxxi. ff.

Gal. iv. 14.

ii. 5. Matt. v. 18.

βολῇ τῶν ἰ αποκαλύψω [διδ] κ ἵνα μὴ ἵ υπεραίρωμαι,
ἐδόθη μοι ἢ σκόλοψ ἢ τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με
ο καταφίξῃ [ῖ ἵνα μὴ ἵ υπεραίρωμαι]. 8 ἠ ὑπὲρ τούτου

m here only. = Num. xxxiii. 55. Ezek. xxviii. 24.
o Matt. xxvi. 67 || Mk. 1 Cor. iv. 11. 1 Pet. ii. 20 only +
q = ver. 5.

n dat., 1 Cor. vii. 28. see
p pleonasm., Rev.

ABDEK
LP a b
c d e f g
h k l m
n o 17.
47

7. rec om δι ο, with DKLP rel vss Ath Chr Thdrt, Iren-int Aug: ins ABFN 17.
υπεραιρωμαι DLP m. (so P m below.) aft σαρκι ins μου F vulg Orig-int, Cyrp.
rec (for σατανα) σαταν, with A²D²3 KLP N³(appy) rel syr-mg-gr Orig₁ Ath Mac Chr
Thdrt Damasc: txt A¹BD¹FN¹ 17¹(sic, Treg) (Orig₂ του σατανα). om 2nd ινα
μη υπεραιρωμαι (as superfluous: but the repetition has special emphasis) ADFN¹ 17
latt æth Chr Iren-int Tert₁ Aug: ins BKLPN³ rel syrr copt goth Orig₂ Mac Thdrt₂
Damasc Bas lat-ff.

8. ins και bef υπερ A Orig Thdrt₂ Iren-int.

τον κυρ. bef τρις D¹ copt æth.

7.] And that I might not, by the abundant excess of revelations (made to me), be uplifted (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ. into the place of foremost emphasis: see reff. The διό can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join καὶ τῇ ὑπερβ. τῶν ἀποκ. to the foregoing, as in apposition with ἀσθενείας. But thus a very strange sense would be given), there was given me ('by God': certainly not, as Meyer, al., by Satan, of whom such an expression as ἐδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσά μοι, so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἐδόθη for bestowed, portioned out by God, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) a thorn (the word may signify a stake, or sharp pointed staff; ξύλον ὀξύ, Hesych.,—so in Hom. Il. σ. 176, κεφαλὴν . . . πῆσαι ἀνὰ σκολόπεσσι; but in the LXX, reff., it is 'a thorn,' and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἄκανθαι καὶ σκόλοpes δόυνας σημαίνουσι διὰ τὸ ὀξύ [compare ref. Ezek., σκόλοψ πικρίας καὶ ἄκανθα δόυνης]. See however Stanley's note, who rejects the meaning 'thorn,' and supposes the figure to refer to the punishment of impalement) in my flesh (the expression used Gal. iv. 14 of this same affliction, τὸν πειρασμὸν ὧμων ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a datus incommodi: see also ref. 1 Cor.), the (or an) angel of Satan (even if we read σαταν, it can only be the genitive. If taken as the nom., the expression would mean either, a hostile angel, which would be contrary to the universal usage of Satan, as a proper name: or, the angel Satan, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἄρχων τῆς ἐχθροσύνης τοῦ ἀέρος, Eph. ii. 2, and has his

own angels, Matt. xxv. 41), that he (the angel of Satan,—not the σκόλοψ, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the word in apposition, not to the main subject,' Meyer) may buffet me (καταφίξῃ is best thus expressed, in the present. The aorist would denote merely one such act of insult. Thus Chrys.: . . . ὥστε . . . διηγουμένου δεῖσθαι τοῦ χαλινού· οὐ γὰρ εἶπεν, ἵνα καταφίξῃ, ἀλλ' ἵνα καταφίξῃ,—Theophyl., οὐχ ἵνα ἅπαξ με καταφίξῃ, ἀλλ' ἀεὶ,—and similarly (Ecum.), that I may not be uplifted (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the thorn itself, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to spiritual solicitations of the devil ('injectiones Satanæ'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Oslander, Mosheim, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—incitements to lust,—so Thom. Aq., Lyra, Bellarmin, Estius, Corn.-a-Lapide, al. (2) that he alludes to opposition from his adversaries, or some one adversary κατ' ἐξοχήν; so many ancient Commentators, Chrys., Theophyl., Ecum., Theodoret,—Calvin, Beza, al., and more recently, Fritzsche, and Schrader. (3) that he points to some grievous bodily pain, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Ecum., Jerome on Gal. iv. 14 [lib. ii. 4, vol. vii. p. 460]) mention κεφαλαλγία: some have supposed hypochondriac melancholy, which however hardly answers the con-

τρίς τὸν κύριον ¹ παρεκάλεσα ² ἵνα ³ ἀποσθῇ ἀπ' ἐμοῦ. ⁴ καὶ εἴρηκέν μοι ⁵ Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ⁶ ἁσθενείᾳ ⁷ τελεῖται. ⁸ ἥδιστα οὖν μᾶλλον ⁹ καυχῶσομαι ¹⁰ ἐν ταῖς ¹¹ ἁσθενείαις μου, ἵνα ¹² ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ χριστοῦ. ¹³ διὸ ¹⁴ εὐδοκῶ ¹⁵ ἐν ¹⁶ ἁσθενείαις,

vi. 8. Heb. xiii. 5. 3 John 10) only. Num. xi. 22.
only. (See Luke ii. 39. Rom. ii. 27.) Eur. Bacch. 90.
Sir. xxii. 11.) y Rom. ii. 17 reff. z here only†. ¹⁰ εὐδοκῶ, ἐπὶ τὰς οἰκίας, Polyb. iv. 18. 8.
a ch. v. 8. Rom. xv. 26, 27 reff. b 1 Cor. x. 5 reff.

v = ch. xi. 30.

w = here

x ver. 15 only†. (-δῶς, ch. xi. 19. -διον,

ἐπισκ. ἐπὶ τὰς οἰκίας, Polyb. iv. 18. 8.

9. for *εἰρηκεν*, *ειπεν* F Chr Thdrt. rec aft *δυναμις* ins μου (*see note*), with A²D²⁻³KLPN³ rel syrr Orig, Chr Thdrt Pallad: om BD¹FN¹ goth æth Iren(gr and int) Archel Isid Orig-int, Bas Tert Cypr Jer Ambrst. rec *τελειουται*, with D³KLPN³ rel Orig Ath: txt ABD¹FN¹. om μου B 67². 71 harl syr copt Iren(gr and int).

10. aft *ασθενειαις* ins μου F vulg(not am F-lat).

sitions of a σκόλοψ, in which *acute pain* seems to be implied; alii aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *κολαφισμός*, *buffeting* or *putting to shame*, it seems quite necessary to infer that the Apostle alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature *in themselves*.

8.] In respect of this (*angel of Satan*, not σκόλοψ, see below) I thrice (τρίς, not indefinite as Chrys., Hom. xxvi. p. 621, *τουτέστι, πολλάκις*. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see Luke iv. 13):

9.] And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'He said, and that answer is enough': 'He hath said,'—but this last would not contain reference enough to the *fact* itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal. How this was said, whether ac-

companyed by an appearance of Christ to him or not, must remain in obscurity), **My grace** (not,—'My favour generally';—'My imparted grace') is sufficient for thee (ἀρκεῖ, spoken from the divine omniscience, 'suffices, and shall suffice': q. d. 'the trial must endure, untaken away: but the grace shall also endure, and never fail thee'), for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, the expression τῆς δυνάμεως, there, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to ἡ δύν. τοῦ χρ. below. Most gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (καυχ. is in the emphatic place,—I will rather boast in mine infirmities. Had μᾶλλον signified 'rather than in revelations,' or 'rather than in any thing else,' it would have been μᾶλλον ἐν ταῖς ἁσθενείαις μου καυχῆσομαι) in my infirmities, that (by my ἁσθένεια being not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyb.—'may carry on in me its work unto completion,' as above).

10.] Wherefore (because of this relation to human weakness and divine power) I am well content in infirmities (four kinds of which are then specified,—all coming also, as well as ἁσθ. proper, under the category of ἁσθένεια, as hindrances and bufflings of human strength),—in insults, in necessities, in persecutions, in distresses,—on behalf of

c = here (Acts xxvii. 10, 21) only. Prov. viii. 13 al.
d = 1 Cor. vii. 26 reff. plur., ch. vi. 4.

e Mark iv. 17 || Mt. x. 30. Acts viii. 1. xiii. 50. Rom. vii. 35. 2 Thess. i. 4. 2 Tim. iii. 11 bis only. Prov. xi. 19. Lam. iii. 19. 2 Mac. xii. 23 only.
f Rom. ii. 9 reff.
g = Rom. iv. 19 reff.

h = 1 Cor. xiii. 1. xi. 7, 10.
p 1 Cor. vii. 19 reff. xx. 19 reff.

w = Matt. vii. 22. 1 Cor. xii. 10 al.
2 Pet. ii. 19, 20. Isa. viii. 9. xx. 5.)

ἐν ^c ὕβρεσιν, ἐν ^d ἀνάγκαις, ἐν ^e διωγμοῖς, ἐν ^f στενοχωρίαις, ὑπὲρ χριστοῦ ὅταν γὰρ ^g ἀσθενῶ, τότε δυνατός εἰμι.

11 ἡ ^h Γέγονα ⁱ ἄφρων ὑμεῖς με ^k ἤναγκάσατε. ἐγὼ γὰρ ^l ὠφεῖλον ὑφ' ὑμῶν ^m συνίστασθαι οὐδὲν γὰρ ⁿ ὑστέρησα τῶν ^o ὑπερλίαν ἀποστόλων, εἰ καὶ ^p οὐδέν εἰμι. ^q τὰ μὲν ^r σημεῖα τοῦ ἀποστόλου ^s κατειργάσθη ἐν ὑμῖν ἐν ^t πάσῃ ^u ὑπομονῇ, ^v σημεῖοις τε καὶ ^w τέρασιν καὶ ^x δυνάμεσιν. ^y τί γὰρ ἔστιν ^z ὃ ὑψώσῳθητε ^z ὑπὲρ τὰς λοιπὰς

for ἐν ἀνάγκαις, καὶ ἐναγκαις ^N1 (corr'd by origl scribe to ἀναγκ., by ^N3 to txt).
om ἐν διωγμοῖς Α. for 5th ἐν, καὶ ^BN¹: καὶ ἐν α: txt ADFKLN³ rel.

F. δυνατῶ (for -τος εἰμι) F.

11. rec aft αφρων ins καυχωμενος, with LP rel syrr goth gr-ff: om ABDFKN 17 latt
coptt aeth arm Orig¹ lat-ff. ημεις F. om υφ B¹ (Tischdf) D¹. υφ ημων Α.
for ουδεν, ου F. aft ουδεν γαρ ins τι B.

12. at beg ins αλλα F. καταργασθη B¹ F d: καταργασθην D. rec ins
ἐν bef σημείοις (mechanical repetition from the foregoing), with D³KLP rel vulg-
ed (with demid) Thdrt; καὶ F Syr Chr: τε ^N3: om ABD¹N¹ a 17 am (with fuld tol) syr
goth arm Chr Damasc Ambrst Bede. rec om τε, with ADFKLPN-corr¹ rel:
ins ^BN¹ a 17 Damasc.

13. [ἡσσωσθητε, so BD¹N¹ 17: ἐλατωθηται F.] for υπερ, παρα D.

Christ: for whenever I am weak (applying to all five situations above), then I am mighty. Wetst. quotes from Philo, Vita Mosis, i. 13, vol. ii. p. 92, μὴ ἀναπίπτετε. τὸ ἀσθενὲς ὑμῶν δύναμις ἐστί. 11—18.] He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.

11.] I am BECOME (the emphasis on γέγονα,—I am verily become a fool, viz. by this boasting, which I have now concluded. 'Receptui canit.' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὑμεῖς emphatic). For I (ἐγὼ also emphatic, but more with reference to what has passed: 'ye compelled me, it was no doing of mine, for I &c.' The meaning is not, as De W., "I, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by you, not by himself): for I was nothing behind (when I was with you) these overmuch Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case be inconsistent with the fact—the Corinthians never having had an opportunity

of comparing him with them), even though I am nothing (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] Confirmation of the οὐδὲν ὑστέρησα The signs indeed (the μὲν is elliptical,—see Hartung, Partikellehre, ii. 411,—corresponding to a suppressed οὐκας δὲ . . . ; 'in this case, the signs indeed &c., but, notwithstanding, I am not recommended by you.' So Soph. Œd. Col. 526, ἡνεγκον κακὸτατ', ὦ ξένου, ἡνεγκ', ἀέκων μὲν, θεὸς ἴστω. It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα) of an Apostle (τοῦ generic,—'ejus qui Apostolus sit,' Bengel) were wrought out among you ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer) in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is not one of the σημεῖα, as Chrys., Hom. xxvii. p. 627: θεὰ ποῖον πρῶτον τίθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀποστόλου δεῖγμα, τὸ φέρειν πάντα γενναῖως,—but the element in which the σημεῖα were wrought out), by signs and wonders (σημ., not as above, but as constantly found with τέρασιν, as an intensive synonym) and mighty works (see ref. Heb.). 13—15.] His disinterestedness, shewn in his past, and resolved in his future dealings with them.

ABDFK
LPN ab
c d e f g
h k l m
n o p q
r s t u
v w x y
z

^a ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ ^b κατενάρκησα ὑμῶν;
^c χαρίσασθέ μοι τὴν ^d ἀδικίαν ταύτην. ¹⁴ ἰδοὺ ^e τρίτον
[^e τοῦτο] ^f ἐτοίμως ^f ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ ^b κατα-
ναρκήσω· οὐ γὰρ ^g ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ
^b ὀφείλει τὰ τέκνα τοῖς γονεῦσιν ⁱ θησαυρίζειν, ἀλλ' οἱ
γονεῖς τοῖς τέκνοις· ¹⁵ ἐγὼ δὲ ^k ἥδιστα ^l δαπανήσω καὶ ^m ἐκ-
δαπανηθήσομαι ὑπὲρ τῶν ⁿ ψυχῶν ὑμῶν, εἰ ^o περισσοτέρως.

k ver. 9. l Acts xxi. 24 reff. m here only †. Polyb. xxv. 8. 4, ἐκδαπανᾶν τὰς προσόδους.
n = Heb. xiii. 17. l Pet. ii. 11. o ch. i. 12 reff.

om st. K 47.

εγω bef αυτος F m latt goth.

αμαρτιαν F.

14. rec om *τοῦτο*, with KLP rel Thdrt (Ec: ins ABFN a b c d m o 17. 47 latt syr goth æth arm Chr Damasc Thl Ambrst Pel, and (but bef *τρίτον*) D 93 (Syr ?) copt Did. (see note.) rec aft *καταναρκήσω* ins *υμων* (from above; had *υμων* been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var *υμας*), with D²⁻³KLP rel vss gr-lat-fl; *υμας* D¹F: om ABN 17 æth Damasc. [αλλα(1st), so ABDFLPN a d e f k m n 47.] αλλα (2nd) AN 17.

15. aft *δαπανήσω* add *και εκδαπανήσω* D¹(and lat) Ambrst. om ei D¹(and lat) G-lat Ambrst. rec aft ei ins *και* (to give [mistaken] emphasis: see notes), with D²⁻³KLPN³ rel syrr arm Chr Thdrt Damasc Pel: om ABD¹FN¹ 17 coptt goth.

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἦσ. ὑπὲρ does not imply that all churches suffered loss, and that the loss of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἦσ. is carried out by the ὑπὲρ,—'*ye suffered loss in comparison with the other Churches.*' 13. εἰ μὴ ὅτι] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'bie tief gefränkte Liebe redet,' Meyer. On κατενάρκ. see ref. χαρ. μ. τ. ἀδ. ταύτην.] The irony here reaches its height. 14.] τρίτον

(the *τοῦτο*, though so strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ἐτ. ἔχω ἐλθ., must, from the context, mean, 'I am ready to come the third time;—not, 'I am the third time ready to come,' i.e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to 1 Cor. § v. Here, the context has absolutely nothing to do with his third pre-

paration to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at my two previous visits.' Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the Apostle's life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—μερίζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσοῦ, Chrys., p. 629.

οὐ γὰρ ὀφείλει. . .] Paul was the spiritual father of the Corinthian church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure and thus to enrich them, as a loving father does his children. The θησαυρός is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive;—cf. next verse.

Notice, ὀφείλει is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former. 15.]

ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλεόν τι ποιεῖν ἐπαγγέλλομαι, Theodoret: and similarly Chrys. and Theophyl. They lay up treasures: I will spend them:—καὶ τί λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδαπανηθήσομαι· τοῦτέστι, κὰν τὴν σάρκα δὲν δαπανήσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φέισομαι, Theophyl. Cf.

p = here
(1 Cor. xi. 17)
only. 2 Macc.
iv. 40.
q here only +.

(-οὔνευ,
Mark xiv. 40.
2 Kings xiii.
25.)

r Acts viii. 16
ref.

s here only.
= Job v. 12.
(good sense,
Prov. xiii. 1.
xxviii. 2.)
(-για, ch. xi.
3.)

t Acts xiii. 10
ref.

u = ch. xi. 20.

xvi. 12. ch. viii. 6.

a constr. Acts xxi. 21 ref.

x. 13. Heb. i. 1. 2 Pet. i. 9. Jude 4 only †.

† xix. 39 ref.

v constr., Luke xxi. 6. Rom. viii. 3. Gal. i. 20.

y here only. Exod. xxxiii. 2, 12. Esdr. v. 2 only.

b Rom. iv. 12 ref.

c = (see note) Mark xv. 44 (Matt. xi. 21. Luke

d dat., see 1 Cor. ix. 3.

e Acts

f ch. ii. 17. Rom. iv. 17 only. (Luke xix. 30 al.) Exod. xxxii. 11 A.

ABDFK
LPNSab
c d e f g
h k l m
n o 17.
47

ὑμᾶς ἀγαπῶν ᾧ ἥσσαν ἀγαπῶμαι. 16 Ἐστω δέ, ἐγὼ οὐ

κατεβάρησα ὑμᾶς. ἀλλὰ ὑπάρχων πανούργος δόλω

ὑμᾶς ἔλαβον. 17 μὴ τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς,

δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα Τίτον,

καὶ συναπέστειλα τὸν ἀδελφόν μὴ τι ἐπλεονέκτησεν

ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν;

οὐ τοῖς αὐτοῖς ἵχνεσιν;

19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. κατ-

for αγαπων, αγαπω N¹ b¹ d 17.

16. aft εγω ins δε F syr Thl.

(a) 20-31. 39. 57. 73 Chr.

17. om δι αυτου F.

19. rec (for παλαι) παλιν, with D-gr KLPN³ rel G-lat harl¹ syrr copt goth arm Chr Thdrt: txt ABFN¹ 17 vulg D-lat Ambrst-comm Pel Bede.

[ἥσσαν, so ABD¹PN¹ 17: ελασσον F.]

ουκ εβαρησα υμας D¹: ου κατεναρκησα υμων FN

[αλλα, so ABD¹FLPN³ a m 47.]

18. ημας L.

Hor. Od. i. 12. 38: 'animæque magnæ prodigum Paullum.' εἰ is less strong than εἰ καί, which has been apparently a gloss on it. It assumes the case, but does not bring out the contrast between the course of action and the state of circumstances so strongly. Here, it appears as if ἥσσαν ἀγαπῶμαι were by the εἰ connected with ἐκδανανθήσομαι, — 'and will be spent, used up, in the service of your souls, if, the more abundantly I love you, the less I be loved:' implying, that such a return for his love was leading to, and would in time accomplish, the ἐκδανανθήσομαι.

16—18.] *He refutes a possible, perhaps an actual calumny,—that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others.*

16.] ἔστω δέ—'but let us suppose the former matter dismissed: let the fact be granted, that I myself (emphatic) did not burden (= κατενάρκησα) you. Then the sense breaks off, and the force of the concession goes no farther, the following words making a new hypothesis. Nevertheless, being (by habit and standing, ὑπάρχ-) crafty (unprincipled, and versatile in devices), I caught you with guile (with some more subtle way. Caught you, in order to practise upon you for my own ends; but ἔλαβον is not ἐπλεονέκτησα, as Chrys., Hom. xxviii. p. 633:—see ref. and note).

17, 18.] *Specifi at on, in refutation, of the ways in which this might be supposed to have taken place.* The construction τινα ὦν . . . δι' αὐτοῦ is an anacoluthon. He sets τινα ὦν ἀπέστ. πρ. ὅμ. forward in the place of emphasis; how intending to govern τινα, is not plain: but drops the construction, and proceeds,

δι' αὐτοῦ κ.τ.λ. See examples of the same in ref., and Winer, edu. 6, § 63. i. 2. d.

18.] παρεκάλεσα, scil. 'to go to you:' see ref. This journey of Titus cannot, of course, be the one spoken of ch. viii. 6, 17, 22, 24; but some previous mission to them before this Epistle was written: probably that from which he returned with the report of their penitence to Paul in Macedonia, ch. vii. 6 ff. We certainly have not elsewhere any hint of ὁ ἀδελφός having accompanied him on this journey: but this is no reason why it should not have been so.

τὸν ἀδελφόν—perhaps, one of the two mentioned ch. viii. 18, 22: some other, well known to the Corinthians, but absolutely unknown to us: but not, a brother, as in E. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission.

τῷ αὐτῷ πνεύμ.] dat. of the manner; see ref. The Spirit in which they walked was the Holy Spirit: τῷ αὐτῷ πνευματικῷ χαρίσματι: χάρισμα γὰρ καλεῖ τὸ στενοῦμενον μὴ λαβεῖν, Theophyl. τοῖς αὐτ. ἵχν.] in the same footsteps, viz. each as the other: οὐδὲ μικρόν, φησί, παρεξήλθον τὴν ἐμὴν ὁδόν, Theophyl. The dative ἵχνεσιν, as in ref. = ἐν ἵχνεσιν: see also Acts xiv. 16; Jude 11. Meyer cites Pind. Pyth. x. 20,—ἐμβέβακεν ἵχνεσιν πατρός, and Nem. vi. 27, ἵχνεσιν ἐν Πραξιδαμαντος ἐν πόδα νέμων. Cf. also Philo de Caritate, § 2, vol. ii. p. 385, τοῖς αὐτοῖς ἵχνεσιν ἐπακολουθήσαι.

19—21.] *He refutes the notion which might arise in the minds of his readers, that he was vindicating himself before them as judges,* see 1 Cor. iv. 3; and assures them that he does all for their

έναντι θεοῦ ^g ἐν χριστῷ λαλοῦμεν τὰ δὲ πάντα, ^h ἀγα- ^g Rom. ix. 1.
πητοί, ⁱ ὑπὲρ τῆς ^j ὑμῶν ^k οἰκοδομῆς. ²⁰ ¹ φοβούμαι γὰρ ^l μὴ ^h ch. vii. 1 reff.
¹ πως ἐλθὼν οὐχ οἶους θέλω ^m εὐρῶ ὑμᾶς, κἀγὼ ⁿ εὐρεθῶ ^{i = ch. i. 6.}
ⁿ ὑμῖν οἶον οὐ θέλετε ¹ μὴ ¹ πως ^{opp} ἔρεις, ^p ζῆλος, ^{pqr} θυμοί, ^{jposn., 1 Cor. ix.}
^{rs} ἐριθείαι, ^t καταλαλῖαι, ^u ψιθυρισμοί, ^v φυνώσεις, ^w ἀκατα- ^{12. ch. i. 6}
στασῖαι. ²¹ μὴ πάλιν ἐλθόντος ^x μου ^y ταπεινώσει ^z με ^o ὁ ^z θεός ^{q as}
^{vii. 35. ch. vii. 15) only.} ^k Rom. xiv. 19 reff. ¹ ch. xi. 3. ^{m = 1 Cor. iv. 2}
^{reff.} ⁿ dat., Luke xxiv. 35 al. ^o 1 Cor. i. 11 reff. ^p Gal. v. 20. ^q as
^{above (p).} Rom. xiii. 13. 1 Cor. iii. 3. Sir. xl. 5. ^{r = Eph. iv. 31 al. plur., Gal. v. 20}
^{only.} (Wisd. vii. 20.) ^s Rom. ii. 8 reff. ^t 1 Pet. ii. 1 only + ^u Wisd. i. 11 only. ^v (Λος,
^{Rom. i. 30.) ^u here only. Eccles. x. 11 only. ^(-ση), Rom. i. 29.) ^v here}
^{only +.} (-σιούν, 1 Cor. iv. 6 al.) ^w 1 Cor. xiv. 33 reff. ^x constr., Acts xxi. 17 reff.
^y ch. xi. 7 reff. constr., Col. ii. 8. ^z Rom. i. 8 reff.

ἐνῶπιον, with DKLP rel Thdrt Thl Ec: txt ABFN m 17 Damasc. rec ins *τον* bef
θεου, with D²⁻³KLN³ rel: om ABD¹FPN¹ m(θεω) 17. for *αγαπ., αδελφοι* P.
20. και εγω F. *eris* (itacism?) AN b d f g h k 17 Syr arm Chr Thl: txt
BDFKLP rel latt syr coptt goth Thdrt Damasc Tert Ambrst. rec *ζηλοι*, with
D²⁻³KLPN rel latt syr coptt Chr Thdrt Tert: txt ABD¹F 17 Syr goth arm Damasc.
21. rec *ελθοντα με* (grammatical correction), with DKLN³ rel goth: txt ABFPN¹
vss lat-ff(cum venero). rec *ταπεινωση* (gramml corr or itacism?), with AKN rel
gr-lat-ff: txt BDFLP (c?) d f g k n Ec. rec om *με*, with D³KL rel: ins ABD¹N d.

*good, fearing in what state he might find
them on his arrival.* 19.] *πάλαί* was
misunderstood, and *πάλιν* appears to have
been a conjectural emendation, from ch. iii.
1; v. 12. *πάλαι* does not suit the *inter-
rogative* form of the sentence, which would
throw it out into too strong emphasis.
Lachmann, Tischdf. [ed. 7], Meyer, De
Wette read it as in text:—Ye have been
some time imagining (i. e. during this my
self-defence) that it is to you that I am
defending myself. Then the answer fol-
lows: the assumption being made, and
elliptically answered, as in ver. 16.

κατ. θεοῦ is emphatic, and opposed to
ὑμῖν. ἐν χρ. λαλοῦμεν, as in ch.
ii. 17, which see. τὰ δὲ πάντα]
supply either *λαλοῦμεν*, or better under-
stand τὰ πάντα as 'all our things' (1 Cor.
xvi. 14), i. e. our words and deeds, and
supply *γίνεται*, as there. Grot., Gries-
bach, Scholz, and Olsh., would read τὰδε
πάντα, and join with λαλοῦμεν. But
(1) Paul never uses the pronoun ὅδε; and
(2) if he did, it must apply to what follows,
not to what has preceded. The insertion
of the personal pronoun between the article
and the noun, as in τῆς ὑμ. οἰκοδομῆς,
occurs, as A. Buttmann has correctly re-
marked (see Moulton's Winer, p. 193,
note 4), in Paul only (see reff.), and with no
other pronoun than ὑμῶν. 20.] 'Edi-
fication, of which you stand in need, for,
&c.' He here completely and finally
throws off the apologist and puts on the
Apostle, leaving on their minds a very
different impression from that which would
have been produced had he concluded
with the apology. Lest, when I arrive,
I should find you not such as I wish (in

οὐχ οἶους θέλω is an indefinite possibility
of aberration from οἶους θέλω, presently
particularized, μὴ πως ἔρεις, κ.τ.λ.), and
I should be found by you (ὑμῖν merely
the dative of the agent after the passive
verb. Meyer makes it 'in your judgment,'
but I much prefer the other: the passive
form is adopted to bring out the ἐγὼ into
emphatic contrast), such as ye wish not
(not οὐχ οἶον θέλετε, because there is now
no indefiniteness; his disposition towards
them in such a case could be but of one
kind, viz. severity: τουτέστι, τιμωρὸς κ. κο-
λαστής, Theophyl. Chrys., p. 634, brings
out another point,—οὐκ εἶπεν, οἶον οὐ θέλω.
ἀλλὰ πληκτικώτερον,—οἶον οὐ βούλεσθε).

What follows, viz. μὴ πως . . . ἔπραξαν,
is an exegesis of the last sentence, but in
it the definiteness is on the side of the
οὐχ οἶους θέλω, the indefiniteness on that
of οἶον οὐ θέλετε, which latter is only
hinted at by the mild expressions of *being
humbled, and lamenting the case of the
impenitent.* μὴ πως, scil. ὅσιν (or
εὐρεθῶσιν) ἐν ὑμῖν. "The vehemence of
his language has caused him to omit the
verb." Stanley. ἐριθείαι, self-seek-
ings, see note on ref. Rom. ψθ. se-
cret malignings,—καταλ. open slanders.
ἀκαταστ., see reff. and note. 21.]

μὴ carries on the μὴ πως . . . μὴ πως,
but with more precision, dropping the in-
definite πως. The sentence loses much in
force and, indeed, becomes inconsistent
with the context, if with Lachmann (and
Lücke, Conjectanea exeget. i. De W.) it be
made interrogative (which it may be gram-
matically with either reading, ταπεινώσει
or -ση), in which case the answer would be
negative. πάλιν here, as Meyer ob-

a (? see note) ^z μου ^a πρὸς ὑμᾶς, καὶ ^b πενθήσω πολλοὺς τῶν ^c προσημα- ABDFK
1 Cor. xvi. ^{LPNa b}
6 reff. ^{c d e f g}
b 1 Cor. v. 2 τηκότων καὶ μὴ ^{de} μετανοησάντων ^{ef} ἐπὶ τῇ ^g ἀκαθαρσίᾳ καὶ ^h here only. Gen. xxxvii. 34 al. c ch. xii. 2 only +. d epp., here only. Acts ii. 38 reff. e here
only. Joel ii. 13. Amos vii. 3. f = 1 Cor. xiv. 16. g Rom. i. 24 reff. h k l m
no 17.
47

serves, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ., because, ἐλθὼν having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθω, ch. xiii. 2.

ταπεινώσει.] ‘Nihil erat quo magis exultaret apostolus, quam prospero suæ prædicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,’ Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and *not* that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him.

πρὸς ὑμᾶς] among you, as the generality of interpreters: ‘in regard to you,’ in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μὴ ἐλθὼν κολάσῃ αὐτούς, καὶ πενήσῃ διὰ τούτο· τούτέστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635, —τοὺς μὴ μετανοούντας πενθεῖ, τοὺς τὰ ἀνίατα νοσοῦντας, τοὺς ἐν τῷ τραύματι μένοντας. ἐννόησον τοίνυν ἀποστολικὴν ἀρετὴν, ὅταν μηδὲν ἑαυτῷ συνειδῶς πο- νηρόν, ὑπὲρ ἄλλοτριῶν θρηγῇ κακῶν, καὶ ὑπὲρ τῶν ἑτέροις πλημμελημένων ταπει- νῶται. τούτο γὰρ μάλιστα τοῦ διδασκά- λου, τὸ οὕτω συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Similarly Calvin: ‘veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum pec- cata se prosequuturum dicit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseriis condoles-

cat, peccato lugeat.’ So Estius, but per- haps too minutely fixing the meaning of πενθεῖν to mourning them as ‘Deo mor- tuos:’ and Calovius (Meyer): ‘non de præna hic Corinthiorum impenitentium, sed de morore suo super impenitentia:’ and so likewise Meyer.

πολλ. τ. προσημ.] Why πολλοὺς? Why not *all*? I believe he uses πολλοὺς τῶν προσηματηκότων as a mild expression for τοὺς πολλοὺς τοὺς προσηματηκότας, and that we must not therefore press too closely the enquiry as to what the genus οἱ προσημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—‘Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημ. κ. μὴ μετα- νοησάντων genus universum, ejus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiret- que.’ But this seems travelling quite out of the way. Meyer explains the *genus* to be all the sinners spoken of in ver. 20, the *species* (πολλοὺς) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accu- rately fit ver. 20, in which not so much the προσηματημένα as the present state at the Apostle’s coming, is the subject. The distinction between the two participles, προσημ. and μετανοησάντων, should be ob- served. As Meyer well remarks, the perf. προσηματηκότων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοησάντων has the sense of the ‘futurum exactum,’ —‘and who at my coming shall not have repented.’ To what does *προ-* refer? to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Apostle such pain, must be con- ceived to have been committed in their *Christian state*: being in fact those against which we find such repeated cautions in 1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the *προ-* indefinitely, almost pleonastically—point- ing to the *priority of sin implied in the idea of repentance*.

μεταν. ἐπὶ] Meyer would join together πενήσσω . . . ἐπὶ, and indi- cates this as the natural connexion of *verb.*, *object*, and *ground*. But to say nothing of the harshness of πενήσσω πολλοὺς ἐπὶ, and the almost necessarily *reflective* form of μετανοησ. ἐπὶ τῇ ἀκ. . . ἢ ἐπράξαν, —I con- ceive the *aorist* ἐπράξαν to be fatal to this

^h πορνεία καὶ ⁱ ἀσελγεία ^k ἢ ἔπραξαν. XIII. ¹ ^{lm} Τρίτον ^{h1} ¹ ^{Cor. v. 1}
^m τοῦτο ἔρχομαι πρὸς ὑμᾶς. ⁿ ἐπὶ στόματος δύο μαρτύρων ⁱ ^{Mark vii. 22.}
καὶ τριῶν ^o σταθήσεται πᾶν ῥῆμα. ² ^p προεῖρηκα καὶ ² ^{Rom. xiii. 13.}
² ^{Pet. ii. 2}
^{al.†} ^{Wisd.}
^{xiv. 26 only.}
^k ^{attr., Acts i.}

1 reff.
xvi. 15.
xiv. 4.

11 Cor. xii. 28 reff.
n Matt. xviii. 16. 1 Tim. v. 19.
p Matt. xxiv. 25 || Mk. ch. vii. 3 al.†

m [ch. xii. 14.] John xxi. 14. Num. xxii. 28, 32. Judg.
Deut. xix. 15. see Heb. x. 28.
2 Macc. iii. 28 al.

CHAP. XIII. 1. ins *ιδου* bef *τριτον* (from *ch* xii. 14) **AN**³ a b c d f o 17 vulg aeth
Damasc Thl Pel Aug Bede. for *ερχομαι*, *ετοιμως* *εχω* *ελθειν* (from *ch* xii. 14)

A Syr. ins *ινα* bef *επι* **N**¹ 35 G-lat syrr Pel Bede. for *και*, **η** **N** 32. 46
vulg Dial Ambrst Aug Pel.

2. for 1st *και*, γαρ **D**¹ o 42. 113-marg Ambrst Pel Sedul Bede.

arrangement. Thus taken, it would make the Apostle lament over these impenitents, on account of the impurity, &c., which they *ἔπραξαν*—i. e. once practised, but which is now gone by. The sense would require *πεπράχασι*. Whereas if connected with *μετανοσάντων*, the aorist expresses ‘and shall not have [repented of the ἀκ., &c., which they practised],’ and would thus come rightly after *μετανοσ.*, implying the removal of the former state of sin. *μεταν.* is usually constructed with *ἀπό*, Acts viii. 22 (Heb. vi. 1), or *ἐκ*, Rev. only.—ii. 21 f.; ix. 20 f.; xvi. 11: but as Paul only uses the word this once, and as the construction with *ἐπὶ* is perfectly legitimate and highly expressive (see reff. LXX), there can be no objection to it here. CHAP. XIII. 1—10.] *He warns them of the severity which on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he exhorts them not to put him.* 1.] *This*

third time I am coming to you: i. e. ‘this is the third visit, which I am now about to pay you.’ Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, ‘This is the third time that I have been intending to come to you,’ introduces here, as also in *ch* xii. 14, an element not only foreign to, but detrimental to, the purpose. The Apostle wishes to impress on them *the certainty* of this coming, and to prepare them for it by solemn self-examination; and in order to this, he (*on this interpretation*) uses an expression which would only remind them of the charge of *ἐλαφρία* which had been brought against him, and tend to diminish the solemnity of the warning. As another chronological refuge, Beza, al., suppose his *two Epistles* to be meant by the two former ‘*profectiones ad illos*.’ In answer to all attempts to give here any but the obvious sense, we may safely maintain that had any other been meant, we should certainly have had more indication of it, than we have now. On *τρίτον τοῦτο*, Meyer compares Herod.

v. 76, *τέταρτον δὲ τοῦτο . . . ἀπικόμενοι*: see also reff.: and on Paul’s visits to Corinth, the Prolegomena to 1 Cor. § v.

ἐπὶ στόμ.] i. e. ‘I will not now, as before, be with you *ἐν πάσῃ ὑπομονῇ* as regards the offenders: but will come to a regular process, and establish the truth in a legal manner,’ see reff. This explanation, however, has not been the usual one: Chrys., Calvin, Estius, al., and recently Neander and Olsh. and Stanley, understanding the two or three witnesses, of Paul’s *two or three visits*, as establishing, either (1) the truth of the facts, or (2) the reality of his threats: so Chrys., Hom. xxix. p. 639 f.: *ἅπας εἶπον κ. δεύτερον, ὅτε παρεγενόμην λέγω καὶ νῦν διὰ γραμμάτων. καὶ μὴν ἔὰν ἀκούσητέ μου (al. ἔὰν μὴν ἀκούσητε), ὑπερ ἐπεθύμουν γέγονεν. ἔὰν δὲ παρακούσητε, ἀνάγκη λοιπὸν στήσαι τὰ εἰρημένα, καὶ ἐπαγαγεῖν τὴν τιμωρίαν*,—and Theophyl., *πᾶν ῥῆμα ἀπειλητικὸν κατασταθήσεται*. But it is decisive against the whole interpretation, as Meyer remarks, that thus the sins committed *since the Apostle’s last visit* would remain altogether unnoticed. Another view, connected with the rendering of *ερχομαι* ‘*am intending to come*,’ is given by Wetstein: “Spero jam denique mihi succurrum, ut vobis demonstrum, serio me desiderasse ad vos venire: sicut ea quæ trium hominum testimonio probantur, in iudicio fidem faciunt.” Similarly Grotius and Le Clerc. But it is fatal to this, that according to it, the *δύο μάρτυρες* had failed to establish it. *καὶ τρ.*, not for *ἡ τρ.*,—*two* (where only two can be had), and *three* (where so many can be obtained): ‘*two and three respectively*.’ *μαρτύρων*, the dual number not occurring in the N. T. 2.] *I have forewarned you, and I now forewarn you, as (I did, προεῖρηκα) when present the second time, so also (I do) now (προλέγω) when absent*. It certainly seems to me that this is the only natural way of taking the words. (Grot., Est., Bengel, al., and De Wette, take *ὡς παρὼν τὸ δεύτ.* to mean, ‘*as if I were*

q Gal. v. 21.
1 Thess. iii.
4 only. Isa.
xli. 26 only.
r 1 Cor. v. 3
reff.
s Jude 5. (Gen.
xxvii. 36).
t ch. xii. 21
only r.
u here only.
see Lidd. and
Scott, sub
eis, ii. 2.
v = 2 Pet. ii. 4, 5. Acts xx. 29. Ezek. xxxvi. 21.
viii. 3. z Rom. xiv. 4. ch. ix. 8 only r.

^q προλέγω, ὡς ^r παρὼν ^s τὸ ^s δεύτερον καὶ ^r ἁπὼν νῦν, τοῖς
^t προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω
^u εἰς τὸ ^u πάλιν οὐ ^v φείσομαι. ³ ἐπεὶ ^w δοκιμὴν ^x ζητεῖτε τοῦ
ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ^y ἀσθενεῖ,
ἀλλὰ ^z δυνατεῖ ἐν ὑμῖν. ⁴ καὶ γὰρ ἐσταυρώθη ἐξ ^a ἀσθε-
νείας, ^b ἀλλὰ ^z ζῇ ἐκ ^a δυνάμεως θεοῦ καὶ γὰρ ἡμεῖς

ABDFK
LPs a b
c d e f g
h k l m
n o 17.
47

w Rom. v. 4 reff. x = 1 Cor. iv. 2. y = Rom.
a 1 Cor. ii. 3 reff. b = 1 Cor. iv. 15 reff.

om ως D¹(and lat) syr arm. rec aft νυν ins γραφω, with D³KLP rel syrr goth arm Chr Thdr̄t Damasc Ambrst; λεγω copt aeth-pl: om ABD¹FN 17 latt aeth-rom Aug Sedul Bede. om eis το F arm.

3. for επει, οτι F Ambr₁ Aug^{alic}: ei Orig₄ Mac Thdr̄t₁: η Orig₂ Dial Thdr̄t₃: an Orig-in lat-ff: quid Ambr: quomodo Ambrst: for επει δοκιμην, επ οικοδομην 93. λαλουντος bef εν εμοι F.

4. rec aft 1st και γαρ ins ει (see notes), with AD³LN³ rel vulg(and F-lat) syrr goth Orig₂ Chr (και γαρ ημ. ει Chr-ms) Thdr̄t_{h,l}. Ec Dial Hip Orig-int Ps-Ath-int lat-ff: om BD¹FKN¹ 17 copt aeth Eus Thdr̄t₁ Damasc Thl Paulin. om 2nd γαρ F 112 arm. ins και bef ημεις (appy, as Meyer, the και γαρ was taken as merely = namque, and thus another και added to give the emphasis), with f g copt Chr: txt ABDFKLN rel latt syrr goth Cyr Thdr̄t Damasc Thl Ec lat-ff.

present the second time,' meaning this next time. But is it possible that the Apostle should have written so confusedly, as to have said in the same sentence τρίτον τοῦτο ἔρχομαι, and ὡς παρὼν τὸ δεύτερον, both, according to these interpreters, with reference to the same journey? And would he not have even on such an hypothesis have said τὸ δεύτερον τοῦτο? But if we render as above, the προείρηκα (perf. because the warning yet endured in force) refers to his second visit (παρὼν τὸ δεύτ.), and the προλέγω to his present condition of absence (ἁπὼν νῦν), ὡς being as ('I did' or 'do,' for it applies to both clauses), and καὶ the simple copula.

τοῖς προσημ. the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the προ- any more accurately.

τοῖς λοιποῖς πᾶσιν] all the rest of you, who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προσημαρτηκότες, &c. ἐὰν ἔλθω εἰς τὸ π.] at my next coming.

This was what he προείρηκεν when he was last there, and now προλέγει.

3.] ἐπεὶ gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority.

δοκιμὴν . . . χριστοῦ] The genitive is either objective, a proof of Christ speaking in me, i. e. 'that Christ speaks in me,'—or subjective, a proof given by Christ speaking in me—'a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where Christ becomes the subject. Such proof would be,

the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11.

ὃς, i. e. Christ: see above. δυνατεῖ, to answer to ἀσθενεῖ, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—εἰς ὑμᾶς and ἐν ὑμῖν differ—the εἰς being hypothetical, —the ἐν, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] Confirmation of the foregoing οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ. The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, 'For even if He were crucified,' 'for even putting the case that He was crucified: 'καὶ εἰ cannot be = εἰ καὶ, though, as in Vulg. 'etsi,'—and E. V. Hartung, Partikellehre i. 139, shews that in καὶ εἰ, the climax belongs only to the hypothetical particle εἰ, not as in εἰ καὶ, to the fact presupposed: 'even if,' not 'if even,' or 'although.' Examples of καὶ εἰ are Plato, Sympos. 185, καὶ ἐὰν τοῦτο ποιήσης ἀπαξ ἢ δις, καὶ εἰ πάνν ισχυρά ἐστί, παύσεται. Eur. Androm. 266, καὶ γὰρ εἰ περίξ σ' ἔχει τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγώ. Sappho, καὶ γὰρ αἰ φεύγει, ταχέως λαβεῖ. See more in Hartung, l. c. For he was even crucified (that καὶ γὰρ always means 'for . . . even' . . ., or 'for . . . also,' and never simply 'for,' see Hartung, i. 137 f., where he has collected many examples, e. g.: Il. a. 63, καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστί, —Herod. i. 77, καὶ γὰρ πρὸς τοῦτους αὐτῷ ἐπεποίητο συμμαχίη) from (as the source,—the conditional element,—by which His crucifixion became possible)

^c ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ^d ζήσομεν σὺν αὐτῷ ἐκ ^c ch. xi. 21, 29.
^e δυνάμεως ^e θεοῦ [εἰς ὑμᾶς]. ⁵ ^f ἑαυτοὺς ^g πειράζετε εἰ ^d = 1 Thess.
 ἔστέ ^h ἐν τῇ ^h πίστει, ^f ἑαυτοὺς ⁱ δοκιμάζετε. ^k ἢ οὐκ ^l ἐπι- ^{iii. 5.}
 γινώσχετε ^f ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ^m ἐν ὑμῖν [ἐστιν]; ^e 1 Cor. i. 18
ⁿ εἰ ⁿ μὴ ⁿ τι ὁ ἀδόκιμοί ἐστέ. ⁶ ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ^f 2nd pers.,
 ἡμεῖς οὐκ ἐσμὲν ὁ ἀδόκιμοι. ⁷ ^p εὐχόμεθα δὲ ^q πρὸς τὸν ^{ch. vii. 11 reff.}
 θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ^g ἵνα ἡμεῖς ^r δόκι- ^g = Rev. ii. 2.
 μοι. ^h 1 Cor. xvi. 13.
ⁱ 1 Cor. vi. 2.
^j 9, 16, 19.
^k 1 Cor. i. 13.
^l 1 Cor. i. 13.
^m 1 Cor. i. 13.
ⁿ 1 Cor. i. 13.
^o 1 Cor. i. 13.
^p 1 Cor. i. 13.
^q 1 Cor. i. 13.
^r 1 Cor. i. 13.

m 1 Cor. xiv. 25.
 xxvii. 29 reff.

n Luke ix. 13. 1 Cor. vii. 5 only.
 q here only. Num. xi. 2.

o Rom. i. 28 reff.
 r Rom. xiv. 18 reff.

p Acts

for *εν, συν* AFN Syr copt goth. rec *ζησομεθα*, with D³KL rel Chr Thdrt: txt
 ABD¹FN 17 Damasc.—om *αλλα ζησ. συν αυτω* P. for *συν, εν* D¹(and lat) 17 Chr₂
 (mss vary). om *εκ δυναμεως θεου* F: om *θεου* K. om *εις υμας* BD³ flor arm
 Chr Sedul: *in vobis* joined with follg *ipsis* in D-lat (so also D¹-gr): ins AD¹FKLN rel
 (bef *εκ δυναμ. θυ* g: *ημας* c d).

5. om *εαυτους δοκιμαζετε* A. om *η* N¹: ei P o. *χριστος* bef *ιησους* AFN
 vulg copt arm Clem Damasc Ambrst Bede: txt BDKL rel syrr goth Chr Thdrt Jer.
 om *εστιν* BD¹ 17 æth Clem Chr-comm;: ins AD²3FKLPN rel latt goth arm Thdrt.

6. for *δε, γαρ* F. [aft *ημεις ε* is written but marked for erasure by N¹.]
 7. rec *ευχομαι* (conformation to *ελπιζω*, ver 6?), with D³KL rel Syr goth Chr Thdrt
 Ambrst Cassiod: txt ABD¹FPN m 17 latt syr copt æth arm Isid Damasc Aug.
 for *ουχ ινα, ινα μη* KL.

weakness, yet He lives by (source) the Power of God (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20; Phil. ii. 9). For we also are weak in Him (i.e. *in Him*, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrys., p. 644, *τί ἐστιν, ἀσθ. ἐν αὐτῷ; διωκόμεθα, ἐλανόμεθα, τὰ ἐσχατα πάσχομεν*, so Theodoret, Theophyl., Grot., Estius, al.), but shall live (exercise our apostolic authority, in contrast to the *ἀσθένεια* above) with Him (as He now exercises His power in His glorified resurrection life) from (source) the power of God [with respect to you (*εἰς ὑμᾶς*), if genuine, may belong either to *δυνάμεως θεοῦ*, = *δυνάμ. θεοῦ τῆς εἰς ὑμᾶς*, the art. being often omitted in such constructions,—or to *ζήσομεν*, ‘we shall live with respect to you,’ which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the latter interpretation, for the *δύναμις θεοῦ εἰς ὑμ.* would be rather the result, than the source of the apostolic energy indicated by *ζήσομεν*]. I have taken (*ζήσομεν*, as the context plainly requires, figuratively (see ref.): but many Commentators take it literally, of the resurrection: e.g. Grot.—‘*vitam consequemur immortalem*.’ 5.] ‘You want to prove Christ speaking in me;—if you necessitate this proof, it will be given. But

I will tell you *whom rather to prove. Prove yourselves*; there let your attention be concentrated, if you will apply tests.” Notice the prominently emphatic *ἑαυτοὺς*: so Chrys., ib.: *τί γὰρ λέγω περὶ ἐμοῦ τοῦ διδασκάλου, φησί . . . ὑμᾶς γὰρ αὐτοὺς ἐὰν βουλήθητε ἐξετάσαι . . . ὕψεσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός*. εἰ ἐστέ ἐν τῇ π.] ‘Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ’s Spirit present and energizing among you.’ ἐπιγιν. *ἑαυτ., ὅτι*] for the construction see reff. and Winer, edn. 6, § 66. 5. 1. a.

εἰ μὴ τι, unless indeed . . . see reff. ἀδόκιμοι, ‘not abiding the proof,’ worthless,—i.e. in this case, ‘mere pretended Christians.’

6.] But (however it may fall out with your proof of *yourselves*) I hope (or perhaps better, expect) that ye shall know that we are not worthless (unable to abide the proof to which you put us. The verse is said, as Theodoret, *ἀπειλητικῶς*;—and Chrys. remarks, ib., *ἐπειδὴ γὰρ ἐντεῦθεν βούλεσθε, φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως τὴν δοκιμὴν λαβεῖν, οὐκ ἀπορήσομεν τοῦ δοῦναι ὑμῖν τὴν ἀπόδειξιν*). 7.] Yet he prays God rather that they may require no such demonstration of his apostolic power, even though he lose in reputation by it.

μὴ ποιῇσ. ὑμ. κακ. μηδ.] Not, as Grot., al., ‘that I may not have to inflict on you any evil’ (an extraordinary rendering of *κακὸν ποιεῖν*), but that ye may do no evil, corresponding to *ἵνα*

s = Rom. vii.
18, 21 reff.

t constr., Mark
ix. 22. Luke

xii. 26.
u ellipsis, 1 Cor.

iii. 1.
v = ch. xi. 21.

w posn., see ch.
xii. 19 reff.

and note.
x here only +.

(-τίςιν,
ver. 11.

-τισμός,
Eph. iv. 12.)

y ver. 2.
z Tit. i. 13

only +. Wsd.
v. 22 only.

(-μία, Rom.
xi. 22.)

a constr., Esth.
i. 19. ix. 27.

(Acts xxvii. 3.)
b ch. x. 8 reff.

i. 10 reff. see above (x).
e = ch. i. 4 & c. reff.

g Rom. viii. 5 reff.
h Mark ix. 50.

only.
j Rom. xv. 33.

μοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ ^s καλὸν ποιήτε, ἡμεῖς δὲ
ὡς ^o ἀδόκιμοι ὤμεν. ⁸ οὐ γὰρ ^t δυνάμεθά τι κατὰ τῆς
ἀληθείας, ^u ἀλλὰ ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ
ὅταν ἡμεῖς ^v ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε τοῦτο καὶ
^p εὐχόμεθα, τὴν ^w ὡμὴν ^x κατάρτισιν. ¹⁰ διὰ τοῦτο ταῦτα
^t ἀπὼν γράφω, ἵνα ^y παρὼν μὴ ^z ἀποτόμως ^a χρήσωμαι
κατὰ τὴν ^b ἐξουσίαν ἣν ὁ κύριος ^b ἔδωκέν μοι εἰς ^b οἰκοδο-
μὴν καὶ οὐκ εἰς ^b καθαίρεισιν.

¹¹ ^c Λοιπὸν, ἀδελφοί, χαίρετε, ^d καταρτίξεσθε, ^e παρα-
καλεῖσθε, ^f τὸ αὐτὸ ^g φρονεῖτε, ^h εἰρηνεύετε, καὶ ⁱ ὁ θεὸς

for υμ., ημεῖς ^N (txt ^N-corr¹ [p]³).

⁸. om της (twice) F. [αλλα, so ^DFN. (homœotel in d 17.)]

⁹. om γαρ ^D³K 46. 108¹-16 arm. οτε F. rec ins δε bef και, with ^D³KL⁸
rel Syr Thdrt: om ABD¹FPN¹ 17 latt copt æth arm Damasc lat-ff.

¹⁰. μη bef παρων DF c 47 latt (Ec: μη π. μη m. χρῆσθαι DFP c d k¹ 47.
rec εδωκε μοι bef ὁ κυριος, with KL rel syrr æth arm Chr Thdrt Thl (Ec: txt ABDFPN
a² m 17 latt copt goth Damasc.

¹¹. ins το bef λοιπ. ^D¹ f: add ονν P. χαίρεσθε P. add και L.
om το αυτο φρονεῖτε A.

ὑμεῖς τὸ καλὸν ποιήτε below. οὐχ
ἵνα . . .] 'And the purpose of this my
prayer is not to gain any repute by your
Christian graces, but that you may be
highly endowed with them, and (if it so
happen) we may be as of no repute ('ho-
minum scilicet judicio,' Beza).' That this
is the sense, and that **δόκιμοι** is not in
this verse to be applied to *substantiation
of power by punishment*, is necessitated by
the construction,—it being plainly shewn
by the infin. after εὐχόμεν., that ἵνα is not
here meant to apply, even in part, to the
purport of the prayer (as in Col. i. 9;
2 Thess. i. 11; see note on 1 Cor. xiv.
13), but to its *purpose*. And that being
settled,—we pray . . . not in order that
we may appear **δόκιμοι**,—it follows that
the *appearing* **δόκιμοι** would be a result of
the *fulfilment of the prayer*, viz. of your
doing no evil, and this it could only be by
their *doing no evil* bringing credit on the
Apostle's ministry. It is not for *this end*
that we pray that you may do no evil, but
for *your own good*, even if that tend to
the non-exercise, and so depreciation, of
our apostolic power.

⁸.] For we
have no power against the truth (of the
Gospel, as Meyer; not of the facts, as
Chrys., al., and De Wette, which might
suit κατὰ τῆς ἀλ., but comes in very
lamely with ὑπὲρ τῆς ἀλ.—'If you walk
in the truth, we shall be at one with you
and so have no opportunity of shewing our
power') but (only) on behalf of (in further-

ance of the cause and spread of) the
truth.

⁹.] For (confirmation of
ver. 8 by the still stronger assertion,
WHEREIN his joy consists, and for what
he prays) our joy is, when we are weak
(have no opportunity for shewing our
power in punishment) but ye are mighty
(in Christian graces, and requiring no exer-
cise of our authority): this (viz. that the
state of the case may be as just mentioned)
we also pray for, viz. your perfection
(generally,—in all good things, see κατα-
τισμόν, Eph. iv. 12: not, as Bengel, 'ne
opus sit quenquam de corpore reseindere';
the reference here being far more general).

¹⁰.] διὰ τοῦτο, 'because I wish and
pray for your perfection,' ταῦτα, 'this
Epistle.' ἀποτ., sharply. χρήσ., scil.
ὡμὴν. See in reff. similar omissions of the
dative. Βούλομαι γὰρ ἐν τοῖς γράμμασι
κεῖσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς
πράγμασι. Chrys., Hom. xxx. p. 649.

κατὰ τ. ἐξ. ἣν . . .] gives the reason why
he did not wish to act ἀποτόμως,—because
the power would seem to be exercised in
a direction contrary to that intended by
Him who gave it. ¹¹—13.] CON-
CLUSION.

¹¹.] General exhorta-
tions. "Severius scripserat Paulus in
tractatione; nunc benignius, re tamen ipsa
non dimissa." Bengel. χαίρ., re-
joice, scil. in the Lord, as Phil. iii. 1;
iv. 4. So also 1 Thess. v. 16.

καταρτ., τέλειοι γίνεσθε καὶ ἀναπληροῦτε
τὰ λείποντα, Chrys., ib.: "amend your-

ABDFK
LPN ab
cdefg
hklma
o 17.47

τῆς ¹ἀγάπης καὶ ²εἰρήνης ἔσται μεθ' ὑμῶν. ¹² ^k ἀσπά- k Rom. xvi. 16
(reff.).
 σαςθε ἀλλήλους ^k ἐν ἀγίῳ ^k φιλήματι. ἀσπάζονται ὑμᾶς
 οἱ ¹ ἄγιοι πάντες.

¹³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ^m ἀγάπη
 τοῦ ^m θεοῦ καὶ ἡ ⁿ κοινωνία τοῦ ἀγίου πνεύματος μετὰ 1 = Acts ix. 13
reff. Rom. i.
7 al. fr.
m Rom. v. 5.
viii. 39.
n = 1 Cor. i. 9.
Phil. ii. 1 al.
 πάντων ὑμῶν.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

transp εἰρηνης and αγαπης DL m vulg(with fuld, agst am tol) goth arm Thdrt Thl
 Ambrst Pel: om αγαπης και F 17 æth-rom.—aft last και ins της DL a d f h k m.

12. φιληματι bef αγιω AFL e g m n vulg Chr Thl lat-ff, φιληματι αγαπης f: txt
 BDKP³ rel Thdrt Damasc Ec.

13. om χριστου B k². om υμων P. rec at end ins αμην, with DKP³ rel
 vulg syr³ copt goth arm-zoh Thdrt Ambrst: om ABFL³ 17 harl¹ æth Chr-mss.

SUBSCRIPTION. rec προς κορ. δευτερα εγραφη απο φιλιππων της μακεδονιας δια τιτου
 κ. λουκα, with K Syr copt Thdrt-ed Ec, and omg της μακεδ. L a f g n 47: πρ. κορ.
 β' εγραφη απο φιλιππων B² (d), and (adding στιχων φη) P: εγραφη απο φιλιππων δια
 τιτου κ. λουκα b k m o: πρ. κορ. β. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα h 44.
 106-8-33: om l: προς κορ. β' επληρωθη' αρχεται πρ. γαλ. D: ετελεσθη πρ. κορ. β'
 αρχεται προς γαλ. F: txt AB¹ 17, and (adding στιχων χιβ) N.

selves," Stanley. παρακαλ., take
 comfort; a recurrence in the end of the
 Epistle to the spirit with which it began;
 see ch. i. 6, 7, and, for the need they had
 of comfort, ch. vii. 8—13. This is better
 than 'comfort (or 'exhort') one another,'
 which would more naturally be expressed
 by παρακαλεῖτε ἀλλήλους, or ἑαυτούς,
 see 1 Thess. iv. 18; v. 11; Heb. iii. 13;
 also Heb. x. 25 and note. τὸ αὐτὸ
 φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰ-
 ρήνῃ. καί, 'and then.' 12.]

Concluding greetings. ἐν ἁγ. φιλ.]
 See on Rom. xvi. 16. οἱ ἅγ. πάντες]
 viz. in the place whence the Epistle was
 written. 13.] Concluding benedic-

tion; remarkable for the distinct recog-
 nition of the Three Persons in the Holy
 Trinity, and thence adopted by the Chris-
 tian Church in all ages as the final
 blessing in her Services. The grace of
 our Lord Jesus Christ is put first; "nam
 per gratiam Christi venitur ad Patris amo-
 rem." Bengel. κοινων. τ. ἁγ.

πν.] communion,—fellowship, gen. obj.—
 not 'communicatio activa,' gen. subj.—

τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετὰ-
 ληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς
 ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ
 γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ οὐσία,
 ἀλλὰ μεθέξει, ὄντες, Theophyl., and simi-
 larly Ecum. Chrys. adds, p. 652, οὕτω τὰ
 τῆς τριάδος ἀδιάρετα· καὶ οὐ τοῦ πνεύματος
 ἔστιν ἡ κοινωνία, εὐρέθη τοῦ υἱοῦ· καὶ οὐ
 τοῦ υἱοῦ ἔστιν ἡ χάρις, καὶ τοῦ πατρὸς κ.
 τοῦ ἀγίου πνεύματος. μετὰ πάντων

ὑμῶν] "And this blessing he invokes,
 not on a few individuals, or on any one
 section of the Corinthian Church, but ex-
 pressly on every portion and every indi-
 vidual of those with whom, throughout
 these two Epistles, he had so earnestly and
 so variously argued and contended. As in
 the first, so in the second Epistle, but still
 more emphatically, as being here his very
 last words, his prayer was, that this happi-
 ness might be 'with them all' (μετὰ πάν-
 των ὑμῶν)." Stanley. Compare, for the
 same emphatic πᾶς, Rom. i. 5, 8; iv. 16;
 [xvi. 24.] &c.: and for πᾶς following its
 substantive and unemphatic, ib. viii. 32,
 37; 1 Cor. vii. 17; x. 1, &c.

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